

(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:

وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

(And they will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.")"

The Tafsir of Surah Ghafir

(Chapter - 40)

Which was revealed in Makkah

The Virtues of the Surahs that begin with Ha Mim

Ibn `Abbas, may Allah be pleased with him, said, "Everything has an essence and the essence of the Qur'an is the family of Ha Mim," or he said, "the Ha Mims." Mis`ar bin Kidam said, "They used to be called `the brides.'" All of this was recorded by the Imam, great scholar, Abu `Ubayd Al-Qasim bin Sallam, may Allah have mercy upon him, in his book Fada'il Al-Qur'an. Humayd bin Zanjuyah narrated that `Abdullah, may Allah be pleased with him, said, "The parable of the Qur'an is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, `I liked the first traces of rainfall, but this is far better.' It was said to him, `The first place is like the Qur'an, and these beautiful gardens are like the splendor of family of Ha Mim in relation to the rest of the Qur'an.'" This was recorded by Al-Baghawi. Ibn Mas`ud, may Allah be pleased with him, said, "When I reach the family of Ha Mim, it is like reaching a beautiful garden, so I take my time."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ -
غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي
الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ)

(1. Ha Mim.) (2. The revelation of the Book is from Allah, the Almighty, the All-Knower.) (3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. La ilaha illa Huwa, to Him is the final return.) We have already discussed the individual letters at the beginning of Surat Al-Baqarah, and there is no need to repeat the discussion here. In a Hadith recorded by Abu Dawud and At-Tirmidhi from one who heard it from the Messenger of Allah, it says:

«إِنْ بَيْتُمُ اللَّيْلَةَ فَقُولُوا: حَمَّ لَنَا يُبْصَرُونَ»

(When you go to bed tonight, recite Ha Mim, La Yunsarun.)" Its chain of narrators is Sahih.

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ)

(The revelation of the Book is from Allah, the Almighty, the All-Knower.) means, this book -- the Qur'an -- is from Allah, the Owner of might and knowledge, Who cannot be overtaken and from Whom nothing is hidden, not even an ant concealed beneath many layers.

(غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ)

(The Forgiver of sin, the Acceptor of repentance,) means, He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.

(شَدِيدِ الْعِقَابِ)

(the Severe in punishment,) means, to the one who persists in transgression and prefers the life of this world, who stubbornly turns away from the commands of Allah and commits sin. This is like the Ayah:

(نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ)

(Declare unto My servants that truly I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.) (15:49-50). These two attributes (mercy and punishment) are often mentioned together in the Qur'an, so that people will remain in a state of both hope and fear.

(ذِي الطَّوْلِ)

(the Bestower.) Ibn `Abbas, may Allah be pleased with him, said, "This means He is Generous and Rich (Independent of means)." The meaning is that He is Most Generous to His servants, granting ongoing blessings for which they can never sufficiently thank Him.

(وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا)

(And if you would count the favors of Allah, never could you be able to count them...) (16:18).

(لَا إِلَهَ إِلَّا هُوَ)

(La ilaha illa Huwa) means, there is none that is equal to Him in all His attributes; there is no God or Lord besides Him.

(إِلَيْهِ الْمَصِيرُ)

(to Him is the final return.) means, all things will come back to Him and He will reward or punish each person according to his deeds.

(وَهُوَ سَرِيعُ الْحِسَابِ)

(and He is Swift at reckoning) (13:41).

(مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْبِلَادِ - كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ - وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ)

(4. None disputes in the Ayat of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you!) (5. The people of Nuh and the groups after them denied before these; and every nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them, and how was My punishment!) (6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.)

One of the Attributes of the Disbelievers is That they dispute the Ayat of Allah -- and The Consequences of that Allah tells us that no one rejects or disputes His signs after clear proof has come,

(إِلَّا الَّذِينَ كَفَرُوا)

(but those who disbelieve), i.e., those who reject the signs of Allah and His proof and evidence.

فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ

(So let not their ability of going about here and there through the land deceive you!) means, their wealth and luxurious life. This is like the Ayah:

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

(Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.) (3:196-197)

نُمتَّعهم قليلاً ثم نضطرهم إلى عذابٍ غليظٍ

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) (31:24). Then Allah consoles His Prophet Muhammad for the rejection of his people. He tells him that he has an example in the Prophets who came before him, may the blessings and peace of Allah be upon them all, for their nations disbelieved them and opposed them, and only a few believed in them.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ

(The people of Nuh denied before these;) Nuh was the first Messenger whom Allah sent to denounce and forbid idol worship.

وَالْأَحْزَابُ مِنْ بَعْدِهِمْ

(and the groups after them) means, from every nation.

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ

(and every (disbelieving) nation plotted against their Messenger to seize him,) means, they wanted to kill him by any means possible, and some of them did kill their Messenger.

وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

(and disputed by means of falsehood to refute therewith the truth.) means, they came up with specious arguments with which to dispute the truth which was so plain and clear.

(فَأَخَذْتَهُمْ)

(So I seized them) means, 'I destroyed them, because of the sins they committed.'

(فَكَيْفَ كَانَ عِقَابِ)

(and how was My punishment!) means, 'how have you heard that My punishment and vengeance was so severe and painful.' Qatadah said, "It was terrible, by Allah."

(وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ)

(Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.) means, 'just as the Word of punishment was justified against those of the past nations who disbelieved, so too is it justified against these disbelievers who have rejected you and gone against you, O Muhammad, and it is even more justified against them, because if they have disbelieved in you, there is no certainty that they will believe in any other Prophet.' And Allah knows best.

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ - رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ - وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(7. Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord!

You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!) (8. Our Lord! And make them enter the `Adn (Eternal) Gardens which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.) (9. And save them from the sins, and whomsoever You save from the sins that Day, him verily, You have taken into mercy." And that is the supreme success.)

The Bearers of the Throne praise Allah and pray for forgiveness for the Believers

Allah tells us that the angels who are close to Him, the bearers of the Throne, and the angels who are around Him -- all glorify the praises of their Lord. They combine glorification (Tasbih) which implies that He is free of any shortcomings, with praise (Tahmid) which is an affirmation of praise.

(وَيُؤْمِنُونَ بِهِ)

(and believe in Him,) means, they humbly submit themselves before Him.

(وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا)

(and ask forgiveness for those who believe) means, for those among the people of earth who believe in the Unseen. Allah commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say Amin when a believer prays for his brother in his absence. In Sahih Muslim it says:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ:
أَمِينَ وَكَ بِمِثْلِهِ»

(When a Muslim prays for his brother in his absence, the angel says, `Amin, and may you have something similar to it'.)" Shahr bin Hawshab said, "The bearers of the Throne are eight; four of them say, `Glory and praise be to You, O Allah, to You be praise for Your forbearance after Your knowledge. ' Four of them say, `Glory and praise be to You, O Allah, to You be praise for Your forgiveness after Your power.' When they pray for forgiveness for those who believe, they say:

(رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا)

(Our Lord! You comprehend all things in mercy and knowledge,) meaning, `Your mercy encompasses their sins and Your knowledge encompasses all their deeds, words and action.'

(فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ)

(so forgive those who repent and follow Your way.)" That is, `forgive the sinners when they repent to You and turn to You and give up their former ways, following Your commands to do good and abstain from evil.'

(وَقِهِمْ عَذَابَ الْجَحِيمِ)

(and save them from the torment of the blazing Fire!) means, `snatch them away from the punishment of Hell, which is a painful, agonizing punishment.'

(رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ)

(Our Lord! And make them enter the `Adn (Eternal) Gardens which you have promised them -- and to the righteous among their fathers, their wives, and their offspring!) meaning, `bring them together so that they may find delight in one another in neighboring dwellings.' This is like the Ayah:

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ)

(And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything)(52:21). This means, `that all of them will be made equal in status. In this way they may delight in one another's company; the one who is in the higher status will not lose anything. On the contrary We will raise the one whose deeds are of a lower status so that they will become equal, as a favor and a blessing from Us.' Sa`id bin Jubayr said that when the believer enters Paradise, he will ask where his father, son and brother are. It will be said to him, `they did not reach the same level of good deeds as you did'. He will say, `but I did it for my sake and for theirs.' Then they will be brought to join him in that higher degree. Then Sa`id bin Jubayr recited this Ayah:

(رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(Our Lord! And make them enter the `Adn (Eternal) Gardens which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.) Mutarrif bin `Abdullah bin Ash-Shikhkhir said, "The most sincere of the servants of Allah towards the believers are the angels." Then he recited this Ayah:

(رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ)

(Our Lord! And make them enter the `Adn (Eternal) Paradises which you have promised them) He then said, "The most treacherous of the servants of Allah towards the believers are the Shayatin."

(إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(You are the Almighty, the All-Wise.) means, `the One Whom none can resist or overwhelm; what You will happens and what You do not will does not happen; You are Wise in all that You say and do, in all that You legislate and decree.'

(وَقِهِمُ السَّيِّئَاتِ)

(And save them from the sins,) means, the actions and the consequences.

(وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ)

(and whomsoever You save from the sins that Day,) means, the Day of Resurrection,

(فَقَدْ رَحِمْتَهُ)

(him verily, You have taken into mercy.) means, `You have protected him and saved him from punishment.'

(وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(And that is the supreme success.)

(إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتِ اللَّهِ أَكْبَرُ مِنْ
مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ -
قَالُوا رَبَّنَا آمَنَّا ائْتِنَّا ائْتِنَّا وَأَحْيَيْتَنَا فَأَعْتَرَفْنَا
بِدُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ - ذَلِكَ بِأَنَّهُ إِذَا
دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا

فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ - هُوَ الَّذِي يُرِيكُمْ ءَايَاتِهِ
وَيُنزِّلُ لَكُمْ مِّنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن
يُنِيبُ - فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْكَافِرُونَ)

(10. Those who disbelieve will be addressed: "Indeed, Allah's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.") (11. They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out") (12. (It will be said): "This is because, when Allah Alone was invoked, you disbelieved; but when partners were joined to Him, you believed! So the judgement is only with Allah, the Most High, the Most Great!") (13. It is He Who shows you His Ayat and sends down provision for you from the sky. And none remembers but those who turn in repentance.) (14. So, call you upon Allah making religion sincerely for Him, however much the disbelievers may hate.)

The Regret of the Disbelievers after They enter Hell

Allah tells us that the disbelievers will feel regret on the Day of Resurrection, when they enter Hell and sink in the agonizing depth of fire. When they actually experience the unbearable punishment of Allah, they will hate themselves with the utmost hatred, because of the sins they committed in the past, which were the cause of their entering the Fire. At that point the angels will tell them in a loud voice that Allah's hatred towards them in this world, when Faith was offered to them and they rejected it, is greater than their hatred towards themselves in this situation. Qatadah said, concerning the Ayah:

(لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَّقَتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ
إِلَى الْإِيمَانِ فَتَكْفُرُونَ)

(Indeed, Allah's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.) "Allah's hatred for the people of misguidance -- when Faith is presented to them in this world, and they turn away from it and refuse to accept it -- is greater than their hatred for themselves when they see the punishment of Allah with their own eyes on the Day of Resurrection." This was also the view of Al-Hasan Al-Basri, Mujahid, As-Suddi, Dharr bin `Ubaydullah Al-Hamdani, `Abdur-Rahman bin Zayd bin Aslam and Ibn Jarir At-Tabari, may Allah have mercy on them all.

(قَالُوا رَبَّنَا أَمَنَّا اثْنَتَيْنِ وَأُحْيَيْتَنَا اثْنَتَيْنِ)

(They will say: "Our Lord! You have made us to die twice, and You have given us life twice!...") Ath-Thawri narrated from Abu Ishaq from Abu Al-Ahwas from Ibn Mas`ud, may Allah be pleased with him: "This Ayah is like the Ayah:

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

(How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.)"(2:28) This was also the view of Ibn `Abbas, Ad-Dahhak, Qatadah and Abu Malik. This is undoubtedly the correct view. What is meant by all of this is that when they are standing before Allah in the arena of Resurrection, the disbelievers will ask to go back, as Allah says:

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ
رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ
صَالِحًا إِنَّا مُوقِنُونَ)

(And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty.") (32:12), However, they will get no response. Then when they see the Fire and they are held over it and they look at the punishments therein, they will ask even more fervently than before to go back, but they will get no response. Allah says:

(وَلَوْ تَرَىٰ إِذِ وَقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ - بَلْ
بَدَأ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.) (6:27-28). When they actually enter Hell and have a taste of its heat, hooked rods of iron and chains, their plea to go back will be at its most desperate and fervent:

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ
صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا
يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا
لِلظَّالِمِينَ مِنْ نَصِيرٍ)

(Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you. For the wrongdoers there is no helper.") (35:37)

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ - قَالَ
اخْسِئُوا فِيهَا وَلَا تُكَلِّمُونِ)

(Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!) (23:108). According to this Ayah, they will speak more eloquently, and they will introduce their plea with the words:

رَبَّنَا أَمَّنَّا إِيَّاكَ وَأَحْيَيْتَنَا وَأَمَاتَنَا وَتَوَلَّيْنَا إِنَّنَا لَنَاقِلُونَ)

(Our Lord! You have made us to die twice, and You have given us life twice!) meaning, `by Your almighty power, You have brought us to life after we were dead, then You caused us to die after we were alive; You are able to do whatever You will. We confess our sins and admit that we wronged ourselves in the world,'

فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ)

(then is there any way to get out) means, `will You answer our prayer to send us back to the world, for You are able to do that, so that we might do deeds different from those which we used to do Then if we go back to our former ways, we will indeed be wrongdoers.' The response will be: `There is no way for you to go back to the world.' Then the reason for that will be given: `Your nature will not accept the truth and be governed by it, you would reject it and ignore it.' Allah says:

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ
يُشْرَكَ بِهِ تَوَمَّنُوا)

((It will be said): "This is because, when Allah Alone was invoked (in worship), you disbelieved; but when partners were joined to Him, you believed!") meaning, 'if you were to go back, this is how you would be.' This is like the Ayah:

(وَلَوْ رُدُّوْا لَعَدُوْا لِمَا نُهَوْا عَنْهُ وَانَّهُمْ لَكٰذِبُوْنَ)

(But if they were returned (to the world), they would certainly revert to that when they were forbidden. And indeed they are liars) (6:28).

(فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ)

(So the judgement is only with Allah, the Most High, the Most Great!) means, He is the Judge of His creation, the Just Who is never unjust. He guides whomsoever He wills and sends astray whomsoever He wills; He has mercy on whomsoever He wills and punishes whomsoever He wills; there is no God except Him.

(هُوَ الَّذِي يُرِيكُمْ اٰيٰتِهٖ)

(It is He Who shows you His Ayat) means, He demonstrates His power to His servants through the mighty signs which they see in His creation, above and below, which indicate the perfection of its Creator and Originator.

(وَيُنزِلُ لَكُمْ مِّنَ السَّمَاءِ رِزْقًا)

(and sends down provision for you from the sky.) this refers to rain, through which crops and fruits are brought forth, which with their different colors, tastes, fragrances and forms are a sign of the Creator. It is one kind of water, but by His great power He makes all these things different.

(وَمَا يَتَذَكَّرُ)

(And none remembers) means, no one learns a lesson or is reminded by these things, or takes them as a sign of the might of the Creator,

(اِلَّا مَن يُّنِيْبُ)

(but those who turn in repentance.) which means, those who have insight and turn to Allah, may He be blessed and exalted.

The Believers are commanded to worship Allah Alone no matter what Their Circumstances

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ)

(So, call you upon Allah making religion sincerely for Him, however much the disbelievers may hate.) This means, worship Allah and call upon Him alone in all sincerity. Do not be like the idolators in conduct and beliefs. Imam Ahmad recorded that after ending every prayer, `Abdullah bin Az-Zubayr used to say: "There is no (true) God except Allah Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allah; there is no (true) God except Allah and we worship none but Him; to Him belongs the blessings and the virtue and good praise; there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers may hate that." He said, "The Messenger of Allah used to say Tahlil with this after every prayer." Something similar was also recorded by Muslim, Abu Dawud and An-Nasa'i. It was reported in Sahih from Ibn Az-Zubayr, may Allah be pleased with him, that the Messenger of Allah used to say the following after the prescribed (obligatory) prayers:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ
النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا
اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

(There is no (true) God except Allah Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allah; there is no (true) God except Allah and we worship none but Him; His is the blessing and virtue and good praise; there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers hate that.)

(رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ
- يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ
لَمَنْ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ - الْيَوْمَ نُجْزِي

كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظَلَمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ)

(15. (He is Allah) Owner of high ranks and degrees, the Owner of the Throne. He sends the revelation by His command to any of His servants He wills, that he may warn of the Day of Mutual Meeting.) (16. The Day when they will come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day It is Allah's, the One, the Irresistible!) (17. This Day shall every person be recompensed for what he earned. This Day no injustice. Truly, Allah is swift in reckoning.)

Allah sends the Revelation to warn His Servants of the Day of Mutual Meeting

Allah tells us of His might and pride, and that His Mighty Throne is raised above all of His creation like a roof. This is like the Ayah:

(مَنْ اللَّهُ ذِي الْمَعَارِجِ - تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ
إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)

(From Allah, the Lord of the ways of ascent. The angels and the Ruh (Jibril) ascend to Him in a Day the measure whereof is fifty thousand years.) (70:3-4). If Allah wills, we will discuss below which is the most correct view the distance between the Throne and the seventh earth according to a group of earlier and later scholars. More than one scholar said that the Throne is made of red rubies. The width between two corners of it is the distance of a fifty thousand year long journey and its height above the seventh earth is the distance of a fifty thousand years long journey.

(يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(He sends the revelation of His command to any of His servants He wills,) This is like the Ayat:

(يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ
مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ)

(He sends down the angels with the Ruh (revelation) of His command to whom of His servants He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwa of Me.") (16:2), and

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ)

(And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Ruh (Jibril) has brought down Upon your heart that you may be (one) of the warners.) (26:192-194) Allah says:

(لِيُنذِرَ يَوْمَ التَّلَاقِ)

(that he may warn (men) of the Day of Mutual Meeting.) `Ali bin Abi Talhah reported that Ibn `Abbas said: "The Day of Mutual Meeting is one of the names of the Day of Resurrection, of which Allah warns His servants." That is the Day when everyone will find out about his deeds, good and bad.

(يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ)

(The Day when they will come out, nothing of them will be hidden from Allah.) means, they will all appear in the open, with nothing to give them shelter or shade, or cover them. Allah says:

(يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ)

(The Day when they will come out, nothing of them will be hidden from Allah.) meaning, everything will be equally known to Him.

(لَمَنَ الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(Whose is the kingdom this Day It is Allah's, the One, the Irresistible!) We have already mentioned the Hadith of Ibn `Umar, may Allah be pleased with him, that Allah will roll up the heavens and the earth in His Hand and will say,

«أَنَا الْمَلِكُ، أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَيْنَ مُلُوكُ
الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

("I am the King, I am the Compeller, I am the Proud, where are the kings of the earth Where are the tyrants Where are the proud") In the Hadith about the Trumpet, it says that Allah will take the souls of all of His creatures, and there will be none left but Him Alone, with no partner or associate. Then He will say, "Whose is the kingdom today" three times, and He will answer Himself by saying,

(لِلَّهِ الْوَحْدِ الْقَهَّارِ)

(It is Allah's, the One, the Irresistible!) meaning, He is the Only One Who has subjugated all things.

(الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

(This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allah is swift in reckoning.) Here Allah tells us of His justice when He judges between His creation; He does not do even a speck of dust's weight of injustice, whether it be for good or for evil. For every good deed He gives a tenfold reward and for every bad deed He gives recompense of one bad deed. Allah says:

(لَا ظُلْمَ الْيَوْمَ)

(This Day no injustice (shall be done to anybody).) It was reported in Sahih Muslim from Abu Dharr, may Allah be pleased with him, that the Messenger of Allah said that Allah said:

«يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي
وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا إِلَى أَنْ قَالَ يَا
عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا عَلَيْكُمْ ثُمَّ
أَوْقِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ تَبَارَكَ
وَتَعَالَى، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا
نَفْسَهُ»

("O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another ...") up to: ("O My servants, these are your deeds, I record them for you then I will recompense you for them. Whoever finds something good, let him give praise to Allah, and whoever finds something other than that, let him blame no one but himself.")

(إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

(Truly, Allah is swift in reckoning.) means, He will bring all His creation to account as if He is bringing just one person to account. This is like the Ayah:

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

(The creation of you all and the resurrection of you all are only as a single person) (31: 28).

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ)

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

(وَأَنْذِرْهُمْ يَوْمَ الْأُزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ
كَظْمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ -
يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ - وَاللَّهُ
يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا
يَقْضُونَ شَيْءًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ)

(18. And warn them of the Day that is drawing near, when the hearts will be at the throats Kazimin. There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.) (19. Allah knows the fraud of the eyes, and all that the breasts conceal.) (20. And Allah judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer.)

Warning of the Day of Resurrection and Allah's judgement on that Day

The Day that is drawing near' is one of the names of the Day of Judgement. It is so called because it is close, as Allah says:

(أُزْفَتِ الْأُزْفَةُ - لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ)

(The Day of Resurrection draws near. None besides Allah can avert it) (53:57-58)

(اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has been cleft asunder) (54:1)

(اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ)

(Draws near for mankind their reckoning) (21:1),

(أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)

(The Event (the Hour) ordained by Allah will come to pass, so seek not to hasten it) (16:1),

(فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا)

(But when they will see it approaching, the faces of those who disbelieve will change and turn black with sadness and in grief) (67:27), and

(إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ)

(when the hearts will be at the throats Kazimin.) Qatadah said, "When the hearts reach the throats because of fear, and they will neither come out nor go back to their places." This was also the view of `Ikrimah, As-Suddi and others.

(كَظْمِينَ)

(Kazimin) means silent, for no one will speak without His permission:

(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا
مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)

(The Day that Ar-Ruh (Jibril) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.) (78:38). Ibn Jurayj said:

(كَظْمِينَ)

(Kazimin) "It means weeping."

(مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ)

(There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.) means, those who wronged themselves by associating others in worship with Allah, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

(Allah knows the fraud of the eyes, and all that the breasts conceal.) Allah tells us about His complete knowledge which encompasses all things, great and small, major and minor, so that people will take note that He knows about them and they will have the proper sense of shyness before Allah. They will pay attention to the fact that He can see them, for He knows the fraud of the eyes, even if the eyes look innocent, and He knows what the hearts conceal. Ad-Dahhak said:

(خَائِنَةَ الْأَعْيُنِ)

(the fraud of the eyes,) "A wink and a man saying that he has seen something when he has not seen it, or saying that he has not seen it when he did see it." Ibn `Abbas, may Allah be pleased with him, said, "Allah knows when the eye looks at something, whether it wants to commit an act of betrayal or not." This was also the view of Mujahid and Qatadah. Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

(وَمَا تُخْفِي الصُّدُورُ)

(and all that the breasts conceal.) "He knows, if you were able to, whether you would commit Zina with a woman or not." As-Suddi said:

(وَمَا تُخْفِي الصُّدُورُ)

(and all that the breasts conceal.) meaning, of insinuating whispers.

(وَاللَّهُ يَقْضِي بِالْحَقِّ)

(And Allah judges with truth,) means, He judges with justice. Al-A`mash narrated from Sa`id bin Jubayr from Ibn `Abbas, may Allah be pleased with him, that this Ayah means: "He is able to reward those who do good with good and those who do evil with evil."

(إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ)

(Certainly, Allah! He is the All-Hearer, the All-Seer.) This is how it was interpreted by Ibn `Abbas, may Allah be pleased with him. This is like the Ayah:

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى)

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

(وَالَّذِينَ يَدْعُونَ مِن دُونِهِ)

(while those to whom they invoke besides Him,) means, the idols and false gods,

(لَا يَقْضُونَ بِشَيْءٍ)

(cannot judge anything.) means, they do not possess anything and they cannot judge anything.

(إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ)

(Certainly, Allah! He is the All-Hearer, the All-Seer.) means, He hears all that His creatures say and He knows all about them, so He guides whomsoever He wills and sends astray whomsoever He wills. And He judges with perfect justice in all of that.

(أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَقِبَ الَّذِينَ كَانُوا مِن قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ
قُوَّةً وَءَاتَاراً فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَّاقٍ - ذَلِكَ بِأَنَّهُمْ كَانَتْ
تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ
قَوِيٌّ شَدِيدُ الْعِقَابِ)

(21. Have they not traveled in the land and seen what was the end of those who were before them They were superior to them in strength, and in the traces in the land. But Allah seized them with punishment for their sins. And none had they to protect them from Allah.) (22. That was because there came to them their Messengers with clear evidences but they disbelieved (in them). So Allah seized them. Verily, He is All-Strong, Severe in punishment.)

The Severe Punishment for the Disbelievers

(أَوَلَمْ يَسِيرُوا)

(Have they not traveled), `these people who disbelieve in your Message, O Muhammad,'

(فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
كَانُوا مِنْ قَبْلِهِمْ)

(in the land and seen what was the end of those who were before them) means, the nations of the past who disbelieved in their Prophets (peace be upon them), for which the punishment came upon them even though they were stronger than Quraysh.

(وَأَثَاراً فِي الْأَرْضِ)

(and in the traces in the land.) means, they left behind traces in the earth, such as structures, buildings and dwellings which these people)i.e., the Quraysh(cannot match. This is like the Ayat:

(وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِن مَّكَّنَّاكُمْ فِيهِ)

(And indeed We had firmly established them with that wherewith We have not established you!) (46:26)

(وَأَتَّارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا)

(and they tilled the earth and populated it in greater numbers than these have done) (30:9). Yet despite this great strength, Allah punished them for their sin, which was their disbelief in their Messengers.

(وَمَا كَانَ لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ)

(And none had they to protect them from Allah.) means, they had no one who could protect them or ward off the punishment from them. Then Allah mentions the reason why He punished them, and the sins which they committed. Allah says:

(ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ)

(That was because there came to them their Messengers with clear evidences) meaning with clear proof and definitive evidence.

(فَكَفَرُوا)

(but they disbelieved.) means, despite all these signs, they disbelieved and rejected the Message.

(فَأَخَذَهُمُ اللَّهُ)

(So Allah seized them.) means, He destroyed them utterly, and a similar fate awaits the disbelievers.

(إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ)

(Verily, He is All-Strong, Severe in punishment) means, He is possessed of great strength and might.

(شَدِيدُ الْعِقَابِ)

(Severe in punishment,) means, His punishment is severe and agonizing; we seek refuge with Allah, may He be blessed and exalted, from that.

(وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ - إِلَىٰ فِرْعَوْنَ وَهَمَانَ وَقَارُونَ فَقَالُوا سَحِرٌ كَذَّابٌ - فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ - وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ - وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ)

(23. And indeed We sent Musa with Our Ayat, and a manifest authority,) (24. To Fir`awn, Haman and Qarun, but they called (him): "A sorcerer, a liar!") (25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live;" but the plots of disbelievers are nothing but in vain!) (26. Fir`awn said: "Leave me to kill Musa, and let him call his Lord! I fear that he may change your religion, or that he may cause mischief to appear in the land!") (27. Musa said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!")

The Story of Musa and Fir`awn

Allah consoles His Prophet Muhammad for the disbelief of his people and gives him the glad tidings of good consequences and victory in this world and the Hereafter, as happened to Musa bin `Imran, peace be upon him, whom Allah sent with clear proof and definitive evidence. Allah says:

(بَايَاتِنَا وَسُلْطَانٍ مُّبِينٍ)

(with Our Ayat, and a manifest authority). Authority means proof and evidence.

(إِلَى فِرْعَوْنَ)

(to Fir`awn), who was the king of the Copts of Egypt.

(وَهَمَانَ)

(Haman) who was his adviser.

(وَقَارُونَ)

(and Qarun) who was the richest trader among the people of his time.

(فَقَالُوا سِحْرٌ كَذَّابٌ)

(but they called (him): "A sorcerer, liar!") means, they rejected him and thought he was a sorcerer, a madman and an illusionist who was telling lies about having been sent by Allah. This is like the Ayah:

(كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ - أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ
طٰغُونَ)

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these Nay, they are themselves a people transgressing beyond bounds!) (51:52-53)

(فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا)

(Then, when he brought them the Truth from Us,) means, with definite evidence that Allah had sent him to them,

(قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ)

(they said: "Kill with him the sons of those who believe and let their women live;") This was a second command from Fir`awn to kill the males of the Children of Israel. The first command had been as a precaution against the emergence of a man like Musa, or an act intended to humiliate this people or reduce their numbers or both. The second command was for the second reason, to humiliate the people so that they would regard Musa as a bad omen. they said:

(أَوَدِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ)

("We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act") (7:129). Qatadah said, this was one command after another.

(وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

(but the plots of disbelievers are nothing but in vain!) means, their schemes and intentions -- to reduce the numbers of the Children of Israel lest they prevail over them -- were doomed to failure.

(وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ)

(Fir`awn said: "Leave me to kill Musa, and let him call his Lord!...") Fir`awn, may Allah curse him, resolved to kill Musa, peace be upon him, i.e., he said to his people, 'let me kill him for you.'

(وَلْيَدْعُ رَبَّهُ)

(and let him call his Lord!) means, 'I do not care.' This is the utmost in offensive stubbornness.

(إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي
الْأَرْضِ الْفَسَادَ)

(I fear that he may change your religion, or that he may cause mischief to appear in the land!) means, Musa; Fir`awn was afraid that Musa would lead his people astray and change their ways and customs. As if Fir`awn would be concerned about what Musa might do to his people! The majority understood this as meaning, 'he will change your religion and cause mischief to appear in the land.'

(وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِّنْ كُلِّ
مُتَكَبِّرٍ لَا يُؤْمِنُ يَوْمَ الْحِسَابِ)

(Musa said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!") means, when he heard that Fir`awn had said,

(ذَرُونِي أَقْتُلْ مُوسَىٰ)

(Leave me to kill Musa,) Musa, peace be upon him, said, "I seek refuge and protection with Allah from his evil and the evil of those like him." So he said:

(إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ)

(Verily, I seek refuge in my Lord and your Lord) -- those who were being addressed here --

(مِّنْ كُلِّ مُتَكَبِّرٍ)

(from every arrogant) means, from every evildoer,

(لَا يُؤْمِنُ يَوْمَ الْحِسَابِ)

(who believes not in the Day of Reckoning!) It was reported in the Hadith narrated from Abu Musa, may Allah be pleased with him, that when the Messenger of Allah was afraid of some people, he would say:

«اللَّهُمَّ إِنَّا نَعُودُ بِكَ مِنْ شُرُورِهِمْ، وَنَذْرًا بِكَ فِي
نُحُورِهِمْ»

(O Allah, we seek refuge in You from their evil and we seek Your help in repulsing them.)

(وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ - يَقَوْمَ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنَ بَاسِ اللَّهِ إِنَّ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ)

(28. And a believing man of Fir`awn's family, who hid his Faith said: "Would you kill a man because he says: `My Lord is Allah,' and he has come to you with clear signs from your Lord And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allah guides not one who is a transgressor, a liar!) (29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allah, should it befall us" Fir`awn said: "I show you only that which I see, and I guide you only to the path of right policy!")

Musa was supported by a believing Man from Fir`awn's Family

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Fir`awn. As-Suddi said, he was a cousin (son of the paternal uncle) of Fir`awn. And it was said that he was the one who was saved along with Musa, peace be upon him. Ibn Jurayj reported that Ibn `Abbas, may Allah be pleased with him, said "No one from among the family of Fir`awn believed apart from this man, the wife of Fir`awn, and the one who said,

(يَمُوسَى إِنَّ الْمَلَائِكَةَ يَأْتِمِرُونَ بِكَ لِيَقْتُلُوكَ)

("O Musa! Verily, the chiefs are taking counsel together about you, to kill you.") (28:20) This was narrated by Ibn Abi Hatim. This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir`awn said,

(ذُرُونِي أَقْتُلْ مُوسَى)

(Leave me to kill Musa,) The man was seized with anger for the sake of Allah, and the best of Jihad is to speak a just word before an unjust ruler, as is stated in the Hadith. There is no greater example of this than the words that this man said to Fir`awn:

(أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ)

(Would you kill a man because he says: `My Lord is Allah,) Al-Bukhari narrated a similar story in his Sahih from `Urwah bin Az-Zubayr, may Allah be pleased with him, who said: "I said to `Abdullah bin `Amr bin Al-`As, may Allah be pleased with him: `Tell me, what was the worst thing the idolators did to the Messenger of Allah ' He said, `While the Messenger of Allah was praying in the courtyard of the Ka`bah, `Uqbah bin Abi Mu`it came and grabbed the shoulder of the Messenger of Allah and started twisting his garment so that it strangled him. Abu Bakr, may Allah be pleased with him, came and grabbed `Uqbah's(shoulder and pushed him away from the Prophet , then he said,

(أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ)

(Would you kill a man because he says: `My Lord is Allah,' and he has come to you with clear signs from your Lord)."" This was recorded by Al-Bukhari. Allah's saying;

(وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ)

(and he has come to you with clear signs from your Lord) means, "how can you kill a man just because he says, `My Lord is Allah,' and he brings proof that what he is saying is the truth" Then, for the sake of argument, he went along with them and said,

(وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَدِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ)

(And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.) meaning, `if you do not believe in what he is saying, then it is only common sense to leave him alone and not harm him; if he is lying, then Allah will punish him for his lies in this world and in the Hereafter. If he is telling the truth and you harm him, then some of what he is warning about will happen to you too, because he is threatening you with punishment in this world and in the Hereafter if you go against him. It is possible that he is telling the truth in your case, so you should leave him and his people alone, and not harm them.' Allah tells us that Musa asked Fir`awn and his people to leave them in peace, as Allah says:

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ
كَرِيمٌ - أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ
أَمِينٌ)

(وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي ءَاتِيكُمْ بِسُلْطَانٍ
مُبِينٍ - وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُون -
وَإِنْ لَمْ تُؤْمِنُوا لِي فَاَعْتَرُون)

(And indeed We tried before them Fir`awn's people, when there came to them a noble Messenger, saying: "Deliver to me the servants of Allah. Verily, I am to you a Messenger worthy of all trust. And exalt not yourselves against Allah. Truly, I have come to you with a manifest authority. And truly, I seek refuge with my Lord and your Lord, lest you should stone me. But if you believe me not, then keep away from me and leave me alone.") (44:17-21). Similarly, the Messenger of Allah told the Quraysh to leave him alone and let him call the servants of Allah to Allah; he asked them not to harm him, and to uphold the ties of kinship that existed between him and them, by not harming him. Allah says:

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

(Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.") (42:23), meaning, `do not harm me, because of the ties of kinship that exist between me and you; so do not harm me, and let me address my call to the people.' This was the basis of the truce agreed upon on the day of Al-Hudaybiyah, which was a manifest victory.

(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ)

(Verily, Allah guides not one who is a transgressor, a liar!) means, `if the one who claims to have been sent by Allah is a liar, as you say, this would be obvious to everyone from his words and deeds, for they would be inconsistent and self-contradictory. But we can see that this man is upright and what he says is consistent. If he was a sinner and a liar, Allah would not have guided him and made his words and actions rational and consistent as you see them.' Then this believer warned his people that they would lose the blessings Allah bestowed upon them and that the vengeance of Allah would befall them:

(يَقَوْمَ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهَرِينَ فِي الْأَرْضِ)

(O my people! Yours is the kingdom today, you being dominant in the land.) means, `Allah has blessed you with this kingdom, dominance in the land, power and authority, so take care of

this blessing by giving thanks to Allah and believing in his Messenger, and beware of the punishment of Allah if you reject His Messenger.'

(فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا)

(But who will save us from the torment of Allah, should it befall us) means, 'these soldiers and troops will not avail you anything and will not ward off the punishment of Allah, if He decides to punish us.' Fir`awn said to his people, in response to the advice of this righteous man who was more deserving of kingship than Fir`awn:

(مَا أُرِيكُمْ إِلَّا مَا أَرَى)

(I show you only that which I see,) meaning, 'I only tell you and advise you to do that which I think is good for myself, too.' But Fir`awn lied, because he knew that Musa was telling the truth concerning the Message which he brought.

(قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ)

(Musa(said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth.") (17:102)

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا)

(And they belied them (those Ayat) wrongfully and arrogantly, though they were themselves convinced thereof) (27:14)

(مَا أُرِيكُمْ إِلَّا مَا أَرَى)

(I show you only that which I see,) -- Fir`awn uttered a lie and a fabrication; he betrayed Allah and His Messenger, and cheated his people by not advising them sincerely.

(وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ)

(and I guide you only to the path of right policy!) means, 'and I am only calling you to the path of truth, sincerity and guidance.' This was also a lie, but his people obeyed him and followed him. Allah says:

(فَاتَّبِعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ)

(they followed the command of Fir`awn, and the command of Fir`awn was no right guide)
(11:97).

(وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ)

(And Fir`awn led his people astray, and he did not guide them.) (20:79) According to a Hadith:

«مَا مِنْ إِمَامٍ يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ
لِرَعِيَّتِهِ، إِلَّا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا
لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ»

(There is no leader who dies having cheated his people, but he will never smell the fragrance of Paradise, and its fragrance can be detected from a distance of a five-hundred year journey.)" And Allah is the Guide to the straight path.

(وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ
يَوْمِ الْأَحْزَابِ - مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَتَمُودَ
وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ -
وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ - يَوْمَ تُؤَلُّونَ
مُذِيرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضَلِلِ
اللَّهُ فَمَا لَهُ مِنْ هَادٍ - وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ
قَبْلُ بِالْبَيِّنَاتِ فَمَا زُلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ
حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا
كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ - الَّذِينَ
يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَّهُمْ كَبْرَ

مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ
عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ)

(30. And he who believed said: "O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!") (31. "Like the end of the people of Nuh, and `Ad, and Thamud and those who came after them. And Allah wills no injustice for (His) servants.") (32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling.") (33. A Day when you will turn your backs and flee having no protector from Allah. And whomsoever Allah sends astray, for him there is no guide.) (34. And indeed Yusuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died, you said: "No Messenger will Allah send after him." Thus Allah leaves astray him who is a transgressor and a skeptic.) (35. Those who dispute about the Ayat of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant, tyrant.) Here Allah tells us that this righteous man, the believer from among the family of Fir`awn, warned his people of the punishment of Allah in this world and the Hereafter, saying,

(يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ)

(O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!) meaning, those of the earlier nations who disbelieved the Messengers of Allah, such as the people of Nuh, `Ad, Thamud and the disbelieving nations who came after them, how the punishment of Allah came upon them and they had no one to protect them or ward off that punishment.

(وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ)

(And Allah wills no injustice for (His) servants.) means, Allah destroyed them for their sins and for their disbelief in and rejection of His Messengers; this was His command and His decree concerning them that was fulfilled. Then he said:

(وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ)

(And, O my people! Verily, I fear for you the Day when there will be mutual calling.) meaning, the Day of Resurrection.

(يَوْمَ تُؤَلُّونَ مَذْبِرِينَ)

(A Day when you will turn your backs and flee) means, running away.

(كَلَّا لَا وَزَرَ - إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(No! There is no refuge! Unto your Lord will be the place of rest that Day.) (75:11-12) Allah says:

(مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ)

(having no protector from Allah.) meaning, `you will have no one to protect you from the punishment and torment of Allah.'

(وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

(And whomsoever Allah sends astray, for him there is no guide.) means, whomever Allah sends astray will have no other guide except Him. Allah's saying:

(وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ)

(And indeed Yusuf came to you, in times gone by, with clear signs,) refers to the people of Egypt. Allah sent a Messenger to them before the time of Musa, peace be upon him, in the person of Yusuf, peace be upon him, who attained a high position in the government of the people of Egypt. He was a Messenger who called his people to Allah with justice, but they did not obey him in matters of worshipping Allah, they only obeyed him in worldly matters that pertained to his position in the government. Allah says:

(فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا)

(but you ceased not to doubt in that which he brought to you, till when he died, you said: "No Messenger will Allah send after him.") means, `you despaired, and said by way of wishful thinking,'

(لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا)

(No Messenger will Allah send after him.) This was because of their disbelief and rejection (of the Messengers).

(كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ)

(Thus Allah leaves astray him who is a transgressor and a skeptic.) means, this is the state of the one whom Allah sends astray because of his sinful actions and the doubts in his heart.

(الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ
أَتَّهُمْ)

(Those who dispute about the Ayat of Allah, without any authority that has come to them,) means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allah, Allah will hate them with the utmost loathing. Allah says:

(كَبْرًا مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا)

(it is greatly hateful and disgusting to Allah and to those who believe.) meaning, the believers too will despise those who are like this, and whoever is like this, Allah will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil. Allah says:

(كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ)

(Thus does Allah seal up the heart of every arrogant.) meaning, so that they cannot follow the truth.

(جَبَّارٍ)

(tyrant.)

(وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صِرْحًا لَعَلِّي أَبْلُغُ
الْأَسْبَابَ - أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلِهِ
مُوسَى وَإِنِّي لأظنُّهُ كَذِبًا وَكَذَلِكَ زَيْنٌ لِفِرْعَوْنَ
سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِي تَبَابٍ)

(36. And Fir`awn said: "O Haman! Build me a lofty tower that I may arrive at the ways --) (37. The ways of the heavens, and I may look upon the God of Musa, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir`awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir`awn led to nothing but loss and destruction.)

How Fir`awn mocked the Lord of Musa

Allah tells us of the arrogant and hostile defiance of Fir`awn and his rejection of Musa, when he commanded his minister Haman to build him a tower, i.e., a tall, high, strong fortress. He built it of bricks made from baked clay, as Allah says:

(فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي
صَرْحًا)

(So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a lofty tower) (28:38).

(لَعَلِّي أَبْلُغُ الْأَسْبَابَ السَّمَوَاتِ)

(that I may arrive at the ways -- the ways of the heavens,) Sa`id bin Jubayr and Abu Salih said, "The gates of the heavens." Or it was said, the ways of the heavens.

(فَأُطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لِأَظُنُّهُ كَذِبًا)

(and I may look upon the God of Musa, but verily, I think him to be a liar.) Because of his disbelief and defiance, he did not believe that Allah had sent Musa to him. Allah says:

(وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ
السَّبِيلِ)

(Thus it was made fair seeming, in Fir`awn's eyes, the evil of his deeds, and he was hindered from the path;) means, this act of his)building the tower(, by means of which he wanted to deceive his people and make them think that he could prove that Musa was lying. Allah says:

(وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ)

(and the plot of Fir`awn led to nothing but loss and destruction.) Ibn `Abbas and Mujahid said, "Meaning nothing but ruin."

(وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ
الرَّشَادِ - يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْعٌ وَإِنَّ
الْآخِرَةَ هِيَ دَارُ الْقَرَارِ - مَنْ عَمِلَ سَيِّئَةً فَلَا

يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ
أَنْتَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ
فِيهَا بِغَيْرِ حِسَابٍ)

(38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct.") (39. "O my people! Truly, this life of the world is nothing but an enjoyment, and verily, the Hereafter that is the home that will remain forever.") (40. "Whoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.")

More of what the Believer from Fir`awn's Family said

This believer said to his people who persisted in their rebellion and transgression, and preferred the life of this world:

(يَقَوْمِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ)

(O my people! Follow me, I will guide you to the way of right conduct.) This is in contrast to the false claim of Fir`awn:

(وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ)

(and I guide you only to the path of right policy.) Then he sought to make them shun this world which they preferred to the Hereafter, and which had prevented them from believing in the Messenger of Allah, Musa, peace be upon him. He said:

(يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَعٌ)

(O my people! Truly, this life of the world is nothing but an enjoyment,) meaning, it is insignificant and fleeting, and soon it will diminish and pass away.

(وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ)

(and verily, the Hereafter that is the home that will remain forever.) means, the abode which will never end and from which there will be no departure, which will be either Paradise or Hell. Allah says:

(مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا)

(Whosoever does an evil deed, will not be requited except the like thereof;) means, one like it.

(وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنْتَى وَهُوَ
مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ
حِسَابٍ)

(and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.) means, the reward cannot be enumerated, but Allah will give an immense reward without end. And Allah is the Guide to the straight path.

(وَيَقَوْمَ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي
إِلَى النَّارِ - تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا
لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ
- لَا جَرَمَ لِي إِنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي
الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ
المُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ - فَسَتَذَكَّرُونَ مَا
أَقُولُ لَكُمْ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ
بِالْعِبَادِ - فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِآلِ
فِرْعَوْنَ سُوءُ الْعَذَابِ - النَّارُ يُعْرَضُونَ عَلَيْهَا
غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ
فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

(41. "And O my people! How is it that I call you to salvation while you call me to the Fire!") (42. "You invite me to disbelieve in Allah, and to join partners in worship with Him of which I have no knowledge; and I invite you to the Almighty, the Oft-Forgiving!") (43. "La Jarama, you call me to one that does not have a claim in this world or in the Hereafter. And our return will be to Allah, and the transgressors, they shall be the dwellers of the Fire!") (44. "And you will

remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) servants.") (45. So, Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir`awn's people.) (46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir`awn's people into the severest torment!")

The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties

That believer said: `Why do I call you to salvation, which is the worship of Allah alone with no partner or associate, and belief in His Messenger, whom He has sent,'

(وَتَدْعُونَنِي إِلَى النَّارِ تَدْعُونَنِي لَأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ)

(while you call me to the Fire! You invite me to disbelieve in Allah, and to join partners in worship with Him of which I have no knowledge;) means, on the basis of ignorance, with no proof or evidence.

(وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ)

(and I invite you to the Almighty, the Oft-Forgiving!) means, with all His might and pride, He still forgives the sin of the one who repents to Him.

(لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ)

(La Jarama, you call me to one) They say it means, "Truly." As-Suddi and Ibn Jarir said that the meaning of His saying:

(لَا جَرَمَ)

(La jarama) means "Truly." Ad-Dahhak said:

(لَا جَرَمَ)

(La Jarama) means, "No lie." `Ali bin Abi Talhah and Ibn `Abbas said:

(لَا جَرَمَ)

(La Jarama) means, "Indeed, the one that you call me to of idols and false gods

(لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الآخِرَةِ)

(that does not have a claim in this world or in the Hereafter)." Mujahid said, "The idols that do not have anything." Qatadah said, "This means that idols possess no power either to benefit or to harm." As-Suddi said, "They do not respond to those who call upon them, either in this world or in the Hereafter." This is like the Ayah:

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفْلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ)

(And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them And when the people are gathered, they will become their enemies and deny their worship.) (46:5-6)

(إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ)

(If you invoke them, they hear not your call; and if they were to hear, they could not grant it to you) (35:14).

(وَأَن مَّرَدَّنَا إِلَى اللَّهِ)

(And our return will be to Allah,) means, in the Hereafter, where He will reward or punish each person according to his deeds. He says:

(وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ)

(and the transgressors, they shall be the dwellers of the Fire!) meaning, they will dwell therein forever, because of their great sin, which is associating others in worship with Allah.

(فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ)

(And you will remember what I am telling you,) means, `you will come to know the truth of what I enjoined upon `you and forbade you to do, the advice I gave you and what I explained

to you. You will come to know, and you will feel regret at the time when regret will be of no avail.'

(وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ)

(and my affair I leave it to Allah.) means, 'I put my trust in Allah and seek His help, and I renounce you utterly.'

(إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ)

(Verily, Allah is the All-Seer of (His) servants.) means, He knows all about them, may He be exalted and sanctified, and He guides those who deserve to be guided and sends astray those who deserve to be sent astray; His is the perfect proof, utmost wisdom and mighty power.

(فَوْقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا)

(So Allah saved him from the evils that they plotted,) means, in this world and in the Hereafter; in this world, Allah saved him along with Musa, peace be upon him, and in the Hereafter (He will admit him) to Paradise.

Proof of the Torment of the Grave

(وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ)

(while an evil torment encompassed Fir`awn's people.) this refers to drowning in the sea, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell. Allah says:

(وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

(And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir`awn's people to the severest torment!") meaning, more intense pain and greater agony. This Ayah contains one of the major proofs used by the Ahlus-Sunnah to prove that there will be torment in the grave during the period of Al-Barzakh; it is the phrase:

(النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا)

(The Fire, they are exposed to it, morning and afternoon). But the question arises: this Ayah was undoubtedly revealed in Makkah, but they use it as evidence to prove that there will be

torment in the grave during the period of Al-Barzakh. Imam Ahmad recorded from `A'ishah, may Allah be pleased with her, that a Jewish woman used to serve her, and whenever `A'ishah did her a favor, the Jewish woman would say, "May Allah save you from the torment of the grave." `A'ishah said, "Then the Messenger of Allah came in, and I said, `O Messenger of Allah, will there be any torment in the grave before the Day of Resurrection' He said,

«لَا، مَنْ زَعَمَ ذَلِكَ؟»

(No, who said that) I said, `This Jewish woman, whenever I do her a favor, she says: May Allah save you from the torment of the grave.'" The Messenger of Allah said,

«كَذَّبَتْ يَهُودُ وَهُمْ عَلَى اللَّهِ أَكْذَبُ، لَا عَذَابَ
دُونَ يَوْمِ الْقِيَامَةِ»

(The Jews are lying, and they tell more lies about Allah. There is no torment except on the Day of Resurrection.) Then as much time passed as Allah willed should pass, then one day he came out at midday, wrapped in his robe with his eyes reddening, calling at the top of his voice:

«الْقَبْرُ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ، أَيُّهَا النَّاسُ لَوْ
تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَضَحِكْتُمْ قَلِيلًا،
أَيُّهَا النَّاسُ، اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ
الْقَبْرِ، فَإِنَّ عَذَابَ الْقَبْرِ حَقٌّ»

(The grave is like patches of dark night! O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge with Allah from the torment of the grave, for the torment of the grave is real.)" This chain of narration is Sahih according to the conditions of Al-Bukhari and Muslim, although they did not record it. It was said, `how can this report be reconciled with the fact that the Ayah was revealed in Makkah and the Ayah indicates that there will be torment during the period of Al-Barzakh' The answer is that the Ayah refers to the souls (of Fir`awn and his people) being exposed to the Fire morning and evening; it does not say that the pain will affect their bodies in the grave. So it may be that this has to do specifically with their souls. With regard to there being any effect on their bodies in Al-Barzakh, and their feeling pain as a result, this is indicated in the Sunnah, in some Hadiths which we will mention below. It was said that this Ayah refers to the punishment of the disbelievers in Al-Barzakh, and that it does not by itself imply that the believer will be punished in the grave for his sins. This is indicated by the Hadith recorded by Imam Ahmad from `A'ishah, may Allah be pleased with her, according to which the Messenger of Allah entered upon `A'ishah when a Jewish woman was with her, and she (the Jewish woman) was saying, "I was told that you will be tried in the grave." The Messenger of Allah was worried and said:

«إِنَّمَا يُقْتَنُ يَهُودٌ»

(Only the Jews will be tested.) `A'ishah, may Allah be pleased with her, said, "Several nights passed, then the Messenger of Allah said:

«أَلَا إِنَّكُمْ تُقْتَنُونَ فِي الْقُبُورِ»

(Verily you will be tested in the graves.)" `A'ishah, may Allah be pleased with her, said, "After that, the Messenger of Allah used to seek refuge with Allah from the torment of the grave." This was also recorded by Muslim. It could be said that this Ayah indicates that the souls will be punished in Al-Barzakh, but this does not necessarily imply that the bodies in their graves will be affected by that. When Allah revealed something about the torment of the grave to His Prophet , he sought refuge with Allah from that. And Allah knows best. The Hadiths which speak of the torment of the grave are very many. Qatadah said, concerning the Ayah,

(غُدُوًّا وَعَشِيًّا)

(morning and afternoon.): "(This means) every morning and every evening, for as long as this world remains, it will be said to them by way of rebuke and humiliation, O people of Fir`awn, this is your position." Ibn Zayd said, "They are there today, being exposed to it morning and evening, until the Hour begins.

(وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

(And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`awn's people to enter the severest torment!") The people of Fir`awn are like foolish camels, stumbling into rocks and trees without thinking." Imam Ahmad recorded that Ibn `Umar, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

(When one of you dies, he is shown his place)in Paradise or Hell(morning and evening; if he is one of the people of Paradise, then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell. It will be said to him, this is your place until Allah resurrects you to go to it on the Day of Resurrection.)" It was also reported in the Two Sahihs.

(وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّعْتُونَ عَلَيْنَا
نَصِيبًا مِّنَ النَّارِ - قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ
فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ - وَقَالَ الَّذِينَ فِي
النَّارِ لِحِزْنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَلَيْنَا يَوْمًا
مِّنَ الْعَذَابِ - قَالُوا أَوْلَمْ تَأْتِكُمْ رُسُلُكُمْ
بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاءُ
الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

(47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire") (48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His) servants!") (49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!") (50. They will say: "Did there not come to you, your Messengers with (clear) evidences" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain!")

The Dispute of the People of Hell

Allah tells us how the people of Hell will dispute and argue with one another, and Fir`awn and his people will be among them. The weak, who were the followers, will say to those who were arrogant, who were the leaders and masters:

(إِنَّا كُنَّا لَكُمْ تَبَعًا)

(Verily, we followed you,) meaning, `we obeyed you and heeded your call to disbelief and misguidance in the world, '

(فَهَلْ أَنْتُمْ مَعْتُونَنَا نَصِيْبًا مِّنَ النَّارِ)

(can you then take from us some portion of the Fire) means, 'can you carry a part of our burden for us'

(قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا)

(Those who were arrogant will say: "We are all (together) in this (Fire)!..." meaning, 'we will not bear any part of your burden for you; our own punishment is enough for us to bear.'

(إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ)

(Verily, Allah has judged (His) servants!) means, 'He has shared out the punishment among us according to what each of us deserves'. This is like the Ayah:

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ)

(He will say: "For each one there is double (torment), but you know not.") (7:38)

(وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَلَيْنَا يَوْمًا مِّنَ الْعَذَابِ)

(And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!") They know that Allah will not answer them and will not listen to their prayer, because He said,

(اخْسِئُوا فِيهَا وَلَا تُكَلِّمُونِ)

(Remain you in it with ignominy! And speak you not to Me!) (23:108), so they will ask the keepers of Hell, who are like jailers watching over the people of Hell, to pray to Allah to lessen the Fire for them if only for one day. But the keepers of Hell will refuse, saying to them,

(أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ)

(Did there not come to you, your Messengers with (clear) evidences) meaning, was not proof established in the world on the lips of the Messengers

(قَالُوا بَلَى قَالُوا فَادْعُوا)

(They will say: "Yes." They will reply: "Then call (as you like)!..." means, you are on your own. We will not pray for you or listen to you; we do not want you to be saved and we have nothing to do with you. Moreover, we tell you that it is all the same whether you offer supplication or not, because Allah will not respond and He will not lighten the torment for you.' They will say:

(وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

(And the invocation of the disbelievers is nothing but in vain!) meaning, it will not be accepted or responded to.

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ
مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ - وَلَقَدْ
ءَاتَيْنَا مُوسَى الْهُدَى وَأَوْزَنَّا بَنِي إِسْرَائِيلَ
الْكِتَابَ - هُدًى وَذِكْرَى لِأُولَى الْأَلْبَابِ - فَاصْبِرْ
إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ - إِنَّ الَّذِينَ يُجَادِلُونَ فِي
ءَايَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ أَتَّهُمْ إِنْ فِي صُدُورِهِمْ
إِلَّا كِبْرٌ مَّا هُمْ بِبَلِّغِيهِ فَاستَعِذْ بِاللَّهِ إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ)

(51. Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, --) (52. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.) (53. And, indeed We gave Musa the guidance, and We caused the Children of Israel to inherit the Scripture --) (54. A guide and a reminder for men of understanding.) (55. So be patient. Verily, the promise of Allah is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the `Ashi and in the Ibkar.) (56. Verily, those who dispute about the Ayat of Allah, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it. So seek refuge in Allah. Verily, it is He Who is the All-Hearer, the All-Seer.)

The Victory of the Messengers and the Believers

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا)

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life). As-Suddi, "Allah never sends a Messenger to a people and they kill him or some of the believers who call them to the truth, then that generation passes away, but He then sends them someone who will support their call and will seek vengeance for their blood from those who did that to them in this world. So the Prophets and believers may be killed in this world, but their call will prevail in this world." Allah granted victory to His Prophet Muhammad and his Companions over those who had opposed him, disbelieved in him and shown hostility towards him. He caused His Word and His religion to prevail over all other religions, commanded him to emigrate from his people to Al-Madinah, where He gave him supporters and helpers. Then He caused him to prevail over the idolators on the day of Badr, when He granted him victory over them and he humiliated them, killing their leaders and taking their elite prisoner, driving them before him in chains. Then he did them the favor of accepting ransom from them. Shortly after that, Allah enabled him to conquer Makkah, and he rejoiced in his return to his homeland, the sacred and holy land of Al-Haram. Through him, Allah saved it from its disbelief and Shirk. Then Allah enabled him to conquer the Yemen, and the entire Arabian Peninsula submitted to him, and the people entered the religion of Allah in crowds. Then Allah took him (in death), because of his high status and honor, and He established his Companions as his Khalifahs. They conveyed the religion of Allah from him, called mankind to Allah, they conquered many regions, countries and cities, and opened people's hearts, until the call of Muhammad spread throughout the world, east and west. This religion will continue to prevail until the Hour begins. Allah says:

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ)

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth) meaning, on the Day of Resurrection the victory will be greater and more complete. Mujahid said, "The witnesses are the angels."

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ)

(The Day when their excuses will be of no profit to wrongdoers.) is referring to the same as;

(وَيَوْمَ يَقُومُ الْأَشْهَادُ)

(...the Day when the witnesses will stand forth.) Others read it with that meaning;

(وَيَوْمَ يَقُومُ الْأَشْهَادُ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ)

(And the Day the witnesses will stand forth, is a Day when there will be no profit to wrongdoers.) and the wrongdoers are the idolators.

(مَعْذِرَتُهُمْ)

(their excuses) means, no excuse or ransom will be accepted from them.

(وَلَهُمُ اللَّعْنَةُ)

(Theirs will be the curse,) means, they will be cast out far away from the mercy of Allah.

(وَلَهُمُ سُوءُ الدَّارِ)

(and theirs will be the evil abode.) means, the Hell-fire, as As-Suddi said, a terrible abode and dwellingplace.

Indication that the Messenger and the Believers will prevail just as Musa and the Children of Israel prevailed

(وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى)

(And, indeed We gave Musa the guidance.) means, the guidance and light with which Allah sent him.

(وَأَوْزَنَّا بَنِي إِسْرَائِيلَ الْكِتَابَ)

(and We caused the Children of Israel to inherit the Scripture.) means, 'We caused them to prevail in the end and they inherited the land and accumulated wealth of Fir`awn, because of their patience in obeying Allah and following His Messenger Musa.' The Scripture which they inherited, the Tawrah, was

(هُدًى وَذِكْرَى لِأُولَى الْأَلْبَابِ)

(A guide and a reminder for men of understanding.) i.e. those of a sound and upright nature.

(فَاصْبِرْ)

(So be patient) means, 'O Muhammad,'

(إِنَّ وَعْدَ اللَّهِ حَقٌّ)

(Verily, the promise of Allah is true,) means, `We have promised that your word will prevail and that the ultimate victory will be for you and those who follow you, and Allah does not break His promises. What We have told you is true and there is no doubt in it whatsoever.'

(وَأَسْتَغْفِرُ لِدُنْيَاكَ)

(and ask forgiveness for your fault,) This encourages the Ummah to seek forgiveness.

(وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ)

(and glorify the praises of your Lord in the `Ashi) meaning, at the end of the day and the beginning of the night,

(وَالْإِبْكَارِ)

(and in the Ibkar.) meaning, at the beginning of the day and the end of the night.

(إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ
أَتَّهُمْ)

(Verily, those who dispute about the Ayat of Allah, without any authority having come to them,) means, they try to refute the truth with falsehood, and to refute sound evidence with dubious arguments, having no proof or evidence from Allah.

(إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَلِغِيهِ)

(there is nothing else in their breasts except pride. They will never have it.) means, they are too proud to follow the truth and submit to the one who has brought it. But their attempts to suppress the truth and elevate falsehood will fail; the truth will prevail and their words and aspirations will be defeated.

(فَاسْتَعِذْ بِاللَّهِ)

(So seek refuge in Allah.) means, from being like these people,

(إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)

(Verily, it is He Who is the All-Hearer, the All-Seer.) or seek refuge with Him from being like these people who dispute about the Ayat of Allah without any authority having come to them.

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - وَمَا يَسْتَوِي
الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ - إِنَّ
السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يُؤْمِنُونَ)

(57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know.) (58. And not equal are the blind and those who see; nor those who believe, and do righteous good deeds, and those who do evil. Little do you remember!) (59. Verily, the Hour is surely coming, there is no doubt about it, yet most men believe not.)

Life after Death

Allah tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth, and creating them is greater than creating mankind, the first time and when He creates them again. The One Who is able to do that is able to do anything that is less than that. As Allah says:

(أُولَئِكَ يَرَوْنَ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ وَلَمْ يَعْزُبْ عَنْهُمُ خَلْقُهُمْ إِنَّمَا
يَحْسَبُونَهُ لَئِن مَّرَدُّوا إِلَيْهِ لَأَن يَحْيِيَهُمْ
قَالَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is able to do all things.) (46:33) And Allah says here:

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.) hence they do not think about or ponder this proof. Similarly, many of the Arabs recognized that Allah had created the heavens and the earth, but they denied and rejected the idea of the resurrection; they acknowledged something which was greater than that which they denied. Then Allah says:

(وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا
تَتَذَكَّرُونَ)

(And not equal are the blind and those who see; nor are those who believe, and do righteous good deeds, and those who do evil. Little do you remember!) The blind man who cannot see anything is not the same as the sighted man who can see everything as far as his eyesight reaches -- there is a huge difference between them. By the same token, the righteous believers and the immoral disbelievers are not equal.

(قَلِيلًا مَّا تَتَذَكَّرُونَ)

(Little do you remember!) means, most of the people remember little.

(وَإِنَّ السَّاعَةَ لَآتِيَةٌ)

(Verily, the Hour (Day of Judgement) is surely coming,) means, it will indeed come to pass.

(لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ)

(there is no doubt about it, yet most men believe not.) means, they do not believe in it, and in fact they doubt its existence altogether.

(وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخَرِينَ
(

(60. And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!")

The Command to call upon Allah By His grace and kindness,

Allah encourages His servants to call upon Him, and He guarantees to respond. Sufyan Ath-Thawri used to say: "O You Who love most those who ask of You, and O You Who hate most those who do not ask of You, and there is no one like that apart from You, O Lord." This was recorded by Ibn Abi Hatim. Similarly; the poet said: "Allah hates not to be asked, and the son of Adam hates to be asked." Qatadah said that Ka`b Al-Ahbar said, "This Ummah has been given three things which were not given to any nation before, only to Prophets. When Allah sent a Prophet, He said to him, `You are a witness over your nation.' But you have been made witnesses over mankind; it was said to the Prophets individually, `Allah has not laid upon you any hardship in religion,' but He said to this entire Ummah:

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and)Allah(has not laid upon you in religion any hardship)(22:78) and it was said to the Prophets individually; `Call upon Me, I will answer you,' but it was said to this Ummah,

(ادْعُونِي أَسْتَجِبْ لَكُمْ)

(Call upon Me, I will answer you)." This was recorded by Ibn Abi Hatim. Imam Ahmad recorded that Al-Nu`man bin Bashir, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ»

(Indeed the supplication is the worship.)" Then he recited,

(ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخَرِينَ)

(And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"). This was also recorded by the Sunan compilers; At-Tirmidhi, An-Nasa'i, Ibn Majah, and Ibn Abi Hatim and Ibn Jarir. At-Tirmidhi said, "Hasan Sahih." It was also recorded by Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Jarir with a different chain of narration. Allah's saying:

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي)

(Verily, those who scorn My worship) means, `those who are too proud to call on Me and single Me out,'

(سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ)

(they will surely enter Hell in humiliation!) means, in disgrace and insignificance. Imam Ahmad recorded from `Amr bin Shu`ayb from his father, from his grandfather that the Prophet said:

«يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أُمَّتَالَ الدَّرِّ فِي صُورِ النَّاسِ، يَعْطَوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ، حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ: بُولَسُ، تَعْطَوهُمْ نَارُ الْأَنْيَارِ، يُسَقُونَ مِنْ طِينَةِ الْخَبَالِ، عَصَارَةَ أَهْلِ النَّارِ»

(The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them, until they enter a prison in Hell called Bulas. They will be fed flames of fire, and given for drink a paste of insanity dripping from the people the Fire.)"

(اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ - ذَلِكَُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لِأِلهِ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ - كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ - اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَُمُ اللَّهُ رَبُّكُمْ فَتَبَرَّكَ اللَّهُ رَبُّ

الْعَلَمِينَ - هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِينَ)

(61. Allah, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allah is full of bounty to mankind; yet, most of mankind give no thanks.) (62. That is Allah, your Lord, the Creator of all things, La ilaha ila Huwa. How then are you turning away) (63. Thus were turned away those who used to deny the Ayat of Allah.) (64. Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good and pure (looking) and has provided you with good things. That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists.) (65. He is the Ever Living, La ilaha illa Huwa; so invoke Him making the religion for Him Alone. All the praises and thanks be to Allah, the Lord of all that exists.)

Signs of the Power and Oneness of Allah

Allah reminds us of His grace towards His creation in that He has given them the night in which they rest and relax from their activities so that they can go back to them for their livelihood during the day. He has given them the day with its light, so that they can undertake their journeys and engage in their business.

إِنَّ اللَّهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ)

(Truly, Allah is full of bounty to mankind; yet, most of mankind give no thanks.) means, they do not express gratitude for the favors which Allah bestows upon them. Then Allah says:

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ)

(That is Allah, your Lord, the Creator of all things, La ilaha illa Huwa.) means, the One Who does all of these things is Allah, the One, the Unique, the Creator of all things, besides Whom there is no other god or lord.

فَأَنَّى تُؤْفَكُونَ)

(How then are you turning away) means, 'how can you worship idols which cannot create anything but are themselves hand-made and carved'

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ)

(Thus were turned away those who used to deny the Ayat of Allah) means, just as these people (Quraysh) were led astray by their worship of gods other than Allah, those who came before

them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires. They denied the signs and proof of Allah.

(اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا)

(Allah, it is He Who has made for you the earth as a dwelling place) means, `He made it stable and spread it out for you, so that you might live on it and travel about in it; He strengthened it with the mountains so that it does not shake with you.'

(وَالسَّمَاءَ بِنَاءً)

(and the sky as a canopy,) means, `a roof covering and protecting the world.'

(وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ)

(and has given you shape and made your shapes good) means, `He created you in the best and most perfect form.'

(وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ)

(and has provided you with good and pure things.) means, of food and drink in this world. Allah states that that He is the Creator of the dwelling place and of the inhabitants and of the provision; He is the Creator and Provider, as He says in Surat Al-Baqarah:

(يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ - الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ
أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ)

(O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may have Taqwa. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah while you know.) (2:21-22) And here Allah says, after mentioning the creation of all these things:

(ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَرَّكُوا لِلَّهِ رَبِّ الْعَالَمِينَ)

(That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists.) meaning, exalted and sanctified and glorified be Allah, the Lord of all the worlds. Then He says:

(هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ)

(He is the Ever Living, La ilaha illa Huwa;) means, He is the Ever Living, from eternity to eternity, Who was, is and shall be, the First and the Last, the Manifest, the Hidden.

(لَا إِلَهَ إِلَّا هُوَ)

(La ilaha illa Huwa) means, there is none comparable or equal to Him.

(فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ)

(so invoke Him making the religion for Him Alone.) means, affirm His Oneness by testifying that there is no God but He. Praise be to Allah, the Lord of the worlds. Imam Ahmad recorded that after ending every prayer, `Abdullah bin Az-Zubayr used to say:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ
النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا
اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

(There is no (true) God except Allah Alone with no partner or associate, to Him belongs the dominion and praise, for He is able to do all things; there is no strength and no power except with Allah; there is no (true) God except Allah and we worship none but Him; to Him belong blessings and virtue and goodly praise; there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers may hate that.) He said, "The Messenger of Allah used to say the Tahlil in this fashion after every prayer." Similar was also recorded by Muslim, Abu Dawud and An-Nasa'i.

(قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ
اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأَمِرْتُ أَنْ أُسَلِّمَ
لِرَبِّ الْعَالَمِينَ - هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ

مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَن
يُتَوَقَّى مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلَ مَسَمًّى وَلَعَلَّكُمْ
تَعْقِلُونَ - هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا
فَأِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ)

(66. Say: "I have been forbidden to worship those whom you worship besides Allah, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of all that exists.) (67. It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old -- though some among you die before -- and that you reach an appointed term in order that you may understand.) (68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is.)

The Prohibition of Shirk, the Order for Tawhid, and the Evidence

Allah says, `say, O Muhammad, to these idolators, that Allah forbids them to worship anyone, such as these idols and false gods, except Him.' Allah explains that no one apart from Him is deserving of worship, as He says:

(هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ
عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ
لِتَكُونُوا شُيُوخًا)

(It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old.) meaning, He is the One Who Alone, with no partner or associate, causes you to pass through these different stages, and this happens in accordance with His command, will and decree.

(وَمِنْكُمْ مَن يُتَوَقَّى مِنْ قَبْلُ)

(though some among you die before) means, before being fully formed and emerging to this world; so his mother miscarries him. And there are some who die in infancy or in their youth, or when they are adults but before they reach old age, as Allah says:

لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى

(that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term) (22:5).

وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ

(and that you reach an appointed term in order that you may understand.) Ibn Jurayj said, "In order that you may remember the Resurrection." Then Allah says:

هُوَ الَّذِي يُحْيِي وَيُمِيتُ

(It is He Who gives life and causes death.) meaning, He is the Only One Who does that, and none is able to do that except He.

فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

(And when He decides upon a thing He says to it only: "Be!" -- and it is.) means, He cannot be opposed or resisted. Whatever He wills definitely comes to pass.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى يُصْرَفُونَ - الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَإِمْأَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ - إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ - فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ - ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ - مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ - ذَلِكَمَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِمْأَرْ

كُنْتُمْ تَمْرَحُونَ - ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ)

(69. See you not those who dispute about the Ayat of Allah How are they turning away) (70. Those who deny the Book, and that with which We sent Our Messengers they will come to know.) (71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along,) (72. In the boiling water, then they will be burned in the Fire.) (73. Then it will be said to them: "Where are (all) those whom you used to consider partners") (74. "Besides Allah" They will say: "They have vanished from us. Nay, we did not call upon anything before." Thus Allah leads astray the disbelievers.) (75. That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.) (76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!)

The End of Those Who dispute and deny the Signs of Allah

Allah says, 'do you not wonder, O Muhammad, at those who deny the signs of Allah and dispute the truth by means of falsehood, how their minds are diverted from the truth and are misguided'

(الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا)

(Those who deny the Book, and that with which We sent Our Messengers) means, guidance and clear proof.

(فَسَوْفَ يَعْلَمُونَ)

(they will come to know.) This is a stern warning and clear threat from the Lord to these people. This is like the Ayah:

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) (77:15)

(إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ)

(When iron collars will be rounded over their necks, and the chains.) means, the chains will be attached to the iron collars, and the keepers of Hell will drag them along on their faces, sometimes to the boiling water, and sometimes to the Fire. Allah says:

(يُسْحَبُونَ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(they shall be dragged along, in the boiling water, then they will be burned in the Fire.) This is like the Ayat:

(هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(This is the Hell which the criminals denied. They will go between it and the fierce boiling water!) (55:43-44). After describing how they will eat Zaqqum (a bitter tree of Hell) and drink Hamim (boiling water), Allah says:

(ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَى الْجَحِيمِ)

(Then thereafter, verily, their return is to the flaming fire of Hell.) (37:68), And Allah says:

(وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ - فِي
سَمُومٍ وَحَمِيمٍ - وَظِلٌّ مِّنْ يَّحْمُومٍ - لَّا بَارِدٍ وَلَا
كَرِيمٍ)

(And those on the Left Hand -- how (unfortunate) will be those on the Left Hand In fierce hot wind and boiling water, and shadow of black smoke, (that shadow) neither cool nor (even) pleasant.) until

(ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ - لَأَكُونَنَّ مِنْ
شَجَرٍ مِّنْ زَقُّومٍ - فَمَالُونَ مِنْهَا الْبُطُونَ -
فَشْرَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ - فَشْرَبُونَ شُرْبَ
الْهَيْمِ - هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ)

(Then moreover, verily, -- you the erring-ones, the deniers (of Resurrection)! You verily, will eat of the trees of Zaqqum. Then you will fill your bellies therewith, and drink boiling water on top of it. And you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!) (56: 41-44, 51-56),

إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ - كَالْمُهْلِ يَغْلَى
فِي الْبُطُونِ - كَغَلَى الْحَمِيمِ - خُدُّوهُ فَاغْتَلُوهُ إِلَى
سَوَاءِ الْجَحِيمِ - ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ
الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا
مَا كُنْتُمْ بِهِ تَمْتَرُونَ)

(Verily, the tree of Zaqqum will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said:) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!") (44:43-50) i.e., this will be said to them to rebuke and ridicule them.

(ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ مِنْ دُونِ اللَّهِ)

(Then it will be said to them: "Where are (all) those whom you considered partners -- besides Allah") means, it will be said to them, 'where are the idols whom you used to worship instead of Allah Can they help you today'

(قَالُوا ضَلُّوا عَنَّا)

(They will say: "They have vanished from us..") mean, they have gone away and they cannot do anything for us.'

(بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا)

(Nay, we did not invoke (worship) anything before.) means, they will deny that they worshipped them. This is like the Ayah:

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا
مُشْرِكِينَ)

(There will then be (left) no Fitnah (excuse) for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.") (6:23) Allah says:

(كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ)

(Thus Allah leads astray the disbelievers).

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَبِمَا كُنْتُمْ تَمْرَحُونَ)

(That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.) means, the angels will say to them, 'what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.'

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى
الْمُتَكَبِّرِينَ)

(Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!) means, what a terrible abode and final destination, filled with humiliation and severe punishment for those who arrogantly ignored the signs of Allah and refused to accept His proof and evidence. And Allah knows best.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَأِمَّا يُرِيكَ بَعْضَ
الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِنَّا يَرْجِعُونَ - وَلَقَدْ
أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ
يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ
بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ)

(77. So be patient, verily, the promise of Allah is true and whether We show you some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.) (78. And, indeed We have sent Messengers before you, of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. But, when comes the commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.)

The Command to be Patient and Good News of Victory

Here Allah commands His Messenger to patiently bear the rejection of those who rejected him: 'Allah will fulfill His promise to you that you will be victorious and will prevail over your people, and you and those who follow you, will be the successful ones in this world and the Hereafter.'

(فِيمَا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ)

(and whether We show you some part of what We have promised them,) means, in this world, and this is what happened, for Allah gave them the joy of humiliating the leaders and nobles (of the Quraysh), who were killed on the day of Badr, then Allah granted them victory over Makkah and the entire Arabian Peninsula during the lifetime of the Prophet .

(أَوْ نَتَوَقَّيْكَ فَإِلَيْنَا يَرْجِعُونَ)

(or We cause you to die, then still it is to Us they all shall be returned.) means, 'and We shall inflict a severe punishment upon them in the Hereafter.' Then Allah says, consoling)His Prophet (:

(وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ)

(And, indeed We have sent Messengers before you, of some of them We have related to you their story.) as Allah also says in Surat An-Nisa', meaning, 'We have revealed the stories of some of them and how their people disbelieved in them, but the Messengers ultimately prevailed.'

(وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ)

(And of some We have not related to you their story,) and they are many, many more than those whose stories have been told, as has been stated in Surat An-Nisa'. Praise and blessings be to Allah.

(وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ)

(and it was not given to any Messenger that he should bring a sign except by the leave of Allah.) means, none of the Prophets was able to bring miracles to his people except when Allah granted him permission to do that as a sign of the truth of the message he brought to them.

(فَإِذَا جَاءَ أَمْرُ اللَّهِ)

(But, when comes the commandment of Allah,) means, His punishment and vengeance which will encompass the disbelievers,

(قَضِيَ بِالْحَقِّ)

(the matter will be decided with truth,) so the believers will be saved and the disbelievers will be destroyed. Allah says:

(وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ)

(and the followers of falsehood will then be lost.)

(اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا
تَأْكُلُونَ - وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً
فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ -
وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ)

(79. Allah, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.) (80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.) (81. And He shows you His Ayat. Which, then of the Ayat of Allah do you deny)

The Cattle are also a Blessing from Allah and a Sign from Him

Allah reminds His servants of His blessing in that He created the cattle)Al-An`am(for them, which refers to camels, cows and sheep; some of them they ride and some of them they eat. Camels may be ridden or eaten; their milk is drunk and they are used for carrying heavy burdens on journeys to distant lands. Cattle are eaten and their milk is drunk; they are also used for plowing the earth. Sheep are eaten and their milk is also drunk. The hair and wool of all of these animals is used to make tents, clothing and furnishings, as we have already discussed in Surat Al-An`am and Surat An-Nahl, etc. Allah says here:

(اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا
تَأْكُلُونَ - وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً
فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ)

(Allah, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.)

(وَيُرِيكُمْ آيَاتِهِ)

(And He shows you His Ayat.) means, 'His proof and evidence, on the horizons and in yourselves.'

(فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ)

(Which, then of the Ayat of Allah do you deny) means, you cannot deny any of His signs and proofs, unless you are stubborn and arrogant.

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَعَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا
كَانُوا يَكْسِبُونَ - فَلَمَّا جَاءَهُمْ رَسُولُهُم بِالْبَيِّنَاتِ
فَرِحُوا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ - فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ
وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ)

(فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ
الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ)

(82. Have they not traveled through the earth and seen what was the end of those before them They were more in number than them and mightier in strength, and in the traces in the land; yet all that they used to earn availed them not.) (83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them.) (84. So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.") (85. Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly.)

The Lesson to be learned from what happened to Those Who Came before

Allah tells us about the nations who rejected their Messengers in ancient times. He mentioned the severe punishment they suffered despite their great strength, He mentioned the traces which they left behind in the earth and the great wealth they amassed. None of that availed them anything and could not prevent the punishment of Allah at all. That is because when the Messengers came to them with clear signs and decisive evidence, they did not pay any attention to them. Instead, they were content with the knowledge with them, or so they claimed, and they said that they did not need what the Messengers brought them. Mujahid said, "They said, we know better than them, we will not be resurrected and we will not be punished." As-Suddi said, "In their ignorance, they rejoiced in what they had of (worldly) knowledge. So Allah sent upon them a punishment which they could not escape or resist."

(وَحَاقَ بِهِمْ)

(and surrounded them.) means, encompassed them.

(مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(that at which they used to mock,) means, that which they used to disbelieve in and said would never happen,

(فَلَمَّا رَأَوْا بَأْسَنَا)

(So when they saw Our punishment,) means, when they saw with their own eyes the punishment which came upon them, they said,

(قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ
مُشْرِكِينَ)

(We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.) means, they affirmed that Allah is One and denied the false gods, but this was at the time when excuses were to no avail. This is like what Fir`awn said as he was drowning:

(ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو
إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ)

(I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.) (10:90) But Allah said:

ءَالنَّ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ)

(Now (you believe) while you refused to believe before and you were one of the the corrupters.) (10:91) meaning, Allah did not accept this from him, because He had answered the prayer of His Prophet Musa, when he said,

وَأَشَدُّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا
الْعَذَابَ الْأَلِيمَ)

(And harden their hearts, so that they will not believe until they see the painful torment) (10:88). Allah says here:

فَلَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ
الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ)

(Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants.) means, this is the ruling of Allah concerning all those who repent only when they actually see the punishment: He does not accept that from them. It says in the Hadith:

«إِنَّ اللَّهَ تَعَالَى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرُغِرْ»

(Allah will accept the repentance of His servant so long as the death rattle is not sounding in his throat.) Once the death rattle is sounding and the soul has reached the throat, and the dying person actually sees the angel (of death), then he can no longer repent. Allah says:

وَخَسِرَ هُنَالِكَ الْكَافِرُونَ)

(And there the disbelievers lost utterly.) This is the end of the Tafsir of Surah Ghafir. Praise and thanks be to Allah.

The Tafsir of Surah Fussilat

(Chapter - 41)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ -
غَافِرِ الذَّنْبِ وَقَائِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي
الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ - مَا يُجَادِلُ
فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ
تَقَلُّبُهُمْ فِي الْبِلَادِ - كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ
لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ
فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ)

(1. Ha Mim.) (2. A revelation from the Most Gracious, the Most Merciful.) (3. A Book whereof the Ayat are explained in detail -- a Qur'an in Arabic for people who know.) (4. Giving glad tidings and warning, but most of them turn away, so they hear not.) (5. And they say: "Our hearts are under coverings from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).")

Description of the Qur'an, and what Those Who turn away from it say.

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ)

(Ha Mim. A revelation from the Most Gracious, the Most Merciful.) means, the Qur'an is revealed from the Most Gracious, Most Merciful. This is like the Ayat:

(قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ)

(Say Ruh Al-Qudus (Jibril) has brought it down from your Lord with truth) (16:102).

(وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ)

(And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Ruh (Jibril) has brought down upon your heart that you may be (one) of the warners.) (26:192-194).

(كِتَابٌ فُصِّلَتْ آيَاتُهُ)

(A Book whereof the Ayat are explained in detail) means, its meanings are clear and its rulings are sound and wise.

(قُرْءَانًا عَرَبِيًّا)

(a Qur'an in Arabic) means, because it is a clear Arabic Qur'an, its meanings are precise and detailed and its words are clear and not confusing. This is like the Ayah:

(كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ)

((This is) a Book, the Ayat whereof are completed, and then explained in detail from One (Allah), Who is All-Wise Well-Acquainted) (11:1). meaning, it is miraculous in its wording and in its meanings.

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

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

(لِقَوْمٍ يَعْلَمُونَ)

(for people who know.) means, this clear style will be readily understood by scholars who are thoroughly versed in knowledge.

(بَشِيرًا وَنَذِيرًا)

(Giving glad tidings and warning,) means, sometimes it brings glad tidings to the believers, and sometimes it brings a warning to the disbelievers.

(فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ)

(but most of them turn away, so they hear not.) means, most of the Quraysh did not understand anything of it at all, despite the fact that it was so clear.

(وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ)

(And they say: "Our hearts are under coverings..." meaning, they are wrapped and screened,

(مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ)

(from that to which you invite us; and in our ears is deafness,) means, 'we are deaf to the message you bring to us.'

(وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ)

(and between us and you is a screen,) 'so nothing of what you say reaches us.'

(فَاعْمَلْ إِنَّا عَامِلُونَ)

(so work you (on your way); verily, we are working) means, go your way, and we will go our way, and we will not follow you.

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ
إِلَهُ وَحْدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ
لِّلْمُشْرِكِينَ - الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ كَافِرُونَ - إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ)

(6. Say: "I am only a human being like you. It is revealed to me that your God is One God, therefore take straight path to Him and obedience to Him, and seek forgiveness of Him. And woe to the polytheists.) (7. Those who give not the Zakah and they are disbelievers in the Hereafter.) (8. Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.)

The Call to Tawhid Allah says,

(قُلْ)

(Say) 'O Muhammad, to these disbelievers and idolators,'

(إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ
وَاحِدٌ)

(I am only a human being like you. It is revealed to me that your God is One God,) `not like these idols and false gods which you worship. Allah is one God,'

(فَاسْتَقِيمُوا إِلَيْهِ)

(therefore take straight path to Him) means, `worship Him Alone sincerely, in accordance with what He has commanded you through His Messengers.'

(وَاسْتَغْفِرُوا لَهُ)

(and seek forgiveness of Him) means, `for your past sins.'

(وَوَيْلٌ لِّلْمُشْرِكِينَ)

(And woe to the polytheists.) means, doom and destruction is their lot.

(الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ)

(Those who give not the Zakah) `Ali bin Abi Talhah reported from Ibn `Abbas that this means those who do not bear witness that there is no God except Allah. This was also the view of `Ikrimah. This is like the Ayat:

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا)

(Indeed he succeeds who purifies himself. And indeed he fails who corrupts himself.) (91:9-10) And;

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى)

(Indeed whosoever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord, and prays.) (87:14-15) And;

(فَقُلْ هَلْ لَّكَ إِلَىٰ أَن تَزَكَّى)

(And say to him: "Would you purify yourself") (79:18) What is meant by Zakah here is purification of the soul, ridding oneself of all bad qualities, the worst of which is Shirk. The Zakah paid on one's wealth is so called because it purifies wealth, and it is a means of

increasing it, blessing it and making it more beneficial, and a means of assisting one to use it in doing good deeds. Qatadah said, "They withheld the Zakah of their wealth." This is the apparent meaning according to many of the scholars of Tafsir, and this is the view favored by Ibn Jarir. But the matter is subject to further examination, because the obligation of Zakah was instituted during the second year after the Hijrah to Al-Madinah, according to what is stated by several scholars. Yet this Ayah was revealed in Makkah. However, it is not unlikely that the principle of giving charity and Zakah was already in place and had been enjoined at the beginning of the Prophet's mission, as Allah says:

(وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

(but pay the due thereof on the day of their harvest) (6:141). As for the details of Zakah and how it is to be calculated according to the Nusub, were explained in Al-Madinah. This is how we may reconcile between the two opinions. Similarly, prayer was originally enjoined before sunrise and before sunset at the beginning of the Prophet's mission; it was only on the Night of the Isra', a year and a half before the Hijrah, that Allah enjoined upon His Messenger the five daily prayers. The conditions and essential elements of prayer were explained later, in stages. And Allah knows best. Then Allah says:

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
غَيْرُ مَمْنُونٍ)

(Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.) Mujahid and others said, "It will never be cut off or decrease." This is like the Ayat:

(مَّا كُنْتُمْ فِيهِ أَبَدًا)

(They shall abide therein for ever.) (18:3)

(عَطَاءٌ غَيْرَ مَجْدُوذٍ)

(a gift without an end) (11:108)

(قُلْ أَعْيُنكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي
يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أُنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ -
وَجَعَلَ فِيهَا رِوَاسِيًا مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ
فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ - ثُمَّ

اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
 وَالْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ
 - فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي
 كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
 وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(9. Say: "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals with Him That is the Lord of all that exists.") (10. He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.) (11. Then He rose over (Istawa ila) the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly.") (12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.)

Some Details of the Creation of this Universe Here

Allah denounces the idolators who worship other gods apart from Him although He is the Creator, Subduer and Controller of all things. He says:

(قُلْ أَعْيُنكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي
 يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا)

(Say: "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals with Him") meaning, `false gods whom you worship alongside Him'

(ذَلِكَ رَبُّ الْعَالَمِينَ)

(That is the Lord of the that exists.) the Creator of all things is the Lord of all the creatures. Here the Ayah;

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ)

(Who created the heavens and the earth in Six Days) (7:54). is explained in more detail; the creation of the earth and the creation of the heaven are discussed separately. Allah says that

He created the earth first, because it is the foundation, and the foundation should be built first, then the roof. Allah says elsewhere:

(هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ
اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ)

(He it is Who created for you all that is on the earth. Then He rose over (Istawa ila) the heaven and made them seven heavens) (2:29). With regard to the Ayat:

(أَعْنَتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا - رَفَعَ سَمَكَهَا
فَسَوَّاهَا - وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا -
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا - أَخْرَجَ مِنْهَا مَاءَهَا
وَمَرْعَاهَا - وَالْجِبَالَ أَرْسَاهَا - مَتَّعًا لَكُمْ
وَلَا نُعَمِّكُمْ)

(Are you more difficult to create or is the heaven that He constructed He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, (to be) a provision and benefit for you and your cattle.) (79:27-33) This Ayah states that the spreading out of the earth came after the creation of the heavens, but the earth itself was created before the heavens according to some texts. This was the response of Ibn `Abbas, may Allah be pleased with him, as recorded by Al-Bukhari in his Tafsir of this Ayah in his Sahih. He recorded that Sa`id bin Jubayr said: "A man said to Ibn `Abbas, may Allah be pleased with him, saying: `I find some things in the Qur'an which confuse me:

(فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

(There will be no kinship among them that Day, nor will they ask of one another) (23:101),

(وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ)

(And they will turn to one another and question one another) (37:27),

(وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا)

(but they will never be able to hide a single fact from Allah) (4:42),

(وَاللّٰهُ رَبَّنَا مَا كُنَّا مُشْرِكِيْنَ)

(By Allah, our Lord, we were not those who joined others in worship with Allah) (6:23) But in this Ayah they did hide something. And Allah says:

(أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا)

(Are you more difficult to create or is the heaven that He constructed) until;

(وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا)

(And after that He spread the earth.) (79:27-30) So He mentioned the creation of the heavens before the earth, then He said:

(قُلْ أَءَأَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي
يَوْمَيْنِ)

(Say: "Do you verily disbelieve in Him Who created the earth in two Days...") until;

(طَائِعِينَ)

(We come willingly.) Here He mentioned the creation of the earth before the creation of the heavens. And He says:

(وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا)

(verily, Allah (Kana) is Oft-Forgiving, Most Merciful) (4:23).

(عَزِيزًا حَكِيمًا)

(Most Powerful, All-Wise) (4:56).

(سَمِيعًا بَصِيرًا)

(All-Hearer, All-Seer) (4:58). It is as if He was and is no longer.' Ibn `Abbas, may Allah be pleased with him, replied:

(فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

(There will be no kinship among them that Day, nor will they ask of one another) (23:101), this will happen when the Trumpet is blown for the first time.

(فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا
مَنْ شَاءَ اللَّهُ)

(And all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills) (39:68), and at that time there will be no kinship among them, nor will they ask of one another. Then when the Sur will be blown again,

(وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ)

(And they will turn to one another and question one another) (37:27). With regard to the Ayat,

(وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

(By Allah, our Lord, we were not those who joined others in worship with Allah) (6:23) and

(وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا)

(but they will never be able to hide a single fact from Allah) (4:42), Allah will forgive the sincere believers their sins, then the idolators will say, 'Let us say that we never joined others in worship with Allah.' Then a seal will be placed over their mouths, and their hands will speak. Then it will be known that not a single fact can be hidden from Allah, and at that point,

(يَوَدُّ الَّذِينَ كَفَرُوا)

(those who disbelieved will wish) (4:42). Allah created the earth in two days, then He created the heavens, then He (Istawa ila) the heaven and gave it its shape in two more days. Then He spread the earth, which means that He brought forth therefrom its water and its pasture. And He created the mountains, sands, inanimate things, rocks and hills and everything in between, in two more days. This is what Allah says:

(دَحَاهَا)

((He) spread (the earth)) (79:30) And Allah's saying:

(خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ)

((He) created the earth in two Days) So He created the earth and everything in it in four days, and He created the heavens in two days.

(وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(verily, Allah (Kana) is Oft-Forgiving, Most Merciful) (4:23). This is how He described Himself, and this is how He still is. Whatever Allah wills comes to pass, so do not be confused about the Qur'an, for all of it comes from Allah." This was recorded by Al-Bukhari.

(خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ)

((He) created the earth in two Days) means, on Sunday and Monday.

(وَجَعَلَ فِيهَا رِوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا)

(He placed therein firm mountains from above it, and He blessed it,) means, He blessed it and gave it the potential to be planted with seeds and bring forth produce.

(وَقَدَّرَ فِيهَا أَقْوَتَهَا)

(And measured therein its sustenance) means, what its people need of provision and places in which to plant things and grow crops. This was on Tuesday and Wednesday, which together with the two previous days add up to four days.

(فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ)

(in four Days equal for all those who ask.) meaning, for those who want to ask about that, so that they might know. `Ikrimah and Mujahid said concerning the Ayah:

(وَقَدَّرَ فِيهَا أَقْوَتَهَا)

(and measured therein its sustenance): "He placed in every land that which is not suited for any other land." Ibn `Abbas, Qatadah and As-Suddi said, concerning the Ayah,

(سَوَاءً لِّلسَّائِلِينَ)

(equal for all those who ask): this means, "For whoever wants to ask about that." Ibn Zayd said:

(وَقَدَّرَ فِيهَا أَقْوَتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ)

(and measured therein its sustenance in four Days equal for all those who ask.) "According to whatever a person who is need of provision wants, Allah measures out for him what he needs." This is like what they said concerning the Ayah:

(وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ)

(And He gave you of all that you asked for) (14:34). And Allah knows best.

(ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ)

(Then He rose over (Istawa ila) towards the heaven when it was smoke,) i.e., steam which arose from it when the earth was created.

(فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا)

(and said to it and to the earth: "Come both of you willingly or unwillingly.") meaning, 'respond to My command and be subjected to this action, willingly or unwillingly.'

(قَالَتَا أَتَيْنَا طَائِعِينَ)

(They both said: "We come willingly.") meaning, 'we will respond to You willingly and everything that You want to create in us -- angels, Jinn and men -- will all be obedient to You.'

(فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ)

(Then He completed and finished their creation (as) seven heavens in two Days) means, He finished forming them as seven heavens in two more days, which were Thursday and Friday.

(وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا)

(and He decreed in each heaven its affair.) means, He placed in each heaven whatever it needs of angels and things which are known only unto Him.

(وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ)

(And We adorned the nearest (lowest) heaven with lamps) means, the stars and planets which shine on the people of the earth.

(وَحِفْظًا)

(as well as to guard.) means, as protection against the Shayatin, lest they listen to the angels on high.

(ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(Such is the Decree of Him, the Almighty, the All-Knower) means, the Almighty Who has subjugated all things to His control, the All-Knower Who knows all the movements of His creatures.

(فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ
عَادٍ وَثَمُودَ - إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا
لَأَنْزَلَ مَلَائِكَةً فَأِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ - فَأَمَّا
عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا
مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ -
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ
لِنُدِيقَهُمْ عَذَابَ الْخَزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ
الْآخِرَةِ أَخْزَى وَهُمْ لَا يُنصَرُونَ - وَأَمَّا ثَمُودُ
فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذْتَهُمْ
صَاعِقَةً الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ -
وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ)

(13. But if they turn away, then say: "I have warned you of a Sa`iqah like the Sa`iqah which overtook `Ad and Thamud.") (14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allah," they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent.") (15. As for `Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength" See they not that Allah Who created them was mightier in strength than them. And they used to deny Our Ayat!) (16. So, We sent upon them a Sarsar wind in days of calamity that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.) (17. And as for Thamud, We showed them the path of truth but they preferred blindness to guidance; so the Sa`iqah of disgracing torment seized them because of what they used to earn.) (18. And We saved those who believed and had Taqwa.)

A Warning to the Disbelievers and a Reminder of the Story of `Ad and Thamud

says: `Say, O Muhammad, to these idolators who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allah, then I warn you of the punishment of Allah like the punishment that the past nations suffered for disbelieving in the Messengers.'

(صَعِقَةٌ مِّثْلَ صَعِقَةِ عَادٍ وَثَمُودَ)

(a Sa`iqah like the Sa`iqah which overtook `Ad and Thamud.) and other similar nations who did what they did,

(إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ)

(When the Messengers came to them, from before them and behind them) This is like the Ayah:

(وَإِذْ نَذَرَ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ)

(And remember (Hud) the brother of `Ad, when he warned his people in Al-Ahqaf. And surely, there have passed away warners before him and after him) (46:21). which means that in the neighboring towns and cities, Allah sent Messengers who commanded the people to worship Allah Alone with no partner or associate, and they brought good news as well as warnings. They saw the punishment Allah sent upon His enemies, and the blessings which He bestowed upon His friends, yet despite all of this, they did not believe in them. On the contrary, they denied them and rejected them, and said:

(لَوْ شَاءَ رَبُّنَا لَأَنْزَلْنَا مَلَائِكَةً)

(If our Lord had so willed, He would surely have sent down the angels.) meaning, if Allah were to send Messengers, they would be angels sent from His presence.

(فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ)

(So, indeed we disbelieve in that with which you have been sent.) means, `because you are a mere human; we will not follow you because you are just men like us.'

(فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ)

(As for `Ad, they were arrogant in the land without right.) means, they were arrogant, stubborn and disobedient.

(وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً)

(and they said: "Who is mightier than us in strength") They boasted of their physical strength, and power; they thought that this would protect them from Allah's punishment.

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً)

(See they not that Allah Who created them was mightier in strength than them.) means, do they not realize, when they are showing enmity, that He is the Almighty Who created all things and gave them whatever strength they have, and that His onslaught will be far greater This is like the Ayah:

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ)

(With Hands did We construct the heaven. Verily, We are able to extend the vastness of space thereof.) (51:47) They openly opposed the Almighty and denied His signs and disobeyed His Messenger. Allah said:

(فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا)

(So We sent upon them a Sarsar wind). Some said that this was a strongly blowing wind; others said that it was a cold wind. It was also said that it is the wind that makes a noise. The truth that it was all of these things, for it was a strong wind that was an apt punishment for their being deceived by their physical strength. It was also intensely cold, as Allah says:

(بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ)

(with a Sarsar wind!) (69:6), meaning a very cold wind. It also made a furious sound. Additionally, there is a famous river in the east which is called Sarsar because of the noise it makes as it flows.

(فِي أَيَّامٍ نَّحْسَاتٍ)

(in days of calamity) means, consecutive days.

(سَبْعَ لَيَالٍ وَتَمَنِيَةَ أَيَّامٍ حُسُومًا)

(seven nights and eight days in succession) (69: 7). This is like the Ayah:

(فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ)

(on a day of calamity, continuous) (54:19) i.e., the punishment began on a day which was of evil omen for them, and this evil omen continued for them,

(سَبْعَ لَيَالٍ وَتَمَنِيَةَ أَيَّامٍ حُسُومًا)

(seven nights and eight days in succession) (69:7) until they were destroyed, every last one of them, and their humiliation in this world was joined to their punishment in the Hereafter. Allah says:

(لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابُ
الْآخِرَةِ أَخْزَى)

(that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing.) meaning, more humiliating for them.

(وَهُمْ لَا يُنصَرُونَ)

(and they will never be helped.) means, in the Hereafter, just as they were never helped in this world, and they had no one who could protect them from Allah or save them from His punishment.

(وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ)

(And as for Thamud, We showed them the path of truth) Ibn `Abbas, may Allah be pleased with him, Abu Al-Aliyah, Sa`id bin Jubayr, Qatadah, As-Suddi and Ibn Zayd said, "We explained to them. " Ath-Thawri said, "We called them." Allah's saying;

(فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ)

(but they preferred blindness to guidance;) means, `We showed them the truth and made it clear to them through the words of their Prophet Salih, but they opposed him and rejected him, and they slaughtered the she-camel of Allah which He had made a sign for them of the truth of their Prophet.'

(فَأَخَذْتَهُمْ صَاعِقَةً الْعَذَابِ الْهُونِ)

(so the Sa'iqah of disgracing torment seized them) means, Allah sent upon them the Sayhah, earthquake, intense humiliation, punishment and torment.

(بِمَا كَانُوا يَكْسِبُونَ)

(because of what they used to earn) means, because of their disbelief and rejection.

(وَنَجَّيْنَا الَّذِينَ ءَامَنُوا)

(And We saved those who believed) means, 'We saved them from among them, and no harm came to them;' Allah saved them along with His Prophet Salih, peace be upon him, because of their fear of Allah.

(وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ
- حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ - وَقَالُوا
لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي
أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ
تُرْجَعُونَ - وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ
أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ - وَذَلِكُمْ ظَنُّكُمُ
الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِّنَ
الْخَاسِرِينَ - فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ
يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ)

(19. And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven.) (20. Till, when they reach it, their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.) (21. And they will say to their skins, "Why do you testify against us" They will say: "Allah has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return.") (22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins

should testify against you; but you thought that Allah knew not much of what you were doing.) (23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become of those utterly lost!) (24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.)

On the Day of Judgement, the Sinners' Limbs will testify against Them

(وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ
(

(And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven.) means, remind these idolators of the Day when they will be gathered to the Fire and they will be driven, i.e., the keepers of Hell will gather the first of them with the last of them, as Allah says elsewhere:

(وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا)

(And We shall drive the criminals to Hell, in a thirsty state) (19:86). n

(حَتَّىٰ إِذَا مَا جَاءُوهَا)

(Till, when they reach it,) means, when they stand at its edge,

(شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا
كَانُوا يَعْمَلُونَ)

(their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.) means, all their deeds, earlier and later; not a single letter will be concealed.

(وَقَالُوا لِمَ شَهِدْتُمْ عَلَيْنَا)

(And they will say to their skins, "Why do you testify against us") they will blame their limbs and their skins when they testify against them, at which point their limbs will answer:

قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ
خَلَقَكُمْ أَوَّلَ مَرَّةٍ)

(They will say: "Allah has caused us to speak -- as He causes all things to speak, and He created you the first time,) means, and He cannot be opposed or resisted, and to Him you will return. Al-Hafiz Abu Bakr Al-Bazzar narrated that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah laughed and smiled one day, and said:

«أَلَا تَسْأَلُونِي عَنْ أَيِّ شَيْءٍ ضَحِكْتُ؟»

(Will you not ask about why I laughed)" They said, "O Messenger of Allah, why did you laugh" He said:

«عَجِبْتُ مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ
يَقُولُ: أَيُّ رَبِّي أَلَيْسَ وَعَدْتَنِي أَنْ لَا تَظْلِمَنِي،
قَالَ: بَلَى، فَيَقُولُ: فَإِنِّي لَا أَقْبَلُ عَلَيَّ شَاهِدًا إِلَّا
مِنْ نَفْسِي، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: أَوْلَيْسَ
كَفَى بِي شَهِيدًا وَبِالْمَلَائِكَةِ الْكِرَامِ الْكَاتِبِينَ قَالَ :
فَيُرَدُّ هَذَا الْكَلَامَ مِرَارًا قَالَ : فَيُخْتَمُ عَلَيَّ فِيهِ
وَتَتَكَلَّمُ أَرْكَائِهِ بِمَا كَانَ يَعْمَلُ، فَيَقُولُ: بَعْدًا لَكُنَّ
وَسُحْقًا، عَنكَ كُنْتُ أَجَادِلُ»

(I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say, "My Lord, did You not promise me that you would not treat me unjustly" Allah will say, "Yes." The man will say, "I will not accept any witness against me except from myself." Allah will say, "Is it not sufficient that I and the angels, the noble scribes, are witnesses" These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say, "Away with you! It was only for your sake that I was arguing!")" It was recorded by him and Ibn Abi Hatim. It was also recorded by Muslim and An-Nasa'i. Ibn Abi Hatim recorded that Abu Burdah said that Abu Musa said, "The disbeliever or the hypocrite will be called to account and his Lord will show him his deeds, but he will deny them and say, `O Lord, by Your glory, this angel has written about me something that I did not do.' The angel will say to him, `Did you not do such and such on such and such a day in such and such a place' He will say, `No, by Your glory O Lord, I did not do it.' When he

does that, a seal will be placed over his mouth." Al-Ash`ari, may Allah be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." Allah's saying:

(وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا
أَبْصَارُكُمْ وَلَا جُلُودُكُمْ)

(And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you;) means, their organs and skins will say to them, when they blame them for testifying against them, `you did not hide from us what you used to do, on the contrary, you openly committed disbelief and sin, and you claimed that you did not care, because you did not believe that Allah knew about all your deeds.' Allah says:

(وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا
تَعْمَلُونَ ذَلِكَ ظَنُّكُمْ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَأَكُمْ)

(but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction;) meaning, `this evil thought, i.e., your belief that Allah did not know much of what you were doing, is what has caused you to be doomed and has made your losers before your Lord.'

(فَأَصْبَحْتُمْ مِنَ الْخَسِرِينَ)

(and you have become of those utterly lost!) means, `in the place of Resurrection, you have lost your own selves and your families.' Imam Ahmad recorded that `Abdullah, may Allah be pleased with him, said, "I was hiding beneath the covering of the Ka`bah, and three men came along -- a man from the Quraysh and two of his brothers-in-law from Thaqif, or a man from Thaqif and two of his brothers-in-law from the Quraysh. Their bellies were very fat, and did not have much understanding. They said some words I could not hear, then one of them said, `Do you think that Allah can hear what we are saying now' The other said, `If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other said, `If He can hear one thing from us, He can hear everything.' I mentioned this to the Prophet , then Allah revealed the words:

(وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا
أَبْصَارُكُمْ وَلَا جُلُودُكُمْ)

(And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you) until;

(مِّنَ الْخَسِرِينَ)

(of those utterly lost!) This is how it was recorded by At-Tirmidhi. A similar report was also narrated by Ahmad (through a different chain), Muslim and At-Tirmidhi, and Al-Bukhari and Muslim also recorded (a different chain).

(فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوَىٰ لَهُمْ وَإِنْ يَسْتَعْتِبُوا
فَمَا هُمْ مِنَ الْمُعْتَبِينَ)

(Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.) means, whether they bear it patiently or not, they are in the Fire and they will have no escape or way out from it, and even if they try to please Allah and offer excuses, nothing of that will be accepted from them. Ibn Jarir said, "The meaning of the Ayah,

(وَإِنْ يَسْتَعْتِبُوا)

(and if they seek to please Allah,) is: They will ask to go back to this world, but this plea will not be answered. This is like the Ayah:

(قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ
- رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ - قَالَ
اخْسِئُوا فِيهَا وَلَا تُكَلِّمُون)

(They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He will say: "Remain you in it with ignominy! And speak you not to Me!")" (23:106-108).

(وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّيُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ
مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالإِنسِ إِنَّهُمْ كَانُوا خَسِرِينَ
- وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْءَانِ
وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ - فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا
عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ

- ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ
 جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ - وَقَالَ الَّذِينَ
 كَفَرُوا رَبَّنَا أَرْنَا اللَّذِينَ أَضَلَّنَا مِنَ الْجِنَّ وَالْإِنْسِ
 نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ)

(25. And We have assigned for them intimate companions (in this world), who have made fair seeming to them, what was before them and what was behind them. And the Word is justified against them as it was justified against those who were among the previous generations of Jinn and men that had passed away before them. Indeed they (all) were the losers.) (26. And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome.") (27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.) (28. That is the recompense of the enemies of Allah: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Ayat.) (29. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest.")

The intimate Companions of the Idolators make Evil Actions attractive to Them Allah tells us that He is the One Who sends the idolators astray, and that this happens by His will and decree. He is the All-Wise in His actions, when He appoints for them close companions from among the devils of men and Jinn.

(فَزَيَّوْا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

(who have made fair seeming to them, what was before them and what was behind them.) means, they made their deeds attractive to them in the past. As far as the future is concerned, they only see themselves as doing good, as Allah says:

(وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا
 فَهُوَ لَهُ قَرِينٌ - وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ
 وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ)

(And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shaytan to be a companion for him. And verily, they hinder them from the path, but they think that they are guided aright!) (43:36-37)

(وَحَقَّ عَلَيْهِمُ الْقَوْلُ)

(And the Word is justified against them) means, the Word of torment, just as it was justified against the nations of the past who did what they did, men and Jinn alike.

(إِنَّهُمْ كَانُوا خَسِرِينَ)

(Indeed they (all) were the losers.) means, they are all equal in terms of loss and being doomed.

How the disbelievers advised One Another not to listen to the Qur'an, and the Recompense for that

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ)

(And those who disbelieve say: "Listen not to this Qur'an...") means, they advised one another not to pay heed to the Qur'an or obey its commands.

(وَالْغَوَا فِيهِ)

(and make noise in the midst of its) means, when it is recited, do not listen to it. This was the view of Mujahid. "And make noise in the midst of its (recitation)" means whistling and trying to make the Messenger of Allah confused when he recited Qur'an, which is what the Quraysh did.

(لَعَلَّكُمْ تَعْلَبُونَ)

(that you may overcome.) means, this is the practice of these ignorant disbelievers and those who follow in their footsteps, when they hear the Qur'an. Allah commanded us to be different from that, and said:

(وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ)

(So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.) (7:204). Then Allah says:

(فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا)

(But surely, We shall cause those who disbelieve to taste a severe torment,) meaning, in return for what they do when they hear the Qur'an.

(وَلَنَجْزِيَنَّهُمْ أَشْرَأَ الَّذِي كَانُوا يَعْمَلُونَ)

(and certainly, We shall requite them the worst of what they used to do.) means, for their evil deeds.

(ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ لَهُمْ فِيهَا دَارُ الْخُلْدِ
جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ - وَقَالَ الَّذِينَ
كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أُضَلْنَا مِنَ الْجِنِّ وَالْإِنْسِ
نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ)

(That is the recompense of the enemies of Allah: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Ayat. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest.") It was reported that `Ali, may Allah be pleased with him, said, concerning the phrase,

(الَّذِينَ أُضَلْنَا)

(those who led us astray): "Iblis and the son of Adam who killed his brother." As-Suddi reported that `Ali, may Allah be pleased with him, said; "Iblis is followed by everyone who commits Shirk and the son of Adam is followed by everyone who commits a major sin. So Iblis is the one who calls people to every evil thing, such as Shirk and lesser sins." As for the first son of Adam, it is as confirmed in the Hadith:

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

(No soul is wrongfully killed, but a share of the burden)of that sin(will be upon the first son of Adam, because he was the first one who set the precedent of killing another.)

(نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا)

(that we may crush them under our feet) means, 'make them beneath us in the torment, so that they will be punished more severely than us.'

(لِيَكُونَا مِنَ الْأَسْفَلِينَ)

(so that they become the lowest.) means, in the lowest level of Hell, as already mentioned in Al-A`raf, where the followers ask Allah to multiply the torment for their leaders:

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ)

((Allah) said: "For each one there is double (torment), but you know not.") (7:38) i.e., Allah will give each of them the torment and punishment they deserve for their deeds. This is like the Ayah:

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

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

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غُفُورٍ رَّحِيمٍ)

(30. Verily, those who say: "Our Lord is Allah," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!") (31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask.") (32. "An entertainment from the Oft-Forgiving, Most Merciful.")

Glad Tidings to Those Who believe in Allah Alone and stand firm

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is Allah," and then they stand firm,) means, they do good deeds sincerely for the sake of Allah, and they obey Allah, doing what Allah has prescribed for

them. Ibn Jarir recorded that Sa`id bin `Imran said, "I read this Ayah to Abu Bakr As-Sddiq, may Allah be pleased with him:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is Allah," and then they stand firm,) He said, `Those are the ones who do not associate anything with Allah.'" Then he reported a narration of Al-Aswad bin Hilal, who said, "Abu Bakr As-Sddiq, may Allah be pleased with him, said, `What do you say about this Ayah:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is Allah," and then they stand firm,)' They said:

(رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

("Our Lord is Allah," and then they stand firm,) `They shun sin.' He said, `You have not interpreted it improperly.' They say: `Our Lord is Allah, then they stand firm and do not turn to any other god besides Him. "' This was also the view of Mujahid, `Ikrimah, As-Suddi and others. Ahmad recorded that Sufyan bin `Abdullah Ath-Thaqafi said, "I said, `O Messenger of Allah, tell me something that I can adhere to.' He said:

«قُلْ: رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِمِ»

(Say, my Lord is Allah, then stand firm.) I said, `O Messenger of Allah, what do you fear most for me' The Messenger of Allah took hold of the edge of his tongue and said,

«هَذَا»

(This is.)" This was also recorded by At-Tirmidhi and Ibn Majah; At-Tirmidhi said, "Hasan Sahih." Muslim also recorded it in his Sahih, and An-Nasa'i recorded that Sufyan bin `Abdullah Ath-Thaqafi said, "I said, `O Messenger of Allah, tell me something about Islam that I will not have to ask anyone about it after you.' He said:

«قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمِ»

(Say: I believe in Allah, then stand firm.)" -- then he mentioned the rest of the Hadith.

(تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ)

(on them the angels will descend). Mujahid, As-Suddi, Zayd bin Aslam and his son Zayd said, "This means, at the time of death, and they will say,

(أَلَّا تَخَافُوا)

(Fear not). " Mujahid, `Ikrimah and Zayd bin Aslam said, "This means not to fear "that which you will face in the Hereafter."

(وَلَا تَحْزَنُوا)

(nor grieve!) `for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you.'

(وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ)

(But receive the glad tidings of Paradise which you have been promised!) So they give glad tidings of the end of bad things and the arrival of good things. This is like what is said in the Hadith narrated by Al-Bara', may Allah be pleased with him:

«إِنَّ الْمَلَائِكَةَ تَقُولُ لِرُوحِ الْمُؤْمِنِ: اخْرُجِي أَيُّهَا
الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتَ تَعْمُرِينَ،
اخْرُجِي إِلَى رُوحٍ وَرِيحَانٍ وَرَبِّ غَيْرِ
غَضَبَانَ»

(The angels say to the soul of the believer, "Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry.") It was said that the angels will come down to them on the Day when they are brought out of their graves. Zayd bin Aslam said, "They will give him glad tidings when he dies, in his grave, and when he is resurrected." This was recorded by Ibn Abi Hatim, and this view reconciles all the opinions; it is a good view and it is true.

(نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(We have been your friends in the life of this world and are (so) in the Hereafter.) means, the angels will say to the believers when death approaches: "We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allah, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the Srat and bring you to the Gardens of delight."

(وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ)

(Therein you shall have (all) that your souls desire,) means, 'in Paradise you will have all that you wish for and that will delight you.'

(وَلَكُمْ فِيهَا مَا تَدْعُونَ)

(and therein you shall have (all) for which you ask.) means, 'whatever you ask for, it will appear before you as you wish it to be.'

(نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ)

(An entertainment from the Oft-Forgiving, Most Merciful.) means, 'a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.'

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ - وَلَا تَسْتَوِ
الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ - وَمَا
يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا دُونَ حَظِّ
عَظِيمٍ - وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(33. And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims.") (34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.) (35. But none is granted it except those who are patient -- and none is granted it except the owner of the great portion in this world.) (36. And if an evil whisper from Shaytan tries to turn you away, then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.)

The Virtue of calling Others to Allah

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ)

(And who is better in speech than he who invites to Allah,) means, he calls the servants of Allah to Him.

(وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ)

(and does righteous deeds, and says: "I am one of the Muslims.") means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted. This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allah is the foremost among people in this regard, as Muhammad bin Srin, As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said. It was also said that what was meant here is the righteous Mu'adhdhin, as it was mentioned in Sahih Muslim:

«الْمُؤَدِّثُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ»

(The Mu'adhdhins will be the ones with the longest necks on the Day of Resurrection.)" In As-Sunan it is reported that the Prophet said:

«الْإِمَامُ ضَامِنٌ، وَالْمُؤَدِّنُ مُؤْتَمَنٌ، فَأَرْشَدَ اللَّهُ
الْأئِمَّةَ وَغَفَرَ لِلْمُؤَدِّينَ»

(The Imam is a guarantor and the Mu'adhdhin is in a position of trust. May Allah guide the Imams and forgive the Mu'adhdhin.)" The correct view is that the Ayah is general in meaning, and includes the Mu'adhdhin and others. When this Ayah was revealed, the Adhan had not been prescribed at all. The Ayah was revealed in Makkah, and the Adhan was prescribed in Al-Madinah after the Hijrah, when it was shown to `Abdullah bin `Abd Rabbihi Al-Ansari in a dream. He told the Messenger of Allah about it, and he told him to teach it to Bilal, may Allah be pleased with him, who had a more beautiful voice, as we have discussed elsewhere. So the correct view is that the Ayah is general in meaning, as `Abdur-Razzaq said, narrating from Ma` mar, from Al-Hasan Al-Basri, who recited this Ayah:

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ)

(And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims.") and said, "This is the beloved of Allah, this is the close friend of Allah, this is the chosen one of Allah, this is the most beloved of the all the people of earth to Allah. He responded to the call of Allah and called mankind to that to which he had responded. He did righteous deeds in response and said, `I am one of the Muslims.' This is Allah's Khalifah."

Wisdom in Da` wah etc.

(وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ)

(The good deed and the evil deed cannot be equal.) means, there is a huge difference between them.

(ادْفَعْ بِأَتَىٰ هِيَ أَحْسَنُ)

(Repel (the evil) with one which is better,) means, `when someone does you wrong, repel him by treating him well,' as `Umar, may Allah be pleased with him, said, "There is no better punishment for one who has disobeyed Allah with regard to you, than your obeying Allah with regard to him."

(فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ)

(then verily he, between whom and you there was enmity, (will become) as though he was a close friend.) means, `if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.' Then Allah says:

(وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا)

(But none is granted it except those who are patient) meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

(وَمَا يُلْقَاهَا إِلَّا دُوَّ حَظٍّ عَظِيمٍ)

(and none is granted it except the owner of the great portion) means, the one who has a great portion of happiness in this world and in the Hereafter. `Ali bin Abi Talhah reported that Ibn `Abbas explained this Ayah: "Allah commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allah will save them from the Shaytan and subdue their enemies to them until they become like close friends."

(وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ)

(And if an evil whisper from Shaytan tries to turn you away, then seek refuge in Allah.) means, the devils among men may be deceived by your kind treatment of him, but the devils among the Jinn, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allah and turn to Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allah stood up to pray, he would say:

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ،
مِنْ هَمَزِهِ وَنَقَحِهِ وَنَقْتِهِ»

(I seek refuge in Allah the All-Hearing, All-Knowing, from the accursed Shaytan and his evil insinuations, breath and impurity.)" We have already stated that there is nothing like this in the Qur'an, apart from the passage in Surat Al-A`raf, where Allah says:

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ
- وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ سَمِيعٌ عَلِيمٌ)

(Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.) (7:199-200) and the passage in Surat Al-Mu'minun where Allah says:

(ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا
يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ
الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ)

(Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings of the Shayatin. And I seek refuge with You, My Lord! lest they should come near me.") (23:96-98)

(وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا
تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي
خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ - فَإِنِ اسْتَكْبَرُوا
فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ
لَا يَسْمُونَ)

(وَمِنْ ءَايَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا
لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(37. And from among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you worship Him.) (38. But if they are too proud, then there are those who are with your Lord glorify Him night and day, and never are they tired.) (39. And among His signs; that you see the earth barren, but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.)

Here Allah reminds His Creation of His power, and that He is the One Who has no equal, and He is Able to do all things. Allah's saying;

(وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ)

(And from among His signs are the night and the day, and the sun and the moon.) means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light. and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allah points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control. So He says:

(لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ)

(Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him.) meaning, 'do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him, because He does not forgive the association of others in worship with Him.' He says:

(فَإِنْ اسْتَكْبَرُوا)

(But if they are too proud,) i.e., to worship Him Alone, and they insist on associating others with Him,

(فَالَّذِينَ عِنْدَ رَبِّكَ)

(then there are those who are with your Lord) i.e., the angels,

(يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ)

(glorify Him night and day, and never are they tired.) This is like the Ayah:

(فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا
بِهَا بِكَافِرِينَ)

(But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.) (6:89).

(وَمِنْ آيَاتِهِ)

(And among His signs) means, signs of His ability to bring the dead back to life.

(أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً)

(that you see the earth barren,) means, lifeless, with nothing growing in it; it is dead.

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ)

(but when We send down water (rain) to it, it is stirred to life and growth.) means, it brings forth all kinds of crops and fruits.

(إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ)

(Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.)

(إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا
أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ

الْقِيَمَةَ اَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ -
 إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ
 عَزِيزٌ - لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ
 خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ - مَا يُقَالُ لَكَ إِلَّا مَا
 قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَدُوٌّ مَّغْفِرَةٌ وَدُوٌّ
 عِقَابٍ أَلِيمٍ)

(40. Verily, those who Yulhiduna Fi Our Ayat are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection Do what you will. Verily, He is All-Seer of what you do.) (41. Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book.) (42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) (43. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.)

The Punishment of the Deniers and the Description of the Qur'an

(إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا)

(Verily, Yulhiduna Fi Our Ayat) Ibn ` Abbas said, "Al-Ilhad means putting words in their improper places." Qatadah and others said, "It means disbelief and obstinate behavior."

(لَا يَخْفُونَ عَلَيْنَا)

(are not hidden from Us.) This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that. He says:

(أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ
 الْقِيَمَةِ)

(Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection) means, are these two equal They are not equal. Then Allah warns the disbelievers:

(اعْمَلُوا مَا شِئْتُمْ)

(Do what you will.) Mujahid, Ad-Dahhak and `Ata' Al-Khurasani said that

(اعْمَلُوا مَا شِئْتُمْ)

(Do what you will.) is a threat. Meaning, `do what you will of good or evil, for He knows and sees all that you do.' He says:

(إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(Verily, He is All-Seer of what you do.)

(إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ)

(Verily, those who disbelieved in the Reminder when it came to them.) Ad-Dahhak, As-Suddi and Qatadah said, "This is the Qur'an."

(وَإِنَّهُ لَكِتَابٌ عَزِيزٌ)

(And verily, it is an honorable well-fortified respected Book.) means, it is protected and preserved, and nobody can produce anything like it.

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ)

(Falsehood cannot come to it from before it or behind it,) means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds. Allah says:

(تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

((it is) sent down by the All-Wise, Worthy of all praise.) meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good.

(مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ)

(Nothing is said to you except what was said to the Messengers before you.) Qatadah, As-Suddi and others said, "Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience."

(وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ)

(Verily, your Lord is the Possessor of forgiveness,) means, for those who turn to Him in repentance.

(وَذُو عِقَابٍ أَلِيمٍ)

(and (also) the Possessor of painful punishment.) means, for those who persist in disbelief, transgression and stubborn opposition.

(وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ
آيَاتُهُ أَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا
هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ
وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي
شَكٍّ مِّنْهُ مُرِيبٍ)

(44. And if We had sent this as a Qur'an in a foreign language, they would have said: "Why are not its verses explained in detail What! Not in Arabic nor an Arab" Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away.") (45. And indeed We gave Musa the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.)

Rejection of the Qur'an is pure Stubbornness

Allah tells us that the Qur'an is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

(وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ)

(فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ)

(And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.) (26:198-199). If the Qur'an had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

(لَوْلَا فَصَّلَتْ آيَاتُهُ أَعْجَمِيٌّ وَعَرَبِيٌّ)

(Why are not its verses explained in detail What! not in Arabic and an Arab) meaning, why is it not revealed in detail in Arabic And by way of denunciation they would have said, "What! not in Arabic nor from an Arab -- i.e., how can foreign words be revealed to an Arab who does not understand them This interpretation was reported from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, As-Suddi and others.

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً)

(Say: "It is for those who believe, a guide and a cure...") means, `say, O Muhammad: this Qur'an, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people's hearts.'

(وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ)

(And as for those who disbelieve, there is heaviness in their ears,) means, they do not understand what is in it.

(وَهُوَ عَلَيْهِمْ عَمًى)

(and it is blindness for them.) means they are not guided to the explanations contained therein. This is like the Ayah:

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

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

(أُولَئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ)

(They are called from a place far away.) Mujahid said, "Far away from their hearts." Ibn Jarir said, "It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying." This is like the Ayah:

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا
يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُعْمٌ عُمْى فَهُمْ لَا
يَعْقِلُونَ)

(And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.) (2:171)

Taking Musa as an Example

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ)

(And indeed We gave Musa the Scripture, but dispute arose therein.) means, they disbelieved in him and did not show him any respect.

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ)

(Therefore be patient as did the Messengers of strong will) (46:35).

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى)

(And had it not been for a Word that went forth before from your Lord,) i.e., to delay the Reckoning until the Day of Resurrection,

لَفُضِيَ بَيْنَهُمْ)

(the matter would have been settled between them.) means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُّرِيبٍ)

(But truly, they are in grave doubt thereto.) means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly. This was also the interpretation of Ibn Jarir, and it is a plausible interpretation. And Allah knows best.

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ - إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا ءَآذِنَاكَ مَا مِنَّا مِنْ شَهِيدٍ - وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِن قَبْلُ وَظَنُّوا مَا لَهُم مِّن مَّحِيصٍ)

(46. Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. And your Lord is not at all unjust to (His) servants.) (47. To Him is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge. And on the Day when He will call unto them (saying): "Where are My (so-called) partners" They will say: "We inform You that none of us bears witness to it!") (48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge.)

Everyone will be requited according to His Deeds

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ)

(Whosoever does righteous good deed, it is for himself;) means, the benefit of which will come to him.

(وَمَنْ أَسَاءَ فَعَلَيْهَا)

(and whosoever does evil, it is against himself.) means, the consequences of that will come back on him.

(وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ)

(And your Lord is not at all unjust to (His) servants) means, He only punishes people for their sins, and He does not punish anyone except after establishing proof against him and sending a Messenger to him.

Knowledge of the Hour is with Allah Alone

Then Allah says:

(إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ)

(To Him is referred the knowledge of the Hour.) meaning, no one knows about that apart from Him. Muhammad , the leader of mankind, said to Jibril, who is one of the leading angels, when he asked him about the Hour:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one who is asked about it does not know more than the one who is asking.)" And Allah says:

(إِلَى رَبِّكَ مُنْتَهَاهَا)

(To your Lord belongs the term thereof.) (79:44)

(لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ)

(None can reveal its time but He) (7:187).

(وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ
مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ)

(No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.) means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven. Allah says:

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا)

(not a leaf falls, but He knows it) (6:59).

(يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ)

(Allah knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion) (13:8).

(وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.) (35:11)

(وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي)

(And on the Day when He will call unto them (saying): "Where are My (so-called) partners") means, on the Day of Resurrection, Allah will call out to the idolators before all of creation and say, "Where are My partners whom you worshipped besides Me"

(قَالُوا ءَاذَنَّاكَ)

(They will say: "We inform You..." means, `we tell You,')

(مَا مِنَّا مِنْ شَهِيدٍ)

(that none of us bears witness to it.) means, `not one of us will bear witness today that You have any partner.'

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ)

(And those whom they used to invoke before (in this world) shall disappear from them,) means, they will go away, and will be of no benefit to them.

(وَوَظَنُوا مَا لَهُمْ مِنْ مَّحِيصٍ)

(and they will perceive that they have no place of refuge) means, they will have no way of escaping from the punishment of Allah. This is like the Ayah:

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا)

(And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.) (18:53)

(لَا يَسْمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ
الْشَّرُّ فَيَبُوسٌ قَنُوطٌ - وَلَئِنْ أَدْقَنَهُ رَحْمَةً مِّنَّا مِنْ
بَعْدِ ضَرَاءٍ مَسَّهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ
السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ
لِلْحُسْنَىٰ فَلْيُنَبِّئِنَّا الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنُذِيقَهُمْ مِّنْ عَذَابٍ غَلِيظٍ - وَإِذَا أَنْعَمْنَا عَلَىٰ
الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ
فَدُودٌ دُعَاءٍ عَرِيضٍ)

(49. Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.) (50. And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best with Him. "Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.) (51. And when We show favor to man, he turns away and becomes arrogant; but when evil touches him, then he has recourse to long supplications.)

Man is fickle when Ease comes to Him after Difficulty

Allah tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him -- i.e., trials and difficulties or poverty --

(فَيَبُوسٌ قَنُوطٌ)

(then he gives up all hope and is lost in despair.), i.e., he thinks that he will never experience anything good again.

(وَلَئِنْ أَدْقَنَهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّهُ
لَيَقُولَنَّ هَذَا لِي)

(And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)...") means, if something good happens to him or some

provision comes to him after a period of difficulty, he says, `this is because of me, because I deserve this from my Lord.'

(وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً)

(I think not that the Hour will be established.) means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allah says:

(كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ - أَنْ رَاءَهُ اسْتَعْتَصَمَ)

(Nay! Verily, man does transgress. Because he considers himself self-sufficient.) (96:6)

(وَلَئِنْ رُجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ)

(But if I am brought back to my Lord, surely there will be for me the best with Him.) means, `if there is a Hereafter after all, then my Lord will be generous and kind to me just as He was in this world.' So he expects Allah to do him favors in spite of his bad deeds and lack of certain faith. Allah says:

(فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَهُمْ مِّنْ عَذَابٍ غَلِيظٍ)

(Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.) Thus Allah threatens punishment and vengeance to those whose conduct and belief is like that.

(وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ)

(And when We show favor to man, he turns away and becomes arrogant;) means, he turns away from doing acts of obedience and is too proud to obey the commands of Allah. This is like the Ayah:

(فَتَوَلَّىٰ بِرُكْنِهِ)

(But)Fir`awn(turned away along with his hosts) (51:39).

(وَإِذَا مَسَّهُ الشَّرُّ)

(but when evil touches him,) means, difficulties,

(قُدُو دُعَاءِ عَرِيضٍ)

(then he has recourse to long supplications.) means, he asks at length for one thing. Long supplications are those which are long on words and short on meaning. The opposite is concise speech which is brief but full of meaning. And Allah says:

(وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا
إِلَىٰ ضُرِّ مَسَّهُ)

(And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!) (10:12)

(قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ
أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ - سُنُّرِيهِمْ ءَايَاتِنَا
فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ - أَلَا
إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ
مُّحِيطٌ)

(52. Say: "Tell me, if it is from Allah, and you disbelieve in it Who is more astray than one who is in opposition far away.") (53. We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things) (54. Lo, Verily, they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!)

The Qur'an and the Proofs of its Truth Allah says:

(قُلْ)

(Say) -- `O Muhammad, to these idolators who disbelieve in the Qur'an'--

(أَرَأَيْتُمْ إِنْ كَانَ)

(Tell me, if it) -- this Qur'an --

(مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ)

(is from Allah, and you disbelieve in it) means, `what do you think your position is before the One Who revealed it to His Messenger' Allah says:

(مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ)

(Who is more astray than one who is in opposition far away.) means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance. Then Allah says:

(سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ)

(We will show them Our signs in the universe, and within themselves,) meaning, `We will show them Our evidence and proof that the Qur'an is true and has indeed been sent down from Allah to the Messenger of Allah, through external signs,

(فِي الْأَفَاقِ)

(in the universe), ' such as conquests and the advent of Islam over various regions and over all other religions. Mujahid, Al-Hasan and As-Suddi said, "And signs within themselves means, the battle of Badr, the conquest of Makkah, and other events which befell them, where Allah granted victory to Muhammad and his Companions, and inflicted a humiliating defeat on falsehood and its followers." It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator -- may He be blessed and exalted -- and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

(حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

(until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things) means, sufficient is Allah as a Witness over the words and deeds of His servants, and He bears witness that Muhammad is telling the truth in what he says, as Allah says:

(لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ)

(But Allah bears witness to that which He has sent down unto you; He has sent it down with His knowledge) (4:166).

(أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ)

(Lo, Verily, they are in doubt concerning the meeting with their Lord.) means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allah states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

(أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ)

(Verily, He is surrounding all things!) means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him. This is the end of the Tafsir of Surah Fussilat. To Allah be praise and blessings.

The Tafsir of Surat Ash-Shura

(Chapter - 42)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(حم- عسق- كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ
قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ- لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ- تَكَادُ
السَّمَوَاتُ يَتَّقَطُرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ
بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ

اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ- وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ
أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ-

(1. Ha Mim.) (2. `Ain Sn Qaf.) (3. Likewise Allah, the Almighty, the All-Wise sends revelation to you as to those before you.) (4. To Him belongs all that is in the heavens and all that is on the earth, and He is the Most High, the Most Great.) (5. Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Lo, Verily, Allah is the Oft-Forgiving, the Most Merciful.) (6. And as for those who take as protecting friends others besides Him -- Allah is Hafiz over them, and you are not a trustee over them.)

The Revelation and Allah's Might

We have previously discussed the individual letters.

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ
الْعَزِيزُ الْحَكِيمُ)

(Likewise Allah, the Almighty, the All-Wise sends revelation to you as to those before you.) means, 'just as this Qur'an has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.'

(اللَّهُ الْعَزِيزُ)

(Allah, the Almighty) means, in His vengeance

(الْحَكِيمُ)

(the All-Wise) means, in all that He says and does. Imam Malik, may Allah have mercy on him, narrated that `A'ishah, may Allah be pleased with her, said, "Al-Harith bin Hisham asked the Messenger of Allah , `O Messenger of Allah, how does the revelation come to you' The Messenger of Allah said:

«أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ
عَلَيَّ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَأَحْيَانًا
يَأْتِينِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ»

(Sometimes it comes to me like the ringing of a bell, which is the most difficult for me; then it goes away, and I understand what was said. And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.)" `A'ishah, may Allah be pleased with her, said, "I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead." It was also reported in the Two Sahihs, and the version quoted here is that recorded by Al-Bukhari.

(لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(To Him belongs all that is in the heavens and all that is on the earth,) means, everything is subject to His dominion and control.

(وَهُوَ الْعَلِيُّ الْعَظِيمُ)

(and He is the Most High, the Most Great.) This is like the Ayat:

(الْكَبِيرُ الْمُتَعَالِ)

(the Most Great, the Most High) (13:9), and

(وَهُوَ الْعَلِيُّ الْكَبِيرُ)

(He is the Most High, the Most Great) (22:62). And there are many similar Ayat.

(تَكَادُ السَّمَوَاتُ يَتَّقَطُّرْنَ مِنْ فَوْقِهِنَّ)

(Nearly the heavens might be rent asunder from above them,) Ibn `Abbas, may Allah be pleased with him, Ad-Dahhak, Qatadah, As-Suddi and Ka`b Al-Ahbar said, "Out of fear of His might."

(وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ)

(and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.) This is like the Ayah:

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ
ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا)

(Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge,") (40:7)

(أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ)

(Lo! Verily, Allah is the Oft-Forgiving, the Most Merciful.) This is a reminder, to take heed of this fact.

(وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ)

(And as for those who take as protecting friends others besides Him) This refers to the idolators,

(اللَّهُ حَفِيزٌ عَلَيْهِمْ)

(Allah is Hafiz over them.) meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will requite them for them in full.

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(and you are not a trustee over them.) meaning, `you are just a warner, and Allah is the Trustee of all affairs.'

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِنُنذِرَ أُمَّ
الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ
فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ - وَلَوْ شَاءَ
اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي
رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

(7. And thus We have revealed to you a Qur'an in Arabic that you may warn the Mother of the Towns and all around it, and warn (them) of the Day of Assembling of which there is no doubt, a party will be in Paradise and a party in the blazing Fire.) (8. And if Allah had willed, He could have made them one nation, but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.)

The Qur'an was revealed to serve as a Warning

Allah says, 'just as We sent revelation to the Prophets before you,'

(أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا)

(thus We have revealed to you a Qur'an in Arabic) meaning, plain, clear, and manifest

(لَتُنذِرَ أُمَّ الْقُرَى)

(that you may warn the Mother of the Towns), i.e., Makkah,

(وَمَنْ حَوْلَهَا)

(and all around it,) means, all the lands, east and west. Makkah is called Umm Al-Qura (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imam Ahmad from `Abdullah bin `Adi bin Al-Hamra' Az-Zuhri, who heard the Messenger of Allah say, as he was standing in the market place of Makkah;

«وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ
اللَّهُ، وَلَوْلَا أَنِّي أَخْرَجْتُ مِنْكَ مَا خَرَجْتُ»

(By Allah, you are the best land of Allah, the most beloved land to Allah; were it not for the fact that I was driven out from you, I would never have left you.) This was also recorded by At-Tirmidhi, An-Nasa'i and Ibn Majah; At-Tirmidhi said, "Hasan Sahih. "

(وَتُنذِرَ يَوْمَ الْجَمْعِ)

(and warn (them) of the Day of Assembling) i.e., the Day of Resurrection, when Allah will assemble the first and the last in one plain.

(لَا رَيْبَ فِيهِ)

(of which there is no doubt,) means, there is no doubt that it will happen and will most certainly come to pass.

(فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ)

(a party will be in Paradise and a party in the blazing Fire.) This is like the Ayah:

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ)

((And remember) the Day when He will gather you (all) on the Day of Gathering, --- that will be the Day of mutual loss and gain) (64:9). which means that the people of Paradise and the people of Hell will gain and lose, respectively. And it is like the Ayah:

(إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ
يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ - وَمَا
تُؤَخَّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ
إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.) (11:103-105) Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said, "The Messenger of Allah came out to us, holding two books in his hand. He said,

«أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ؟»

(Do you know what these two books are) We said, "We do not know unless you tell us, O Messenger of Allah." Concerning the book in his right hand, He said:

«هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ بِأَسْمَاءِ أَهْلِ الْجَنَّةِ
وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ،
لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»

(This is a book from the Lord of the worlds, containing the names of the people of Paradise and of their fathers and tribes; all of them are detailed, down to the last one of them, and nothing will be added or taken away from it.) Then concerning the book in his left hand, he said:

«هَذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ
وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَىٰ آخِرِهِمْ، لَمْ يُزَادْ فِيهِمْ وَلَا
يُنْقَصُ مِنْهُمْ أَبَدًا»

(This is the book of the people of Hell, containing their names and the names of their fathers and tribes, all of them are detailed down to the last one of them, and nothing will be added or taken away from it.) The Companions of the Messenger of Allah said, "Why should we strive if it is something that is already cut and dried" The Messenger of Allah said:

«سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ
بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ، وَإِنَّ
صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ
عَمِلَ أَيَّ عَمَلٍ»

(Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.) Then he made a gesture with his fist and said,

«فَرَعَ رَبُّكُمْ عَزَّ وَجَلَّ مِنَ الْعِبَادِ»

(Your Lord has settled the matter of His servants) and he opened his right hand as if throwing something;

«فَرِيقٌ فِي الْجَنَّةِ»

(A party in Paradise.) and he made a similar gesture with his left hand;

«فَرِيقٌ فِي السَّعِيرِ»

(And a party in the blazing Fire.)" This was also recorded by At-Tirmidhi, and An-Nasa'i; At-Tirmidhi said, "Hasan Sahih Gharib." Imam Ahmad recorded that Abu Nadrah said, "One of the Companions of the Prophet , whose name was Abu Abdullah, was visited by some of his friends,

and they found him weeping. They asked him, `What has caused you to weep Didn't the Messenger of Allah say to you,

«خُدْ مِنْ شَارِيكَ ثُمَّ أَقِرَّهُ حَتَّى تَلْقَانِي»

(Trim your moustache and adhere to that practice until you meet me)' He said, `Yes, but I heard the Messenger of Allah say;

«إِنَّ اللَّهَ تَعَالَى قَبْضَ بِيَمِينِهِ قَبْضَةً وَأُخْرَى بِالْيَدِ
الْأُخْرَى، قَالَ: هَذِهِ لِهَذِهِ، وَهَذِهِ لِهَذِهِ، وَلَا أُبَالِي»

(Allah picked up a handful in His Right Hand and another in His other Hand, and said, "This is for this and this is for this, and I do not care.") `And I do not know in which of the two handfuls I am.'" There are several Hadiths about Al-Qadr (the Divine Decree) in the books of Sahih, Sunan and Musnad. Including those narrated by `Ali, Ibn Mas`ud, `Aishah and a large number of Companions, may Allah be pleased with them all.

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً)

(And if Allah had willed, He could have made them one nation,) means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof. Allah says:

(وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ
مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

(but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.)

(أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ
يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - وَمَا
اِخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ
رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ - فَاطِرُ السَّمَوَاتِ
وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنْ

الْأُنْعَمَ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ
 وَهُوَ السَّمِيعُ الْبَصِيرُ - لَهُ مَقَالِيدُ السَّمَوَاتِ
 وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ
 شَيْءٍ عَلِيمٌ)

(9. Or have they taken protecting friends besides Him But Allah --- He Alone is the protector. And He Who gives life to the dead, and He is Able to do all things.) (10. And in whatsoever you differ, the decision thereof is with Allah. Such is Allah, my Lord in Whom I put my trust, and to Him I turn in repentance.) (11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you. There is nothing like Him, and He is the All-Hearer, the All-Seer.) (12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens. Verily, He is the All-Knower of everything.)

Allah is the Protector, Ruler and Creator

Here Allah denounces the idolators for taking other gods instead of Allah, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is able to bring the dead back to life and He is Able to do all things. Then He says:

(وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ)

(And in whatsoever you differ, the decision thereof is with Allah.) means, in whatever issue you differ. This is general in meaning and applies to all things.

(فَحُكْمُهُ إِلَى اللَّهِ)

(the decision thereof is with Allah.) means, He is the Judge of that, according to His Book and the Sunnah of His Prophet . This is like the Ayah:

(فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
 وَالرَّسُولِ)

((And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger) (4:59).

(ذَلِكُمُ اللَّهُ رَبِّي)

(Such is Allah, my Lord) means, (He is) the Judge of all things.

(عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ)

(in Whom I put my trust, and to Him I turn in repentance.) means, `I refer all matters to Him.'

(فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ)

(The Creator of the heavens and the earth.) means, the Maker of them both and everything in between.

(جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا)

(He has made for you mates from yourselves,) means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

(وَمِنَ الْأَنْعَامِ أَزْوَاجًا)

(and for the cattle (also) mates.) means, and He has created for you eight pairs of cattle.

(يَذُرُّكُمْ فِيهِ)

(By this means He creates you.) means, in this manner He creates you, male and female, generation after generation of men and cattle.

(لَيْسَ كَمِثْلِهِ شَيْءٌ)

(There is nothing like Him,) means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

(وَهُوَ السَّمِيعُ الْبَصِيرُ)

(He is the All-Hearer, the All-Seer.)

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the keys of the heavens and the earth.) We have already discussed the interpretation of this phrase in Surat Az-Zumar (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

(يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ)

(He expands provision for whom He wills, and straitens.) means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

(إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(Verily, He is the All-Knower of everything.)

(شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ
عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ
مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ - وَمَا تَفَرَّقُوا إِلَّا
مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى لَفُضِيَ بَيْنَهُمْ
وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ
مِّنْهُ مُرِيبٍ)

(13. He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it. Intolerable for the idolators is that to which you call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.) (14. And they divided not till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.)

The Religion of the Messengers is One

Allah says to this Ummah:

(شَرَاعَ لَكُمْ مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي
أَوْحَيْنَا إِلَيْكَ)

(He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you,) Allah mentions the first Messenger who was sent after Adam, that is, Nuh, peace be upon them, and the last of them is Muhammad . Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrahim, Musa and `Isa bin Maryam. This Ayah mentions all five, just as they are also mentioned in the Ayah in Surat Al-Ahzab, where Allah says:

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

(And (remember) when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam.) (33:7). The Message which all the Messengers brought was to worship Allah Alone, with no partner or associate, as Allah says:

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

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

«نَحْنُ مَعَشَرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَّتِ، دِينُنَا وَاحِدٌ»

(We Prophets are brothers and our religion is one.) In other words, the common bond between them is that Allah Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allah says.

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا)

(To each among you, We have prescribed a law and a clear way) (5:48). Allah says here:

(أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ)

(saying you should establish religion and make no divisions in it.) meaning, Allah enjoined all the Prophets (peace and blessings of Allah be upon them all) to be as one and He forbade them to differ and be divided. t

(كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ)

(Intolerable for the idolators is that to which you call them.) means, `it is too much for them to bear, and they hate that to which you call them, O Muhammad, i.e., Tawhid.'

(اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ)

(Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.) means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path. Allah says here;

(وَمَا تَفَرَّقُوا اللَّهَ إِلَّا مَنبَعِدِ مَا جَاءَهُمُ الْعِلْمُ)

(And they divided not till after knowledge had come to them,) means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

(وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى)

(And had it not been for a Word that went forth before from your Lord for an appointed term,) means, were it not for the fact that Allah had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

(وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ)

(And verily, those who were made to inherit the Scripture after them,) means, the later generation which came after the earlier generation which had rejected the truth.

(لَفِي شَكٍّ مِنْهُ مُّرِيبٍ)

(are in grave doubt concerning it.) means, they do not have any firm conviction in matters of religion; they merely imitate their forefathers, without any evidence or proof. So they are very confused and doubtful.

(فَلِذَلِكَ فَادَعُ وَاسْتَقِمْ كَمَا أَمَرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

وَأْمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا
وَلَكُمْ أَعْمَلَكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ
بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ)

(15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book and I am commanded to do justice among you. Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.")

This Ayah includes ten separate and independent ideas, each of which is a ruling on its own.

They (the scholars) said that there is nothing else like it in the Qur'an, apart from Ayat Al-Kursi (2:255), which also includes ten ideas.

(فَلِدَاكَ فَادْعُ)

(So unto this then invite (people),) means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways (of Shari'ah) (that were followed, such as the Messengers of strong will, and others.

(وَاسْتَقِمْ كَمَا أُمِرْتَ)

(and stand firm as you are commanded,) means, 'adhere firmly, you and those who follow you, to the worship of Allah as He has commanded you.'

(وَلَا تَتَّبِعْ أَهْوَاءَهُمْ)

(and follow not their desires) means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

(وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ)

(but say: "I believe in whatsoever Allah has sent down of the Book...") means, 'I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

(وَأْمِرْتُ لِأَعْدِلَ بَيْنَكُمْ)

(and I am commanded to do justice among you.) means, when judging according to the commands of Allah.

(اللَّهُ رَبُّنَا وَرَبُّكُمْ)

(Allah is our Lord and your Lord.) means, `He is the One Who is to be worshipped, and there is no true God but He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

(لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ)

(For us our deeds and for you your deeds.) means, `we have nothing to do with you. ' This is like the Ayah:

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

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

(لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ)

(There is no dispute between us and you.) Mujahid said, "This means, no argument." As-Suddi said, "This was before Ayah of the sword was revealed." This fits the context, because this Ayah was revealed in Makkah, and Ayah of the sword)22:39-40(was revealed after the Hijrah.

(اللَّهُ يَجْمَعُ بَيْنَنَا)

(Allah will assemble us (all),) means, on the Day of Resurrection. This is like the Ayah:

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ)

(Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs.") (34:26).

(وَالِيهِ الْمَصِيرُ)

(and to Him is the final return.) means, the final return on the Day of Reckoning.

(وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ
حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ
عَذَابٌ شَدِيدٌ - اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ -
يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا
مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلا إِنَّ الَّذِينَ
يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ)

(16. And those who dispute concerning Allah, after it has been accepted, of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.) (17. It is Allah Who has sent down the Book in truth, and the Balance. And what can make you know that perhaps the Hour is close at hand) (18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.)

A Warning to Those Who dispute concerning Matters of Religion

Here Allah warns those who try to hinder those who believe in Allah, from following His path.

(وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ
لَهُ)

(And those who dispute concerning Allah, after it has been accepted,) means, those who dispute with the believers who have responded to Allah and His Messenger, and try to stop them from following the path of guidance.

(حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ)

(no use is their dispute before their Lord) means, it is futile before Allah.

(وَعَلَيْهِمْ غَضَبٌ)

(and on them is wrath,) means, from Him.

(وَلَهُمْ عَذَابٌ شَدِيدٌ)

(and for them will be a severe torment.) means, on the Day of Resurrection. Ibn `Abbas, may Allah be pleased with him, and Mujahid said, "They disputed with the believers after they responded to Allah and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to Jahiliyyah." Qatadah said, "These were the Jews and Christians who said to them, `Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allah than you. "' This was nothing but lies. Then Allah says:

(اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ)

(It is Allah Who has sent down the Book in truth,) referring to all the Books which were revealed from Him to His Prophets.

(وَالْمِيزَانَ)

(and the Balance.) means, justice and fairness. This was the view of Mujahid and Qatadah. This is like the Ayat:

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ)

(Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice) (57:25).

(وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ - أَلَّا تَطْغَوْا
فِي الْمِيزَانِ - وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا
تُخْسِرُوا الْمِيزَانَ)

(And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.)(55:7-9)

(وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ)

(And what can make you know that perhaps the Hour is close at hand) This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

(Those who believe not therein seek to hasten it,) means, they say, 'when will this promise be fulfilled, if you are telling the truth' But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

(وَالَّذِينَ ءَامَنُوا مُتَشَفِّعُونَ مِنْهَا)

(while those who believe are fearful of it) means, they are afraid of it happening.

(وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(and know that it is the very truth.) means, that it will undoubtedly come to pass, so they prepare themselves for it and strive for its sake. It was reported through various chains of narration, a number reaching the level of being Mutawatir, in Sahih and Hasan narrations, in the Books of Sunan and Musnad. According to some versions, a man addressed the Messenger of Allah in a loud voice, when he was on one of his journeys, calling out to him, "O Muhammad!" The Messenger of Allah replied in a similar manner, "Here I am!" The man said, "When will the Hour come" The Messenger of Allah said,

«وَيْحَكَ إِنَّهَا كَائِنَةٌ فَمَا أُعِدَدْتَ لَهَا؟»

(Woe to you! It will most certainly come. What have you done to prepare for it) He said, "Love for Allah and His Messenger." He said:

«أَنْتَ مَعَ مَنْ أَحْبَبْتَ»

(You will be with those whom you love.) According to another Hadith:

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

("A man will be with those whom he loves.) This is Mutawatir beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

(أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ)

(Verily, those who dispute concerning the Hour) means, who dispute whether it will happen and think it is unlikely ever to come,

(لَفِي ضَلَالٍ بَعِيدٍ)

(are certainly in error far away.) means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allah says:

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

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

(اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ - مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ - أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ - تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ)

(19. Allah is very Gracious and Kind to His servants. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.) (20. Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.) (21. Or have they partners with Allah who have instituted for them a religion which Allah has not ordained And had it not been for a decisive Word, the matter would have been judged between them. And verily, for the wrongdoers there is a painful torment.) (22. You will see the wrongdoers fearful of that which they have earned, and it will surely befall them. But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord. That is the supreme grace.)

The Provision of Allah in this World and the Hereafter

Here Allah speaks of His kindness towards His creation, in that He provides for every last one of them and does not forget anyone. When it comes to His provision, the righteous and the sinner are alike. Allah says:

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

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

(يَرْزُقُ مَنْ يَشَاءُ)

(He gives provisions to whom He wills.) means, He gives generously to whomsoever He wills.

(وَهُوَ الْقَوِيُّ الْعَزِيزُ)

(And He is the All-Strong, the Almighty.) means, there is nothing that can overpower Him. Then Allah says:

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ)

(Whosoever desires the reward of the Hereafter,) means, whoever does things for the sake of the Hereafter,

(نَزِدْ لَهُ فِي حَرْثِهِ)

(We give him increase in his reward,) meaning, `We will give him strength and help him to do what he wants to do, and We will increase it for him. So for every good, We will multiply it and give him between ten and seven hundred good rewards,' as much as Allah wills.

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

(and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.) means, whoever strives for the purpose of worldly gains, and never pays any

heed to the Hereafter at all, Allah will deny him the Hereafter; and in this world, if He wills He will give to him and if He does not will, he will gain neither. So the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter. The evidence for that is the fact that this Ayah is reinforced by the passage in Subhan (i.e., Surat Al-Isra') in which Allah says: y

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

(Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will (enter) burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer -- then such are the ones whose striving shall be appreciated. On each -- these as well as those -- We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.) (17:18-21) It was reported that Ubayy bin Ka`b, may Allah be pleased with him, said, "The Messenger of Allah said:

«بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّنَاءِ وَالرَّفْعَةِ وَالنَّصْرِ
وَالتَّمَكِينِ فِي الْأَرْضِ، فَمَنْ عَمَلَ مِنْهُمْ عَمَلًا
الْآخِرَةَ لِلدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ»

(Give the glad tidings to this Ummah of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.)"

Making Legislation for the Creatures is Shirk Allah says:

(أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَن
بِهِ اللَّهُ)

(Or have they partners with Allah who have instituted for them a religion which Allah has not ordained) means, they do not follow what Allah has ordained for you of upright religion; on the contrary, they follow what their devils (Shayatin), of men and Jinn, have prescribed for them. They instituted taboos, such as the Bahirah, Sa'ibah, Wasilah or Ham. They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during Jahiliyyah, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas. It was recorded in the Sahih that the Messenger of Allah said:

«رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ يَجُرُّ قُصْبَهُ فِي
النَّارِ»

(I saw `Amr bin Luhayy bin Qama`ah dragging his intestines in Hell) -- because he had been the first one to introduce the idea of the Sa'ibah. This man was one of the kings of the Khuza`ah tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allah be upon him. Allah said:

(وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ)

(And had it not been for a decisive Word, the matter would have been judged between them.) means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

(وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ)

(And verily, for the wrongdoers there is a painful torment.) i.e., an agonizing torment in Hell, what a terrible destination.

The Terror of the Idolators in the Place of Gathering

(تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا)

(You will see the wrongdoers fearful of that which they have earned,) means, in the arena of Resurrection.

(وَهُوَ وَاقَعُ بِهِمْ)

(and it will surely befall them.) means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day of Resurrection; they will be in a state of utter fear and terror.

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ
الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ)

(But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord.) What comparison can there be between the former and the latter How can the one who will be in the arena of resurrection in a state of humiliation and fear, deserving it for his wrongdoing, be compared with the one who will be in the gardens of Paradise, enjoying whatever he wants of food, drink, clothing, dwellings, scenery, spouses and other delights such as no eye has seen, no ear has heard, and has never crossed the minds of men. Allah says:

(ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ)

(That is the supreme grace.) means, the ultimate victory and complete blessing.

(ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ
فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا
إِنَّ اللَّهَ غَفُورٌ شَكُورٌ - أَمْ يَقُولُونَ افْتَرَىٰ عَلَى
اللَّهِ كَذِبًا فَإِنْ يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ
الْبَطْلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ)

(23. That is whereof Allah gives glad tidings to His servants who believe and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most Ready to appreciate.) (24. Or say they: "He has invented a lie against Allah" If Allah willed, He could have sealed up your heart. And Allah

wipes out falsehood, and establishes the truth by His Word. Verily, He knows well what are in the breasts.)

Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allah then says to His servants who believe and do righteous deeds:

(ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(That is whereof Allah gives glad tidings to His servants who believe and do righteous good deeds.) meaning, this will undoubtedly come to them, because it is glad tidings from Allah to them.

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

(Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.") means, `say, O Muhammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.' Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, was asked about the Ayah:

(إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

(except to be kind to me for my kinship with you.) Sa`id bin Jubayr said, "To be kind to the family of Muhammad." Ibn `Abbas said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom the Prophet did not have some ties of kinship." Ibn `Abbas said, "Except that you uphold the ties of kinship that exist between me and you." This was recorded by Al-Bukhari. It was also recorded by Imam Ahmad with a different chain of narration.

(وَمَنْ يَقْتِرْفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا)

(And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof) means, `whoever does a good deed, We will increase him in good for it, i.e., in reward.' This is like the Ayah:

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

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

(إِنَّ اللَّهَ غَفُورٌ شَكُورٌ)

(Verily, Allah is Oft-Forgiving, Most Ready to appreciate.) means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds.

The Accusation that the Prophet fabricated the Qur'an -- and the Response to that

Allah's saying;

(أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِن يَشَاءِ اللَّهُ
يَخْتِمُ عَلَى قَلْبِكَ)

(Or say they: "He has invented a lie against Allah" If Allah willed, He could have sealed up your heart.) means, `if you had invented any lies against Him, as these ignorant people claim,'

(يَخْتِمُ عَلَى قَلْبِكَ)

(He could have sealed up your heart.) means, `and thus caused you to forget what had already come to you of the Qur'an.' This is like the Ayah:

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

(And if he had forged a false saying concerning Us (Allah), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him.) (69:44-47) which means, `We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.' And Allah said:

(وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ)

(and establishes the truth by His Word.) means, He establishes it and strengthens it and makes it clear by His Words, i. e., by His evidence and signs.

(إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Verily, He knows well what are in the breasts.) means, all that is hidden in the hearts of men.

(وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ
السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ - وَيَسْتَجِيبُ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ
وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ - وَلَوْ بَسَطَ اللَّهُ
الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنَزِّلُ
بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ - وَهُوَ
الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ
رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ)

(25. And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.) (26. And He answers those who believe and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment.) (27. And if Allah were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.) (28. And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Wali, Worthy of all praise.)

Allah accepts Repentance and responds to Supplications

Here Allah reminds His servants that He accepts repentance. If they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) (4:110) It was reported in Sahih Muslim that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«اللَّهُ تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ
مِنْ أَحَدِكُمْ كَأَنْتَ كَانَتْ رَاحِلَتُهُ بِأَرْضٍ قَلَاةٍ، فَأَنْقَلَتَتْ
مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيْسَ مِنْهَا فَأَتَى
شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيْسَ مِنْ رَاحِلَتِهِ،
فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةٌ عِنْدَهُ، فَأَخَذَ
بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ
عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأُ مِنْ شِدَّةِ الْفَرَحِ»

(Allah is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allah, You are my slave and I am Your Lord!" -- i.e., he makes a mistake because of his great joy.)" A similar report was also narrated in the Sahih from `Abdullah bin Mas`ud, may Allah be pleased with him.

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

(And He it is Who accepts repentance from His servants,) It was reported that Az-Zuhri said, concerning this Ayah, that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ
فِي الْمَكَانِ الَّذِي يَخَافُ أَنْ يَقْتُلَهُ فِيهِ الْعَطَشُ»

(Allah rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst.)" Hammam bin Al-Harith said, "Ibn Mas'ud was asked about a man who commits immoral sins with a woman and then marries her. He said, 'There is nothing wrong with that,' and recited:

(وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(And He it is Who accepts repentance from His servants)."

(وَيَعْفُوا عَنِ السَّيِّئَاتِ)

(and forgives sins,) means, He will accept repentance in the future, and He forgives past sins.

(وَيَعْلَمُ مَا تَفْعَلُونَ)

(and He knows what you do.) means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

(وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And He answers those who believe and do righteous good deeds,) As-Suddi said, "This means, He responds to them." This was also the view of Ibn Jarir: "It means that He answers their supplication for themselves, their companions and their brothers."

(وَيَزِيدُهُمْ مِّنْ فَضْلِهِ)

(and gives them increase of His bounty.) means, He answers their supplications and gives them more besides. Qatadah said, narrating from Ibrahim An-Nakha'i Al-Lakhmi about the Ayah:

(وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And He answers those who believe and do righteous good deeds,) -- (this means) they intercede for their brothers;

(وَيَزِيدُهُمْ مِّنْ فَضْلِهِ)

(and gives them increase of His bounty.) -- (this means) they intercede for their brothers' brothers.

(وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ)

(And as for the disbelievers, theirs will be a severe torment.) -- having mentioned the believers and the great reward that is theirs, Allah then mentions the disbelievers and the severe, painful, agonizing torment that they will find with Him on the Day of Resurrection, the Day when they are brought to account.

The Reason why Provision is not Increased

(وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ)

(And if Allah were to extend the provision for His servants, they would surely rebel in the earth,) means, `if We gave them more provision than they need, this would make them rebel and transgress against one another in an arrogant and insolent manner.'

(وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ)

(but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.) means, but He gives them provision according to what is in their best interests, and He knows best about that. So He makes rich those who deserve to be rich, and He makes poor those who deserve to be poor.

(وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا)

(And He it is Who sends down the rain after they have despaired,) means, after the people have given up hope that rain will fall, He sends it down upon them at their time of need. This is like the Ayah:

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

(And verily, before that (rain) -- just before it was sent down upon them -- they were in despair!) (30:49)

(وَيَنْشُرُ رَحْمَتَهُ)

(and spreads His mercy.) means, He bestows it upon all the people who live in that region. Qatadah said, "We were told that a man said to `Umar bin Al-Khattab, may Allah be pleased with him, `O Commander of the faithful, no rain has come and the people are in despair.' `Umar, may Allah be pleased with him, said, `Rain will be sent upon you,' and he recited:

(وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا
وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ)

(And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Protector, Worthy of all praise)." Meaning He is the One Who is in control of His creation, taking care of what will benefit them in this world and the Hereafter, and the consequences of all His decrees and actions are good, for which He is worthy of all praise.

(وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ
فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ -
وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ
وَيَعْفُوا عَنْ كَثِيرٍ - وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي
الْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ)

(29. And among His Ayat is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both. And He is Able to assemble them whenever He wills.)
(30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.) (31. And you cannot escape from Allah in the earth, and besides Allah you have neither any protector nor any helper.)

Among the Signs of Allah is the Creation of the Heavens and the Earth

(وَمِنْ ءَايَاتِهِ)

(And among His Ayat) the signs which point to His great might and power,

(خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا)

(is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.) means, whatever He has created in them, i.e., in the heavens and the earth.

(مِنْ دَابَّةٍ)

(and whatever moving creatures) this includes the angels, men, Jinn and all the animals with their different shapes, colors, languages, natures, kinds and types. He has distributed them throughout the various regions of the heavens and earth.

(وَهُوَ)

(And He) means, yet despite all that,

(عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ)

(is Able to assemble them whenever He wills.) means, on the Day of Resurrection, He will gather the first and the last of them, and bring all His creatures together in one place where they will all hear the voice of the caller and all of them will be seen clearly; then He will judge between them with justice and truth.

The Cause of Misfortune is Sin

(وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ)

(And whatever of misfortune befalls you, it is because of what your hands have earned.) means, 'whatever disasters happen to you, O mankind, are because of sins that you have committed in the past.'

(وَيَعْفُوا عَنْ كَثِيرٍ)

(And He pardons much.) means, of sins; 'He does not punish you for them, rather He forgives you.'

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth) (35:45). According to a Sahih Hadith:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ
وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ إِلَّا كَفَّرَ اللَّهُ عَنْهُ بِهَا
مِنْ خَطَايَاهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا»

(By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allah will forgive him for some of his sins thereby -- even a thorn which pricks him.)
Imam Ahmad recorded that Mu`awiyah bin Abi Sufyan, may Allah be pleased with him, said, "I heard the Messenger of Allah say:

«مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ فِي جَسَدِهِ يُؤْذِيهِ
إِلَّا كَفَّرَ اللَّهُ تَعَالَى عَنْهُ بِهِ مِنْ سَيِّئَاتِهِ»

(No physical harm befalls a believer, but Allah will expiate for some of his sins because of it.)"
Imam Ahmad also recorded that `A'ishah, may Allah be pleased with her, said, "The Messenger of Allah said:

«إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ وَلَمْ يَكُنْ لَهُ مَا يُكَفِّرُهَا،
ابْتَلَاهُ اللَّهُ تَعَالَى بِالْحَزَنِ لِيُكَفِّرَهَا»

(If a person commits many sins and has nothing that will expiate for them, Allah will test him with some grief that will expiate for them.)"

(وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ - إِنْ
يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ - أَوْ يُوقِفَهُنَّ
بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ - وَيَعْلَمَ الَّذِينَ
يُجَادِلُونَ فِي ءَايَاتِنَا مَا لَهُمْ مِنْ مَّحِيصٍ)

(32. And among His signs are the ships in the sea like mountains.) (33. If He wills, He causes the wind to cease, then they would become motionless on the surface (of the sea). Verily, in this are signs for everyone patient and grateful.) (34. Or He may destroy them because of that which their (people) have earned. And He pardons much.) (35. And those who dispute as regards Our Ayat may know that there is no place of refuge for them.)

Ships are also among the Signs of Allah

Allah tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains. This was the view of Mujahid, Al-Hasan, As-Suddi and Ad-Dahhak. In other words, these ships on the sea are like mountains on land.

(إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ)

(If He wills, He causes the wind to cease,) means, the winds that cause the ships to travel on the sea. If He willed, He could cause the winds to cease, then the ships would not move and would remain still, neither coming nor going, staying where they are on the surface of the water.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ)

(Verily, in this are signs for everyone patient) means, who is patient in the face of adversity

(شَكُورٍ)

(and grateful.) means, in the fact that Allah has subjugated the sea and He sends as much wind as they need in order to travel, there are signs of His blessings to His creation for everyone who is patient, i.e., at times of difficulty, and grateful, i.e., at times of ease.

(أَوْ يُوقَهُنَّ بِمَا كَسَبُوا)

(Or He may destroy them because of that which their (people) have earned.) means, if He wills, He may destroy the ships and drown them, because of the sins of the people on board.

(وَيَعْفُ عَنْ كَثِيرٍ)

(And He pardons much.) means, of their sins; if He were to punish them for all of their sins, He would destroy everyone who sails on the sea. Some of the scholars interpreted the Ayah

(أَوْ يُوقَهُنَّ بِمَا كَسَبُوا)

(Or He may destroy them because of that which their (people) have earned.) as meaning, if He willed, He could send the wind to blow fiercely so that it would take the ships and divert them from their courses, driving them to the right or the left, so that they would be lost and would not be able to follow their intended path. This interpretation also includes the idea of their being destroyed. This also fits the first meaning, which is that if Allah willed, He could cause the wind to cease, in which case the ships would stop moving, or He could make the wind fierce, in which case the ships would be lost and destroyed. But by His grace and mercy, He

sends the wind according to their needs, just as He sends rain that is sufficient. If He sent too much rain, it would destroy their houses, and if He sent too little, their crops and fruits would not grow. In the case of lands such as Egypt, He sends water from another land, because they do not need rain; if rain were to fall upon them, it would destroy their houses and cause walls to collapse.

(وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِّنْ مَّحِيصٍ)

(And those who dispute as regards Our Ayat may know that there is no place of refuge for them.) means, they have no means of escape from Our torment and vengeance, for they are subdued by Our power.

(فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ - وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ - وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ)

(36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord.) (37. And those who shun the greater sins, and Al-Fawahish, and when they are angry, they forgive.) (38. And those who answer the Call of their Lord, and perform the Salah, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.) (39. And those who, when an oppressive wrong is done to them, take revenge.)

The Attributes of Those Who deserve that which is with Allah

Here Allah points out the insignificance of this worldly life and its transient adornments and luxuries.

(فَمَا أُوتِيْتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا)

(So whatever you have been given is but (a passing) enjoyment for this worldly life.) means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life, which is the lower, transient realm that will undoubtedly come to an end.

(وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى)

(but that which is with Allah is better and more lasting) means, the reward of Allah is better than this world, and it will last forever, so do not give preference to that which is transient over that which is lasting. Allah says:

(لِلَّذِينَ ءَامَنُوا)

(for those who believe) means, for those who are patient in forgoing the pleasures of this world,

(وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)

(and put their trust in their Lord.) means, so that He will help them to be patient in doing what is obligatory and avoiding what is forbidden. Then Allah says:

(وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ)

(And those who shun the greater sins, and Al-Fawahish,) We have already discussed sin and Al-Fawahish in Surat Al-A`raf.

(وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ)

(and when they are angry, they forgive.) means, their nature dictates that they should forgive people and be tolerant. Vengeance is not in their nature. It was reported in the Sahih that the Messenger of Allah never took revenge for his own sake, only when the sacred Laws of Allah were violated.

(وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ)

(And those who answer the Call of their Lord,) means, they follow His Messenger and obey His commands and avoid that which He has prohibited.

(وَأَقَامُوا الصَّلَاةَ)

(and perform As-Salah) -- which is the greatest act of worship of Allah, may He be glorified.

(وَأْمُرُهُمْ شُورَىٰ بَيْنَهُمْ)

(and who (conduct) their affairs by mutual consultation,) means, they do not make a decision without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters. This is like the Ayah:

(وَشَاوِرْهُمْ فِي الْأَمْرِ)

(and consult them in the affairs) (3:159). The Prophet used to consult with them concerning wars and other matters, so that they would feel confident. When `Umar bin Al-Khattab, may Allah be pleased with him, was dying, after he had been stabbed, he entrusted the choice of the next Khalifah to six people who were to be consulted. They were `Uthman, `Ali, Talhah, Az-Zubayr, Sa`id and `Abdur-Rahman bin `Awf, may Allah be pleased with them all. Then all of the Companions, may Allah be pleased with them, agreed to appoint `Uthman as their leader.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and who spend of what We have bestowed on them.) this means kindly treating the creation of Allah, starting with those who are closest, then the next closest, and so on.

(وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ)

(And those who, when an oppressive wrong is done to them, take revenge.) means, they have the strength to take revenge on those who commit aggressive wrong and hostile acts against them. They are not incapable of doing so and they are not helpless; they are able to take revenge against those who transgress against them, even though when they have the power to take revenge, they prefer to forgive, as when Yusuf, peace be upon him, said to his brothers:

(لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ يَعْفِرُ اللَّهُ لَكُمْ)

(No reproach on you this day; may Allah forgive you) (12: 92). even though he was in a position to take revenge on them for what they had done to him. The Messenger of Allah forgave the eighty people who intended to do him harm during the year of Al-Hudaybiyah, camping by the mountain of At-Tan`im. When he overpowered them, he set them free, even though he was in a position to take revenge on them. He also forgave Ghawrath bin Al-Harith who wanted to kill him and unsheathed his sword while he was sleeping. The Prophet woke up to find him pointing the sword at him. He reproached him angrily and the sword dropped. Then the Messenger of Allah picked up the sword and called his Companions He told them what had happened, and he forgave the man. There are many similar Hadiths and reports. And Allah knows best.

(وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ - وَلَمَنْ

انْتَصَرَ بَعْدَ ظَلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ -
 إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ -
 وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنَ عَزْمِ الْأُمُورِ)

(40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allah. Verily, He likes not the wrongdoers.) (41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.) (42. The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.) (43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah.)

Forgiving or exacting Revenge on Wrongdoers

(وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا)

(The recompense for an evil is an evil like thereof). This is like the Ayat:

(فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا
 اعْتَدَىٰ عَلَيْكُمْ)

(Then whoever transgresses the prohibition against you, you transgress likewise against him) (2:194), and

(وَإِنِ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ)

(And if you punish, then punish them with the like of that with which you were afflicted) (16:126). Justice, has been prescribed, in the form of the prescribed laws of equality in punishment (Al-Qisas), but the better way, which means forgiving, is recommended, as Allah says:

(وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ
 لَهُ)

(and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation) (5:45). Allah says here:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

(but whoever forgives and makes reconciliation, his reward is with Allah.) means, that will not be wasted with Allah. As it says in a Sahih Hadith:

«وَمَا زَادَ اللَّهُ تَعَالَى عَبْدًا بِعَفْوِ إِلَّا عِزًّا»

(Allah does not increase the person who forgives except in honor.)"

﴿إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

(Verily, He likes not the wrongdoers.) means, the aggressors, i.e., those who initiate the evil actions.

﴿وَلَمَنَ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ﴾

(And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.) means, there is no sin on him for taking revenge against the one who wronged him.

﴿إِنَّمَا السَّبِيلُ﴾

(The way) means, the burden of sin,

﴿عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

(is only against those who oppress men and rebel in the earth without justification;) means, those who initiate wrongful actions against others, as it says in the Sahih Hadith:

«المُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِيءِ، مَا لَمْ يَعْتَدِ
المَظْلُومُ»

(When two persons indulge in abusing each other, the one who initiated the wrongful action is to blame, unless the one who was wronged oversteps the mark in retaliation.)

(أَوْلَيْكَ لَهُمْ عَذَابٌ أَلِيمٌ)

(for such there will be a painful torment.) means, intense and agonizing. It was reported that Muhammad bin Wasi` said, "I came to Makkah and there was a security out post over the trench whose guards took me to Marwan bin Al-Muhallab, who was the governor of Basrah. He said, `What do you need, O Abu `Abdullah' I said, `If you can do it, I need you to be like the brother of Banu `Adiy.' He said, `Who is the brother of Banu `Adiy' He said, `Al-`Ala' bin Ziyad; he once appointed a friend of his to a position of authority, and he wrote to him: If you can, only go to sleep after you make sure that there is nothing on your back)i.e., you do not owe anything to anyone(, your stomach is empty and your hands are untainted by the blood or wealth of the Muslims. If you do that, then there will be no way (of blame) against you --

(إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أَوْلَيْكَ لَهُمْ عَذَابٌ أَلِيمٌ)

(The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.)' Marwan said, `He spoke the truth, by Allah, and gave sincere advice. ' Then he said, `What do you need, O Abu `Abdullah' I said, `I need you to let me join my family.' He said, `Yes)I will do that(." This was recorded by Ibn Abi Hatim. When Allah condemned wrongdoing and the people who do it, and prescribed Al-Qisas, He encouraged forgiveness:

(وَلَمَن صَبَرَ وَغَفَرَ)

(And verily, whosoever shows patience and forgives,) meaning, whoever bears the insult with patience and conceals the evil action,

(إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ)

(that would truly be from the things recommended by Allah.) Sa`id bin Jubayr said, "This means, one of the things enjoined by Allah," i.e., good actions for which there will be a great reward and much praise.

(وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن وَّلِيٍّ مِّن بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِّن سَبِيلٍ - وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ

مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ
ءَامَنُوا إِنَّ الخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
وَأَهْلِيَهُمْ يَوْمَ القِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ
مُّقِيمٍ - وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِّنْ
دُونِ اللّٰهِ وَمَنْ يُضِلِلِ اللّٰهُ فَمَا لَهُ مِنْ سَبِيلٍ)

(44. And whomsoever Allah sends astray, for him there is no protector after Him. And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return") (45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection." Verily, the wrongdoers will be in a lasting torment.) (46. And they will have no protectors to help them other than Allah. And he whom Allah sends astray, for him there is no way.)

The State of the Wrongdoers on the Day of Resurrection

Allah tells us that whatever He wills happens and whatever He does not will does not happen, and no one can make it happen. Whomever He guides, none can lead astray, and whomever He leads astray, none can guide, as He says:

(وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا)

(but he whom He sends astray, for him you will find no protecting to lead him.) (18:17). Then Allah tells us about the wrongdoers, i.e., the idolators who associate others in worship with Allah:

(لَمَّا رَأَوْا العَذَابَ)

(when they behold the torment,) i.e., on the Day of Resurrection, they will wish that they could go back to this world.

(يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ)

(they will say: "Is there any way of return") This is like the Ayah:

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ - بَلْ
بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.) (6:27-28)

(وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا)

(And you will see them brought forward to it) means, to the Fire.

(خَشِعِينَ مِنَ الدُّلِّ)

(made humble by disgrace,) means, in a befitting manner, because of their previous disobedience towards Allah.

(يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ)

((and) looking with stealthy glance.) Mujahid said, "In a humiliated manner." That is, they will steal glances at it, because they will be afraid of it. But the thing that they are afraid of will undoubtedly happen, and worse than that -- may Allah save us from that.

(وَقَالَ الَّذِينَ ءَامَنُوا)

(And those who believe will say) means, on the Day of Resurrection they will say:

(إِنَّ الْخَسِرِينَ)

(Verily, the losers...) means, the greatest losers.

(الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ)

(are they who lose themselves and their families on the Day of Resurrection.) means, they will be taken to the Fire and deprived of any pleasures in the Hereafter. They will lose themselves, and they will be separated from their loved ones, companions, families and relatives, and they will lose them.

(أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ)

(Verily, the wrongdoers will be in a lasting torment.) means, everlasting and eternal, with no way out and no escape.

(وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِّنْ دُونِ اللَّهِ)

(And they will have no protectors to help them other than Allah.) means, no one to save them from the punishment and torment which they are suffering.

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ)

(And he whom Allah sends astray, for him there is no way.) means, no salvation.

(اسْتَجِيبُوا لِرَبِّكُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ
مِنَ اللَّهِ مَا لَكُمْ مِّنْ مَّالٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّنْ تَكْوِينٍ
- فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ
عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً
فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ
الْإِنْسَانَ كَفُورٌ)

(47. Answer the Call of your Lord before there comes from Allah a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying.) (48. But if they turn away, We have not sent you as a Hafiz over them. Your duty is to convey. And verily, when We cause man to taste of mercy from Us, he rejoices there at; but when some evil befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!)

Encouragement to obey Allah before the Day of Resurrection

When Allah tells us about the horrors and terrifying events of the Day of Resurrection, He warns us about it and commands us to prepare for it:

(اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ
مِنَ اللَّهِ)

(Answer the Call of your Lord before there comes from Allah a Day which cannot be averted.) means, once He issues the command, it will come to pass within the blinking of an eye, and no one will be able to avert it or prevent it.

(مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ)

(You will have no refuge on that Day nor there will be for you any denying.) means, you will have no stronghold in which to take refuge, no place in which to hide from Allah, for He will encompass you with His knowledge and power, and you will have no refuge from Him except with Him.

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ -
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(On that Day man will say: "Where (is the refuge) to flee" No! There is no refuge! Unto your Lord will be the place of rest that Day.) (75:10-12)

(فَإِنْ أَعْرَضُوا)

(But if they turn away,) refers to the idolators,

(فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا)

(We have not sent you as a Hafiz over them.) means, `you have no power over them.' And Allah says elsewhere:

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills) (2:272).

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey (the Message) and on Us is the reckoning) (13:40). And Allah says here:

(إِنْ عَلَيْكَ إِلَّا الْبَلْغُ)

(Your duty is to convey.) meaning, `all that We require you to do is to convey the Message of Allah to them.'

(وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا)

(And verily, when We cause man to taste of mercy from Us, he rejoices there at;) means, when a time of ease and comfort comes to him, he is happy about it.

(وَإِنْ تُصِيبُهُمْ)

(but when befalls them) means mankind.

(سَيِّئَةً)

(some evil) means, drought, punishment, tribulation or difficulty,

(فَإِنَّ الْإِنْسَانَ كَفُورٌ)

(then verily, man (becomes) ingrate!) means, he forgets the previous times of ease and blessings and acknowledges nothing but the present moment. If times of ease come to him, he becomes arrogant and transgresses, but if any difficulty befalls him, he loses hope and is filled with despair. This is like what the Messenger of Allah said to the women:

«يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ
أَهْلِ النَّارِ»

(O women, give in charity, for I have seen that you form the majority of the people of Hell.) A woman asked, "Why is that, O Messenger of Allah" He said:

«لِأَنَّكُنَّ تَكْتَبِينَ الشُّكَايَةَ وَتَكْفُرِينَ الْعَشِيرَ، لَوْ
أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ تَرَكْتِ يَوْمًا،
قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ»

(Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she

would say, 'I have never seen anything good from you!') This is the case with most women, except for those whom Allah guides and who are among the people who believe and do righteous deeds. As the Prophet said, the believer is the one who:

«إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(... if something good happens to him, he is thankful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him. This does not happen to anyone except the believer.)

(لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ - أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ)

(49. To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills, and bestows male upon whom He wills.) (50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).)

Allah tells us that He is the Creator, Sovereign and Controller of the heavens and the earth.

Whatever he wills happens, and whatever He does not will does not happen. He gives to whomsoever He wills and withholds from whomsoever he wills; none can withhold what He gives, and none can give what He withholds, and He creates whatever He wills.

(يَهَبُ لِمَنْ يَشَاءُ إِنثًا)

(He bestows female upon whom He wills.) means, He gives them daughters only. Al-Baghawi said, "And among them (those who were given daughters only) was Lut, peace be upon him."

(وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ)

(and bestows male upon whom He wills.) means, He gives them sons only. Al-Baghawi said, "Like Ibrahim Al-Khalil, peace be upon him, who did not have any daughters."

(أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً)

(Or He bestows both males and females,) means, He gives to whomsoever He wills both males and females, sons and daughters. Al-Baghawi said, "Like Muhammad ."

(وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا)

(and He renders barren whom He wills.) means, so that he has no children at all. Al-Baghawi said, "Like Yahya and `Isa, peace be upon them." So people are divided into four categories: some are given daughters, some are given sons, some are given both sons and daughters, and some are not given either sons or daughters, but they are rendered barren, with no offspring.

(إِنَّهُ عَلِيمٌ)

(Verily, He is the All-Knower) means, He knows who deserves to be in which of these categories.

(قَدِيرٌ)

(and is Able (to do all things).) means, to do whatever He wills and to differentiate between people in this manner. This issue is similar to that referred to in the Ayah where Allah says of `Isa, peace be upon him:

(وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind) (19:21): i.e., proof for them of His power, for He created people in four different ways. Adam, peace be upon him, was created from clay, from neither a male nor a female. Hawwa', peace be upon her, was created from a male without a female. All other people, besides `Isa, peace be upon him, were created from male and female, and this sign of Allah was completed with the creation of `Isa bin Maryam, may peace be upon them both, who was created from a female without a male. Allah says:

(وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind) (19: 21). This issue has to do with parents, whilst the previous issue has to do with children, and in each case there are four categories. Glory be to the All-Knower Who is Able to do all things.

(وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ
 وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآذَنِهِ مَا
 يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ - وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا
 مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
 وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا
 وَإِنَّكَ لَنَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ - صِرَاطِ اللَّهِ
 الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَىٰ
 اللَّهِ تَصِيرُ الْأُمُورُ)

(51. It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.) (52. And thus We have sent to you Ruh of Our command. You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of Our servants We will. And verily, you are indeed guiding to a straight path.) (53. The path of Allah to Whom belongs all that is in the heavens and all that is on the earth. Verily, all matters at the end go to Allah.)

How the Revelation comes down

This refers to how Allah sends revelation. Sometimes He casts something into the heart of the Prophet , and he has no doubt that it is from Allah, as it was reported in Sahih Ibn Hibban that the Messenger of Allah said:

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنْ نَفْسًا لَّنْ
 تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللَّهَ
 وَأَجْمِلُوا فِي الطَّلَبِ»

(Ar-Ruh Al-Qudus) i.e., Jibril(breathed into my heart that no soul will die until its allotted provision and time have expired, so have Taqwa of Allah and keep seeking in a good (and lawful) way.)

(أَوْ مِنْ وَرَاءِ حِجَابٍ)

(or from behind a veil) -- as He spoke to Musa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him. In the Sahih, it recorded that the Messenger of Allah said to Jabir bin `Abdullah, may Allah be pleased with him:

«مَا كَلَّمَ اللَّهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ
أَبَاكَ كِفَاحًا»

(Allah never speaks to anyone except from behind a veil, but He spoke to your father directly.) This is how it was stated in the Hadith. He)Jabir's father(was killed on the day of Uhud, but this refers to the realm of Al-Barzakh, whereas the Ayah speaks of this earthly realm.

(أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِيَأْذِنِهِ مَا يَشَاءُ)

(or (that) He sends a Messenger to reveal what He wills by His leave.) as Jibril, peace be upon him, and other angels came down to the Prophets, peace be upon them.

(إِنَّهُ عَلَىٰ حَكِيمٍ)

(Verily, He is Most High, Most Wise.) He is Most High, All-Knowing, Most Wise.

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا)

(And thus We have sent to you Ruh of Our command.) means, the Qur'an.

(مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ)

(You knew not what is the Book, nor what is Faith.) means, `in the details which were given to you in the Qur'an.'

(وَلَكِنْ جَعَلْنَاهُ)

(But We have made it) means, the Qur'an,

(نُورًا نُّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا)

(a light wherewith We guide whosoever of Our servants We will.) This is like the Ayah:

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

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

(وَٱنكَ)

(And verily, you) means, `O Muhammad,'

(لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ)

(are indeed guiding to a straight path.) means, the correct behavior. Then Allah explains this further by saying:

(صِرَاطِ ٱللَّهِ)

(The path of Allah) meaning, His Laws which He enjoins.

(ٱلَّذِي لَهُ مَا فِى السَّمٰوٰتِ وَمَا فِى ٱلْأَرْضِ)

(to Whom belongs all that is in the heavens and all that is on the earth.) means, their Lord and Sovereign, the One Who is controlling and ruling them, Whose decree cannot be overturned.

(ٱلْأَىٰ إِلَىٰ ٱللَّهِ تَصِيرُ ٱلْأُمُورُ)

(Verily, all matters at the end go to Allah.) means, all matters come back to Him and He issues judgement concerning them. Glorified and exalted be He far above all that the evildoers and deniers say.)This is the end of the Tafsir of Surat Ash-Shura(

The Tafsir of Surat Az-Zukhruf

(Chapter - 43)

Which was revealed in Makkah

In the Name of **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**
Allah, the Most Gracious, the Most
.Merciful

(حم- وَالْكِتَابِ الْمُبِينِ- إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا
لَعَلَّكُمْ تَعْقِلُونَ- وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ
حَكِيمٌ- أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ
قَوْمًا مُّسْرِفِينَ- وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍِّّ فِي الْأَوَّلِينَ-
وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ-
فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ-)

(1. Ha Mim.) (2. By the manifest Book.) (3. Verily, We have made it a Qur'an in Arabic that you may be able to understand.) (4. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.) (5. Shall We then take away the Reminder from you, because you are a people excessive.) (6. And how many a Prophet have We sent amongst the men of old.) (7. And never came there a Prophet to them but they used to mock at him.) (8. Then We destroyed men stronger (in power) than these and the example of the ancients has passed away.)

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِيزِ الْعَلِيمِ)

(Ha-Mim. By the manifest Book.) means, plain and clear in both wording and meaning, because it was revealed in the language of the Arabs, which is the most eloquent language for communication among people. Allah says:

(إِنَّا جَعَلْنَاهُ)

(Verily, We have made it) meaning, revealed it,

(قُرْءَانًا عَرَبِيًّا)

(a Qur'an in Arabic) meaning, in the language of the Arabs, eloquent and clear;

(لَعَلَّكُمْ تَعْقِلُونَ)

(that you may be able to understand.) means, that you may understand it and ponder its meanings. This is like the Ayah:

(بِلِسَانٍ عَرَبِيٍّ مُبِينٍ)

(In the plain Arabic language.) (26:195)

(وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَىٰ حَكِيمٍ)

(And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.) This explains the high status of the Qur'an among the hosts on high (the angels), so that the people of earth will respect it, venerate it and obey it.

(وَإِنَّهُ)

(And verily, it) means, the Qur'an,

(فِي أُمِّ الْكِتَابِ)

(is in the Mother of the Book) meaning, Al-Lawh Al-Mahfuz (the Preserved Tablet). This was the view of Ibn `Abbas and Mujahid.

(لَدَيْنَا)

(with Us,) means, in Our presence. This was the view of Qatadah and others.

(لَعَلَىٰ)

(indeed exalted) means, occupying a position of honor and virtue. This was the view of Qatadah.

(حَكِيمٍ)

(full of wisdom.) means, clear, with no confusion or deviation. All of this indicates its noble status and virtue, as Allah says elsewhere:

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ - فِي كِتَابٍ مَّكْنُونٍ - لَا يَمَسُّهُ
إِلَّا الْمُطَهَّرُونَ - تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ)

(That (this) is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of the all that exists.) (56:77-80)

كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَن شَاءَ ذَكَرْهُ فِي صُحُفٍ
مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ
(

(Nay, indeed it is an admonition. So whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honor, exalted, purified, in the hands of scribes (angels), honorable and obedient.) (80:11-16)

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَن كُنْتُمْ قَوْمًا
مُّسْرِفِينَ)

(Shall We then take away the Reminder (this Qur'an) from you, because you are a people excessive.) means, 'do you think that We will forgive you and not punish you, when you do not do as you have been commanded' This was the view of Ibn `Abbas, may Allah be pleased with him, Abu Salih, Mujahid and As-Suddi, and was the view favored by Ibn Jarir.

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا)

(Shall We then take away the Reminder (this Qur'an) from you,) Qatadah said, "By Allah, if this Qur'an had been taken away when the first generations of this Ummah rejected it, they would have been doomed, but Allah by His mercy persisted in sending it and calling them to it for twenty years, or for as long as He willed." What Qatadah said is very good, and his point is that Allah, by His grace and mercy towards His creation, did not stop calling them to the truth and to the wise Reminder, i.e., the Qur'an, even though they were heedless and turned away from it. Indeed, He sent it so that those who were decreed to be guided might be guided by it, and so that proof might be established against those who were decreed to be.

Consolation to the Prophet for the Disbelief of Quraysh

Then Allah consoles His Prophet for the disbelief of his people, and commands him to bear it with patience.

(وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍِّّ فِي الْأَوَّلِينَ)

(And how many a Prophet have We sent amongst the men of old.) meaning, among the sects (communities) of old.

(وَمَا يَأْتِيهِمْ مِنْ نَبِيٍِّّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(And never came there a Prophet to them but they used to mock at him.) means, they disbelieved him and mock at him.

(فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا)

(Then We destroyed men stronger than these) means, 'We destroyed those who disbelieved in the Messengers, and they were stronger in power than these who disbelieve in you, O Muhammad.' This is like the Ayah:

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً)

(Have they not traveled through the earth and seen what was the end of those before them They were more in number than them and mightier in strength) (40:82). And there are many similar Ayat.

(وَمَضَى مَثَلُ الْأَوَّلِينَ)

(and the example of the ancients has passed away.) Mujahid said, "The way of their life." Qatadah said, "Their punishment." Others said, "Their lesson," i.e., 'We made them a lesson for those disbelievers who came after them, that they would suffer the same end as them,' as in the Ayah at the end of this Surah:

(فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ)

(And We made them a precedent, and an example to later generations.) (43:56);

(سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ)

(this has been the way of Allah in dealing with His servants) (40:85).

(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا)

(and you will not find any change in the way of Allah.) (33:62)

(وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ - الَّذِي جَعَلَ لَكُمْ
الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ
تَهْتَدُونَ - وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ نُخْرِجُونَ - وَالَّذِي
خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَمِ
مَا تَرْكَبُونَ - لَتَسْتَوْأُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا
نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ
الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ - وَإِنَّا
إِلَى رَبِّنَا لَمُنْقَلِبُونَ)

(9. And indeed if you ask them: "Who has created the heavens and the earth" They will surely say: "The All-Mighty, the All-Knower created them.") (10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.) (11. And Who sends down water from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth.) (12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,) (13. In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it.") (14. And verily, to Our Lord we indeed are to return!")

The Idolators' admission that Allah is the Sole Creator, and Further Evidence of that

Allah says: `If you, O Muhammad, were to ask these idolators who associate others with Allah and worship others besides Him,'

(مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ خَلَقَهُنَّ
الْعَزِيزُ الْعَلِيمُ)

("Who has created the heavens and the earth" They will surely say: "The All-Mighty, the All-Knower created them.") In other words, they will admit that the Creator of all that is Allah Alone, with no partner or associate, yet they still worship others -- idols and false gods -- alongside Him.

(الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا)

(Who has made for you the earth like a bed,) means, smooth, stable and firm, so that you can travel about in it, and stand on it and sleep and walk about, even though it is created above water, but He has strengthened it with the mountains, lest it should shake.

(وَجَعَلَ لَكُم فِيهَا سُبُلًا)

(and has made for you roads therein,) means, paths between the mountains and the valleys.

(لَعَلَّكُمْ تَهْتَدُونَ)

(in order that you may find your way.) means, in your journeys from city to city, region to region, land to land.

(وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدَرِ)

(And Who sends down water from the sky in due measure,) means, according to what is sufficient for your crops, fruits and drinking water for yourselves and your cattle.

(فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا)

(then We revive a dead land therewith,) means, a barren land, for when the water comes to it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). By referring to the revival of the earth, Allah draws attention to how He will bring bodies back to life on the Day of Resurrection, after they have been dead.

(كَذَلِكَ نُخْرِجُوكَ)

(and even so you will be brought forth.) Then Allah says:

(وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا)

(And Who has created all the pairs) meaning, of everything that grows in the earth, all kinds of plants, crops, fruits, flowers, etc., and all different kinds of animals.

(وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ)

(and has appointed for you ships) or vessels,

(وَالْأَنْعَامَ مَا تَرْكَبُونَ)

(and cattle on which you ride.) means, He has subjugated them to you and made it easy for you to eat their meat, drink their milk and ride on their backs. Allah says:

(لِتَسْتَوُوا عَلَى ظُهُورِهِ)

(In order that you may mount on their backs,) meaning, sit comfortably and securely,

(عَلَى ظُهُورِهِ)

(on their backs) means, on the backs of these kinds of animals.

(ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ)

(and then may remember the favor of your Lord) means, whereby these animals are subjugated to you.

(إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ)

(when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it.") means, if it were not for the fact that Allah has subjugated these things to us, we could never have done this by our own strength.' Ibn `Abbas, Qatadah, As-Suddi and Ibn Zayd said: "We could not have done this ourselves."

(وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ)

(And verily, to Our Lord we indeed are to return.) means, `We will return to Him after our death, and our ultimate destination is with Him.' In this Ayah, mention of earthly journeys draws attention to the journey of the Hereafter, just as elsewhere, mention of earthly provision draws attention to the importance of ensuring provision for the Hereafter, as Allah says:

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take a provision (with you) for the journey, but the best provision is the Taqwa) (2:197).
And mention of earthly garments is also used to draw attention to the raiment of the Hereafter:

(وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ)

(and as an adornment; and the raiment of the Taqwa, that is better) (7:26).

(وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ - أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَكُمْ بِالْبَنِينَ - وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ - أَوْ مَنْ يُنشَأُ فِي الْحَيَاةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ - وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ - وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ)

(15. Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!) (16. Or has He taken daughters out of what He has created, and He has selected for you sons) (17. And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!) (18. A creature who is brought up in adornments, and who in dispute cannot make itself clear) (19. And they make females the angels who themselves are servants of the Most Gracious. Did they witness their creation Their testimony will be recorded, and they will be questioned!) (20. And they said: "If it had been the will of the Most Gracious,

Condemnation of the Idolators' attribution of Offspring to Allah

Here Allah speaks of the lies and fabrications of the idolators, when they devoted some of their cattle to their false gods and some to Allah, as He described in Surat Al-An`am where He said:

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا
 فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ
 لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ
 يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ)

(And they assign to Allah share of the tilth and cattle which He has created, and they say: "This is for Allah" according to their claim, "and this is for our partners." But the share of their partners reaches not Allah, while the share of Allah reaches their partners! Evil is the way they judge!) (6:136). Similarly, out of the two kinds of offspring, sons and daughters, they assigned to Him the worst and least valuable (in their eyes), i.e., daughters, as Allah says:

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَى - تِلْكَ إِذًا قِسْمَةٌ ضِيزَى
 (

(Is it for you the males and for Him the females That indeed is a division most unfair!) (53:21-22) And Allah says here:

(وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ
 مُّبِينٌ)

(Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!) Then He says:

(أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَكُمْ بِالْبَنِينَ)

(Or has He taken daughters out of what He has created, and He has selected for you sons) This is a denunciation of them in the strongest terms, as He goes on to say:

(وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ
 وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ)

(And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!) means, if one of these people is given the news that there has been born to him one of those which he attributes to Allah, i.e., a daughter, he hates this news and it depresses and overwhelms him so much that he keeps

away from people because he feels so ashamed. Allah says, so how can they dislike that so much and yet they attribute it to Allah

(أَوْ مَن يُنْشَأُ فِي الْحَيَاةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ)

(A creature who is brought up in adornments, and who in dispute cannot make itself clear) means, women are regarded as lacking something, which they make up for with jewelry and adornments from the time of childhood onwards, and when there is a dispute, they cannot speak up and defend themselves clearly, so how can this be attributed to Allah

(وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا)

(And they make females the angels who themselves are servants of the Most Gracious.) means, that is what they believe about them, but Allah denounces them for that and says:

(أَشْهَدُوا خَلْقَهُمْ)

(Did they witness their creation) meaning, did they see Allah creating them as females

(سَنُكْتَبُ شَهَادَتَهُمْ)

(Their testimony will be recorded,) means, concerning that,

(وَيُسْأَلُونَ)

(and they will be questioned!) means, about that, on the Day of Resurrection. This is a stern warning and a serious threat.

(وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ)

(And they said: "If it had been the will of the Most Gracious, we should not have worshipped them.") means, (they said:) `if Allah had willed, He would have prevented us from worshipping these idols which are images of the angels who are the daughters of Allah; He knows about this and He approves of it.' By saying this, they combined several types of error: First: They attributed offspring to Allah -- exalted and sanctified be He far above that. Second: They claimed that He chose daughters rather than sons, and they made the angels, who are the servants of the Most Gracious, female. Third: They worshipped them with no proof, evidence or permission from Allah. This was based on mere opinion, whims and desires, imitation of their elders and forefathers, and pure ignorance. They used Allah's decree as an excuse, and this reasoning betrayed their ignorance. Fourth: Allah denounced them for this in the strongest terms, for from the time He first sent Messengers and revealed Books, the command was to

worship Him Alone with no partner or associate, and it was forbidden to worship anything other than Him. Allah says:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ
مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid all false deities." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied.) (16:36)

(وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا
مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ)

(And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious") (43:45) And Allah says in this Ayah, after mentioning this argument of theirs:

(مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ)

(They have no knowledge whatsoever of that.) meaning, of the truth of what they say and the arguments they put forward.

(وَإِنْ هُمْ إِلَّا يَخْرُصُونَ)

(They do nothing but lie!) means, they tell lies and fabricate untruths.

(مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ)

(They have no knowledge whatsoever of that. They do nothing but lie!) Mujahid said, "They do not appreciate the power of Allah."

(أَمْ ءَاتَيْنَهُمْ كِتَابًا مِّن قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ -
 بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ
 ءَأْتِرِهِم مُّهْتَدُونَ - وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ
 فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا
 ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَأْتِرِهِم مُّقْتَدُونَ - قُلْ
 أُولُو حِجَّتِكُمْ بَاهِدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ
 قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ - فَاذِقْنَا مِنهُمْ
 فَاظْهَرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ)

(21. Or have We given them any Book before this (the Qur'an) to which they are holding fast)
 (22. Nay! They say: "We found our fathers following a certain way and religion, and we guide
 ourselves by their footsteps.") e(23. And similarly, We sent not a warner before you to any
 town (people) but the luxurious ones among them said: "We found our fathers following a
 certain way and religion, and we will indeed follow their footsteps.") (24. He said: "Even if I
 bring you better guidance than that which you found your fathers following" They said: "Verily,
 we disbelieve in that with which you have been sent.") (25. So We took revenge on them, then
 see what was the end of those who denied.)

The Idolators have no Proof

Allah condemns the idolators for worshipping others instead of Allah with no evidence or proof
 for doing so.

(أَمْ ءَاتَيْنَهُمْ كِتَابًا مِّن قَبْلِهِ)

(Or have We given them any Book before this) means, before their idolatry.

(فَهُمْ بِهِ مُسْتَمْسِكُونَ)

(to which they are holding fast) means, with regard to what they are doing. This is not the
 case. This is like the Ayah:

(أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ
يُشْرِكُونَ)

(Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him) (30:35) meaning, that did not happen. Then Allah says:

(بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ
ءَأْتَرِهِمْ مُّهْتَدُونَ)

(Nay! They say: "we found our fathers following a certain way and religion (Ummah), and we guide ourselves by their footsteps.") meaning, they have no grounds for their belief in idolatry apart from the fact that they are imitating their fathers and forefathers who were following a certain Ummah or way, i.e., religion. The word Ummah is used in a similar manner elsewhere, where Allah says:

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً)

(And verily, this your religion (Ummah) is one religion) (23:52), and they said;

(وَإِنَّا عَلَىٰ ءَأْتَرِهِمْ)

(and we by their footsteps) means, behind them

(مُّهْتَدُونَ)

(We guide ourselves) This is their claim with no evidence. Then Allah points out that what these people say was already said by those who were like them among the nations of the past who disbelieved in the Messengers. Their hearts and their words are similar.

(كَذٰلِكَ مَا آتٰى الَّذِيْنَ مِنْ قَبْلِهِمْ مِنْ رَّسُوْلٍ اِلَّا
قَالُوْا سَحِرٌ اَوْ مَجْنُوْنٌ - اَتَوٰصَوْا بِهٖ بَلْ هُمْ قَوْمٌ
طٰغُوْنَ)

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these Nay, they are themselves a people transgressing beyond bounds!) (51:52-53) And Allah says here:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا
عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ)

(And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.") Then He says:

(قُلْ)

(Say) -- `O Muhammad, to these idolators --'

(أُولُو حِجَابِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ
قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ)

("Even if I bring you better guidance than that which you found your fathers following" They said: "Verily, we disbelieve in that with which you have been sent.") `Even if they were convinced of the truth of what you have brought to them, they will not follow it, because of their evil intentions and their arrogance towards the truth and its people.'

(فَأَنْتَقَمْنَا مِنْهُمْ)

(So We took revenge on them) means, on the disbelieving nations, by inflicting various kinds of punishments, as Allah has described in the stories of those nations.

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ)

(then see what was the end of those who denied) means, see what became of them, how they were destroyed and how Allah saved the believers.

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا
تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِين -
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ - بَلْ

مَتَّعْتُ هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ
 وَرَسُولٌ مُّبِينٌ - وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا
 سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ - وَقَالُوا لَوْلَا نُزِّلَ هَذَا
 الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ - أَهْمُ
 يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ
 فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ
 دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَةُ
 رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ - وَلَوْلَا أَن يَكُونَ النَّاسُ
 أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ
 سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ -
 وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَّكِنُونَ - وَزُخْرُفًا
 وَإِن كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ
 رَبِّكَ لِلْمُتَّقِينَ)

(26. And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship,") (27. "Except Him Who created me; and verily, He will guide me.") (28. And he made it a word lasting among his offspring, that they may turn back.) (29. Nay, but I gave to these and their fathers to enjoy, till there came to them the truth, and a Messenger making things clear.) (30. And when the truth came to them, they said: "This is magic, and we disbelieve therein.") (31. And they say: "Why is not this Qur'an sent down to some great man of the two towns") (32. Is it they who would portion out the mercy of your Lord It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy of your Lord is better than what they amass.) (33. And were it not that mankind would have become of one community, We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators whereby they ascend,) (34. And for their houses, doors, and thrones on which they could recline,) (35. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is for those who have Taqwa.)

Ibrahim's Declaration of Tawhid Here

Allah tells us about His servant, Messenger and close Friend, the leader of the monotheists and the father of all subsequent Prophets, from whom Quraysh were descended and claimed to have taken their religion. He disowned his father's and his people's worship of idols and said:

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ)

("Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he made it a Word lasting among his offspring,) The Word means the worship of Allah Alone with no partner or associate, and the denunciation of all gods apart from Him, i.e., La ilaha illallah. He left this word as an example to be followed by those of his progeny who were guided by Allah.

(لَعَلَّهُمْ يَرْجِعُونَ)

(that they may turn back.) means, come back to this word. `Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others commented on the Ayah:

(وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ)

(And he made it a Word lasting among his offspring,) "This means, La ilaha illallah, and there are still those among his offspring who say it." A similar view was narrated from Ibn `Abbas, may Allah be pleased with him. Ibn Zayd said, "The word of Islam," which refers to the same thing suggested by the group.

How the People of Makkah turned away from the Messenger and opposed Him, and His Response

Allah further says:

(بَلْ مَتَّعْتُ هَؤُلَاءِ)

(Nay, but I gave to these) means, the idolators,

(وَأَبَاءَهُمْ)

(and their fathers) means, they lived a long life in their misguidance.

(حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ)

(till there came to them the truth, and a Messenger making things clear.) means, his message is clear and his warning is clear.

(وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ
كَافِرُونَ)

(And when the truth came to them, they said: "This is magic, and we disbelieve therein.") means, they were arrogant and stubborn, and they pushed him away out of disbelief, envy and transgression.

(وَقَالُوا)

(And they say) means, objecting to that which Allah has revealed to him,

(لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ
عَظِيمٍ)

(Why is not this Qur'an sent down to some great man of the two towns) meaning, why was this Qur'an not revealed to some man who was great and prominent in their eyes, from the two towns, i.e., Makkah and At-Ta'if This was the view of Ibn `Abbas, may Allah be pleased with him, `Ikrimah, Muhammad bin Ka`b Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. Several scholars of Tafsir stated that by this, the Quraysh meant Al-Walid bin Al-Mughirah and `Urwah bin Mas`ud Ath-Thaqafi. The apparent meaning is that what they meant was a great man from either of the two towns. Allah responded to their rejection by saying:

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ)

(Is it they who would portion out the mercy of your Lord) meaning, the matter has nothing to do with them; it is for Allah to decide. Allah knows best where to direct His Message, and He does not reveal it except to the one who is the purest in heart and soul, and of the noblest descent. Then Allah points out that He differentiates among His creation in terms of what He gives them of wealth, provision, intellect, understanding and other visible and hidden strengths:

(نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا)

(It is We Who portion out between them their livelihood in this world,)

(لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا)

(so that some may employ others in their work.) It was said that this means that some employ others in their work, because one needs the other, and vice versa. This was the view of As-Suddi and others.

(وَرَحْمَةُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ)

(But the mercy of your Lord is better than which they amass.) means, the mercy of Allah towards His creation is better for them than the wealth and conveniences of this world which they possess.

Wealth is not a Sign of Divine Pleasure

(وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً)

(And were it not that mankind would have become of one community,) means, `were it not for the fact that many ignorant people would think that Our giving them wealth was a sign that We love the person to whom We give it, and thus they would have agreed upon disbelief for the sake of wealth.' This is the view of Ibn `Abbas, Al-Hasan, Qatadah, As-Suddi and others.

(لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ)

(We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators) means, ladders and staircases of silver. This was the view of Ibn `Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd and others.

(عَلَيْهَا يَظْهَرُونَ)

(whereby they ascend,) means, go up. And their houses would have doors, i.e., locks on their doors,

(وَسُرُرًا عَلَيْهَا يَتَّكِنُونَ)

(and thrones on which they could recline,) means, all of that would be made of silver.

(وَزُخْرُفًا)

(And adornments) means, and gold. This was the view of Ibn ` Abbas, Qatadah, As-Suddi and Ibn Zayd.

(وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا)

(Yet all this would have been nothing but an enjoyment of this world.) means, all that belongs to this transient world which is insignificant before Allah. He hastens their reward for good deeds in the form of luxuries in this world, so that when they reach the Hereafter, they will have no good merits with Allah for which they may be rewarded, as was reported in the Sahih Hadith. It was reported in another Hadith:

«لَوْ أَنَّ الدُّنْيَا تَزَنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَّا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاءٍ»

(If this world were worth a gnat's wing before Allah, He would not give a disbeliever a drink of water.) Al-Baghawi narrated its chain of narration.

(وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ)

(And the Hereafter with your Lord is (only) for those who have Taqwa.) means, it is exclusively for them, and no one else will share it with them. When ` Umar bin Al-Khattab, may Allah be pleased with him, visited the Messenger of Allah in seclusion, when he was keeping away from his wives, and he saw him resting on a rough mat which had left marks on his side, his eyes filled with tears and he said, "O Messenger of Allah, look at this Chosroes and this Caesar with all that they have, and you are the best of Allah's creation. " The Messenger of Allah was reclining, but he sat up and said:

«أَوْ فِي شَكِّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟»

(Are you in doubt, O son of Al-Khattab) Then he said:

«أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمْ الدُّنْيَا»

(Those are people for whom the enjoyments are hastened in this world.) According to another report:

«أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ»

(Does it not please you that this world is for them and the Hereafter is for us) In as the Two Sahih and elsewhere, it is reported that the Messenger of Allah said:

«لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ»

(Do not drink from vessels of gold and silver, and do not eat from plates of the same, for these things are for them in this world and for us in the Hereafter.) Allah has granted these things to them in this world because it is insignificant, as was reported by At-Tirmidhi and Ibn Majah via Abu Hazim from Sahl bin Sa`d, who said, "The Messenger of Allah said:

«لَوْ كَانَتِ الدُّنْيَا تَرَنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَّا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاءٍ أَبَدًا»

n(If this world were worth a gnat's wing before Allah, He would never give a disbeliever a drink of water.)" At-Tirmidhi said: "Hasan Sahih."

(وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيبُ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ - وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ - حَتَّى إِذَا جَاءَنَا قَالَ يَا بَيْتَ بَنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ - وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمُ فِي الْعَذَابِ مُشْتَرِكُونَ - أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْىَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ - فَاِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ - أَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ - فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ - وَإِنَّهُ لَذِكْرٌ لَكَ

وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ - وَاسْأَلْ مَنْ أَرْسَلْنَا
مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ
ءَالِهَةً يُعْبَدُونَ)

(36. And whosoever Ya` shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shaytan to be a Qarin (a companion) to him.) (37. And verily, they hinder them from the path, but they think that they are guided aright!) (38. Till, when (such a one) comes to Us, he says, "Would that between me and you were the distance of the two easts (or the east and west) a worst companion (indeed)!") (39. It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.) (40. Can you make the deaf to hear, or can you guide the blind or him who is in manifest error) (41. And even if We take you away, We shall indeed take vengeance on them.) (42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.) (43. So hold you fast to that which is revealed to you. Verily, you are on the straight path.) (44. And verily, this is indeed a Dhikr for you and your people, and you will be questioned.) (45. And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious")

The Shaytan is the Companion of the One Who turns away from Ar-Rahman

(وَمَنْ يَعْشُ)

(And whosoever Ya` shu (turns away blindly)) means, whoever willfully ignores and turns away

(عَنْ ذِكْرِ الرَّحْمَنِ)

(from the remembrance of the Most Gracious,) Al-` Asha (the root of Ya` sh) refers to weakness of vision; what is meant here is weakness of insight.

(نُقِيضَ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ)

(We appoint for him Shaytan to be a Qarin (a companion) to him.) This is like the Ayat:

(وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ)

(And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him) (4:115),

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

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

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّيْنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ

(And We have assigned for them intimate companions, who have made fair seeming to them, what was before them and what was behind them) (41:25). Allah says here:

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ
مُهْتَدُونَ حَتَّىٰ إِذَا جَاءَنَا

(And verily, they hinder them from the path, but they think that they are guided aright! Until, when he comes to Us,) meaning, for this person who willfully neglects true guidance, We send to him a Shaytan to lead him astray and show him the path to Hell. When he comes before Allah on the Day of Resurrection, he will complain about the Shaytan who was appointed to accompany him.

قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ
الْقَرِينُ

(he says, "Would that between me and you were the distance of the two easts -- a worst companion (indeed)!") Some of them recited it; (جَاءَنَا إِذَا حَتَّىٰ) (Till, when they both come to Us.) referring to the companion Shaytan and the one whom he accompanies. Then Allah says:

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنفُسَكُمْ فِي الْعَذَابِ
مُشْتَرِكُونَ

(It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.) means, `your being together in the Fire will not help you in the slightest, and you will both partake of the painful punishment.' Allah says:

أَفَأَنْتَ تُسْمِعُ الصَّمَّ أَوْ تَهْدِي الْعُمْىَ وَمَنْ كَانَ
فِي ضَلَالٍ مُّبِينٍ

Can you make the deaf to hear, or can you guide the blind or him who is in manifest error? means, `that is not up to you. All you have to do is convey the Message, but you do not have to guide them. Allah guides whomsoever He wills and sends astray whomsoever He wills, and He is Wise and Just in doing so.'

Allah's Vengeance upon the Enemies of His Messenger will surely come to pass

Allah further says:

(فَأَمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ)

(And even if We take you away, We shall indeed take vengeance on them.) means, `We will inevitably wreak vengeance upon them and punish them, even if you pass away.'

(أَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ)

(Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.) means, `We are able to do both,' but Allah will not take His Messenger (in death) until He gives him the joy of seeing his enemies brought low and gives him power and authority over them and their wealth. This was the view of As-Suddi and was the opinion favored by Ibn Jarir.

Encouragement to adhere to the Qur'an

Allah then says;

(فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(So hold you fast to that which is revealed to you. Verily, you are on the straight path.) means, hold fast to the Qur'an which has been sent down to your heart, for it is truth and what it leads to is truth that shows the way to the straight path that leads to Gardens of Delight and eternal, everlasting goodness.

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ)

(And verily, this is a Dhikr for you and your people,) It was said that this means, `it is an honor for you and your people;' this was the view of Ibn `Abbas, may Allah be pleased with him, Mujahid, Qatadah, As-Suddi and Ibn Zayd. This means that it is an honor for them in that it was revealed in their language, so they are the people who have the best understanding of it among mankind and hence are obliged to be the most steadfast in adhering to its commandments. This

is how the best of them were, the first immigrants and those who emulated them and followed them. It was also said that the meaning of the phrase;

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ)

(And verily, this is indeed a Dhikr for you and your people,) was that `it was sent to remind you and your people.' The fact that they are singled out does not exclude others. This is like the Ayat:

(لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ)

(Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum (your Reminder). Will you not then understand) (21:10)

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(And warn your tribe of near kindred) (26:214)

(وَسَوْفَ تُسْأَلُونَ)

(and you will be questioned.) means, `about this Qur'an, and how you acted upon it and what your response to it was.'

(وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا
مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ)

(And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious") means, `all the Messengers called their people to the same as that to which you are calling mankind, namely the worship of Allah Alone with no partner or associate, and they forbade the worship of idols and false gods.' This is like the Ayah:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولاَ أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ)

(And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): "Worship Allah, and avoid all false deities.") (16:36) Mujahid said that `Abdullah bin Mas`ud recited it: (رُسُلِنَا مِنْ) قَبْلِكَ هُمُ الَّذِينَ أَرْسَلْنَا الَّذِينَ وَاسْأَلْ (And ask those whom We sent before you of Our Messengers.) This was narrated by Qatadah, Ad-Dahhak and As-Suddi from Ibn Mas`ud, may Allah be pleased with him. Yet this appears to be an explanation rather than an alternate version of recitation. And Allah knows best.

(وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
 فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ - فَلَمَّا جَاءَهُمْ
 بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ - وَمَا نُرِيهِمْ مِّنْ
 آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ
 لَعَلَّهُمْ يَرْجِعُونَ - وَقَالُوا يَا أَيُّهَ السَّاحِرِ ادْعُ لَنَا
 رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ - فَلَمَّا كَشَفْنَا
 عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ)

(46. And indeed We did send Musa with Our Ayat to Fir`awn and his chiefs. He said: "Verily, I am a Messenger of the Lord of all that exists.") (47. But when he came to them with Our Ayat, behold, they laughed at them). (48. And not an Ayah We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn.) (49. And they said (to Musa): "O you sorcerer! Invoke your Lord for us according to what He has made a pact with you. Verily, We shall guide ourselves.") (50. But when We removed the torment from them, behold, they broke their covenant.)

Musa was sent with the Message of Tawhid to Fir`awn and His Chiefs

Here Allah tells us about His servant and Messenger Musa, peace be upon him, and how He sent him to Fir`awn and his chiefs. That is, his governors, ministers, leaders and followers among the Egyptians and the Children of Israel. Allah sent him to call them to worship Allah alone, with no partner or associate, and to forbid them from worshipping anything other than Him. He sent him with mighty signs, such as his hand and his staff, other signs such as the flood, locusts, Qummal, frogs and blood, and the loss of their crops and lives. Yet despite all that they remained arrogant and stubbornly refused to follow him; they rejected his message and made fun of it, and laughed at the one who had brought it.

(وَمَا نُرِيهِمْ مِّنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا)

(And not an Ayah We showed them but it was greater than its fellow preceding it,) but despite that they would not give up their sin, misguidance, ignorance and confusion. Every time one of these signs came to them, they would go and implore Musa, saying,

(يَا أَيُّهَ السَّاحِرُ)

("O you sorcerer!...") meaning, expert or knowledgeable one -- this was the view of Ibn Jarir. The scholars of that time were the sorcerers or magicians, and magic was not regarded as something reprehensible by them at that time, so this was not a slight on their part. They were in a state of need, so it would not have been appropriate for them to insult him. This was a way of honoring him, as they thought. On each occasion, they promised Musa that if the torment was lifted from them, they would believe in him and let the Children of Israel go with him, but on each occasion they went back on their word. This is like the Ayat:

(فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ
وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مَّفَصَّلَاتٍ فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ - وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ
قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن
كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ
بَنِي إِسْرَائِيلَ - فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ
هُم بَلَغُوهُ إِذَا هُمْ يَنْكُتُونَ)

(So We sent on them: the flood, the locusts, the Qummal, the frogs, and the blood; manifest signs, yet they remained arrogant, and they were of those people who were criminals. And when the punishment struck them, they said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!) (7:133-135)

(وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي
مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا
تُبْصِرُونَ - أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ
وَلَا يَكَادُ يُبِينُ - فُلُولا أَلْقَى عَلَيْهِ أُسُورَةٌ مِّن
ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلِكَةُ مُقْتَرِنِينَ - فَاسْتَخَفَّ
قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ - فَلَمَّا

ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ -
فَجَعَلْنَاهُمْ سَافًا وَمَثَلًا لِّلْآخِرِينَ)

(51. And Fir`awn proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then") (52. "Am I not better than this one (Musa) who is despicable and can scarcely express himself clearly") (53. Why then are not golden bracelets bestowed on him, or angels sent along with him") (54. Thus he fooled his people, and they obeyed him. Verily, they were ever a people who were rebellious.) (55. So when they angered Us, We punished them, and drowned them all.) (56. And We made them a precedent, and an example to later generations.)

Fir`awn's Address to His People and how Allah punished Him

Allah tells us how Fir`awn stubbornly persisted in his rebellion and disbelief. He assembled his people and addressed them in a vainglorious fashion, boasting of his dominion over Egypt.

(أَلَيْسَ لِي مَلِكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن
تَحْتِي)

(Is not mine the dominion of Egypt, and these rivers flowing underneath me) Qatadah said, "They had gardens and rivers of flowing water."

(أَفَلَا تُبْصِرُونَ)

(See you not then) means, 'do you not see my position of might and power' -- implying that Musa and his followers were poor and weak. This is like the Ayah:

(فَحَشَرَ فَنَادَى - فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى - فَأَخَذَهُ
اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى)

(Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allah seized him with punishment for his last and first transgression.) (79:23-25)

(أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ)

(Am I not better than this one who is despicable) As-Suddi said, "He was saying, 'indeed I am better than this one, who is despicable.'" Some of the grammarians of Basrah said that Fir`awn -- may the curse of Allah be upon him -- was saying that he was better than Musa, peace be upon him. But this is an obvious lie, may continued curses be upon him until the Day of

Resurrection. By describing Musa as despicable he meant -- as Sufyan said -- insignificant. Qatadah and As-Suddi said, "He meant, weak." Ibn Jarir said, "He meant, he had no power, authority or wealth."

(وَلَا يَكَادُ يُبِينُ)

(and can scarcely express himself clearly) means, he cannot speak clearly, he stammers and cannot speak well. Fir`awn's description of Musa as "despicable" is a lie; rather it is he who was despicable and insignificant, lacking in physical, moral and religious terms, and it is Musa who was noble, truthful, righteous and upright.

(وَلَا يَكَادُ يُبِينُ)

(and can scarcely express himself clearly). This was also a lie. Although something happened to Musa's tongue when he was a child, when it was burnt by a coal. He asked Allah to loosen the knot from his tongue (i.e., to correct his speech defect) so that they could understand what he said, and Allah had answered his prayer and said:

(قَدْ أُوتِيَ سُؤْلَكَ يَا مُوسَى)

(You are granted your request, O Musa) (20:36). It may be the case that some problem remained which he had not asked to be relieved of, as Al-Hasan Al-Basri suggested, and that he had asked only to be relieved of that which stood in the way of his conveying the Message. A person cannot be blamed for physical matters over which he has no control. Even though Fir`awn had the intelligence to understand that, he wanted to confuse and mislead his people, who were ignorant and stupid. So he said:

(فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ)

(Why then are not golden bracelets bestowed on him...) meaning, adornments which are placed on the arms. This was the view of Ibn`Abbas, may Allah be pleased with him, Qatadah and others.

(أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ)

(or angels sent along with him) meaning, to serve him and to testify that he is telling the truth. He looked only at outward appearances and did not understand the true inner matters that are clearer than what he focused on, if only he had understood that. Allah says:

(فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ)

(Thus he fooled his people, and they obeyed him.) meaning, he confused them and invited them to misguidance, and they responded to him.

(إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ)

(Verily, they were ever a people who were rebellious.) Then Allah says:

(قَلَمًا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ)

(So when they angered Us, We punished them, and drowned them all.) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said it means: "When they angered Us means, they provoked Our wrath." Ad-Dahhak said, it means "They made Us angry." This was also the view of Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b Al-Qurazi, Qatadah, As-Suddi and other scholars of Tafsir. Ibn Abi Hatim recorded that `Uqbah bin `Amir, may Allah be pleased with him, said that the Messenger of Allah said:

«إِذَا رَأَيْتَ اللَّهَ تَبَارَكَ وَتَعَالَى يُعْطِي الْعَبْدَ مَا يَشَاءُ، وَهُوَ مُقِيمٌ عَلَى مَعَاصِيهِ، فَإِنَّمَا ذَلِكَ اسْتِدْرَاجٌ مِنْهُ لَهُ»

(When you see that Allah gives a person what he wants even though he is persisting in sin, that means that Allah is enticing him into destruction.) Then he recited:

(قَلَمًا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ)

(So when they angered Us, We punished them, and drowned them all.) It was reported that Tariq bin Shihab said, "I was with `Abdullah, may Allah be pleased with him, and the issue of sudden death was mentioned. He said, `It is a relief for the believer and a source of regret for the disbeliever.' Then he recited the Ayah:

(قَلَمًا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ)

(So when they angered Us, We punished them, and drowned them all). " `Umar bin `Abdul-`Aziz, may Allah be pleased with him, said, "I found that punishment comes with negligence, meaning the Ayah:

(قَلَمًا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ)

(So when they angered Us, We punished them, and drowned them all)."

(فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ)

(And We made them a precedent, and an example to later generations.) Abu Mijlaz said, "Precedent for others who do the same as they did." He and Mujahid said, "An example, i.e., a lesson to those who come after them." Allah is the One Who guides to the straight path, and unto Him is the final return.

(وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصِدُّونَ - وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ
لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ - إِنَّ هُوَ إِلَّا
عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ -
وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ
يَخْلُقُونَ - وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرَنَّ بِهَا
وَاتَّبِعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ - وَلَا يَصُدَّكُمْ
الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ - وَلَمَّا جَاءَ عِيسَى
بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَالْأَبْيَنَ لَكُمْ
بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا -
إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ
مُسْتَقِيمٌ - فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ
لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْيَمِّ)

(57. And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.) (58. And say: "Are our gods better or is he" They quoted not the above example except for argument. Nay! But they are a quarrelsome people.) (59. He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.) (60. And if it were Our will, We would have made angels to replace you on the earth.) (61. And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it. And follow Me! This is the straight path.) (62. And let not Shaytan hinder you. Verily, he (Shaytan) to you is a plain enemy.) (63. And when `Isa came with clear proofs, he said: "I have come to you with Al-Hikmah, and in order to make clear to you some of that in which you differ. Therefore have Taqwa of Allah and obey me.") (64. "Verily, Allah! He is my Lord and

your Lord. So worship Him. This is the straight path.") (65. But the sects from among themselves differed. So woe to those who do wrong from the torment of a painful Day!)

The Contempt of the Quraysh for the son of Maryam, and His true Status with Allah

Allah tells us how the Quraysh persisted in their disbelief and stubborn arguments:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصِدُّونَ

(And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.) Several others narrated that Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, As-Suddi and Ad-Dahhak said, "They laughed, i.e., they were astounded by that." Qatadah said, "They were repelled by that and they laughed." Ibrahim An-Nakha`i said, "They turned away." The reason for this was mentioned by Muhammad bin Ishaq in As-Srah. He said, "According to what I have heard, the Messenger of Allah sat down one day with Al-Walid bin Al-Mughirah in the Masjid, and An-Nadr bin Al-Harith came and sat down with them. There were also other men from the Quraysh in the gathering. The Messenger of Allah spoke, then An-Nadr bin Al-Harith came up to him and the Messenger of Allah spoke to him until he defeated him in argument. Then he recited to him and to them,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَارِدُونَ

(Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely) you will enter it.) (21:98) Then the Messenger of Allah got up and went to sit with `Abdullah bin Al-Zab`ari At-Tamimi. Al-Walid bin Al-Mughirah said to him, `By Allah, An-Nadr bin Al-Harith could not match the son of `Abd Al-Muttalib in argument. Muhammad claims that we and these gods that we worship are fuel for Hell.' `Abdullah bin Az-Zab`ari said, `By Allah, if I meet with him I will defeat him in argument. Ask Muhammad whether everyone that is worshipped instead of Allah will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship `Uzayr, and the Christians worship the Messiah `Isa bin Maryam.' Al-Walid and those who were sitting with him were amazed at what `Abdullah bin Az-Zab`ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allah, who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ فَهُوَ مَعَ مَنْ
عَبَدَهُ، فَإِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمَرَهُمْ
بِعِبَادَتِهِ»

(Everyone who likes to worship something other than Allah will be with the one whom he worshipped, for indeed they are worshipping the Shaytan and whomever told them to worship that person.)" Then Allah revealed the words:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ)

(Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell)) (21:101), meaning that `Isa, `Uzayr and rabbis and monks who were also worshipped, who spent their lives in devotion towards Allah. The misguided people who came after them took them as lords instead of Allah. Concerning the notion of worshipping the angels as daughters of Allah, the following words were revealed:

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ)

(And they say: "The Most Gracious has begotten a son (or children)." Glory to Him! They are but honored servants.) (21:26) Concerning `Isa bin Maryam, the fact that he is worshipped instead of Allah, and to the amazement of Al-Walid and the others who were present at the argument, the following was revealed:

(وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ)

(And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.) meaning, they take this argument as a basis for rejecting your message. Then Allah mentions `Isa bin Maryam and says:

(إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ - وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ)

(He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he (`Isa) shall be a known sign for the Hour.) meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour.

(فَلَا تَمْتَرْنَ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(Therefore have no doubt concerning it. And follow Me! This is the straight path)." Ibn Jarir mentioned that Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

(وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصِيدُونَ)

(And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.)
"This means the Quraysh, when it was said to them:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَارِدُونَ)

(Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell!
(Surely) you will enter it.) (21:98) The Quraysh said to him: `What about `Isa bin Maryam' He said:

«ذَلِكَ عَبْدُ اللَّهِ وَرَسُولُهُ»

(He is the servant and Messenger of Allah.) They said, `By Allah, he means that we should take him as a lord just as the Christians took `Isa son of Maryam as a lord.' Then Allah said:

(مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِيمُونَ)

(They quoted not the above example except for argument. Nay! But they are a quarrelsome people)."

(وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ)

(And say: "Are our gods better or is he"). Qatadah said, "They were saying, `our gods are better than him'." Qatadah said; "Ibn Mas`ud, may Allah be pleased with him, recited it (هذا أم خير ألهتنا) (Are our gods better or is this (person))" they mean Muhammad .

(مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا)

(They quoted not the above example except for argument.) means, for the sake of stubborn argument, for they knew that he (`Isa) was not included in the Ayah (21:98), because that would not make sense. The words,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

(Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell!) (21:98) are addressed to the Quraysh, for they used to worship idols and false gods -- they did not worship the Messiah so why should he be included in what the Ayah says What they said was only for the sake of argument; they did not really believe in it. Imam Ahmad, may Allah have mercy on him, recorded that Abu Umamah, may Allah be pleased with him, said, "The Messenger of Allah said:

**«مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ، إِلَّا أَوْرَثُوا
الْجَدَلَ»**

g(No people go astray after having been guided, but they resort to (futile) argument.) Then the Messenger of Allah recited this Ayah:

(مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ)

(They quoted not the above example except for argument. Nay! But they are a quarrelsome people)." It was also recorded by At-Tirmidhi, Ibn Majah and Ibn Jarir. At-Tirmidhi said, "This Hadith is Hasan Sahih, we do not know it except from the Hadith of Hajjaj bin Dinar..."

(إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ)

(He (`Isa) was not more than a servant. We granted Our favor to him,) means, `Isa, peace be upon him; he was no more than one of the servants of Allah whom Allah blessed with prophethood and messengership.

(وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ)

(and We made him an example for the Children of Israel.) means, `a sign, proof and evidence of Our power to do whatever We will.'

**(وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ
يَخْلُقُونَ)**

(And if it were Our will, We would have made angels to replace you on the earth.) As-Siddi said, "They would have taken your place on (the earth). " Ibn `Abbas, may Allah be pleased

with him, and Qatadah said, "They would have succeeded one another just as you succeed one another." This view is implied by the former view. Mujahid said, "They would have populated the earth instead of you." Allah's saying:

(وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ)

(And he (`Isa) shall be a known sign for (the coming of) the Hour.) The correct view concerning this phrase is that it refers to his descent before the Day of Resurrection, as Allah says:

(وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ)

(And there is none of the People of the Scripture but must believe in him before his death) (4:159). -- meaning before the death of `Isa, peace be upon him --

(وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا)

And on the Day of Resurrection, he will be a witness against them (4:159). This meaning has the support from an alternate recitation of the AyaOt: (لِّلسَّاعَةِ لَعْلَمٌ وَإِنَّهُ) (And he shall be a known sign for (the coming of) the Hour.) means, evidence that the Hour will surely come. Mujahid said:

(وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ)

(And he shall be a sign for (the coming of) the Hour.) means, sign and "One of the signs of the Hour will be the appearance of `Isa son of Maryam before the Day of Resurrection." Something similar was also narrated from Abu Hurayrah, Ibn `Abbas, `Abu Al-`Aliyah, Abu Malik, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others. Many Mutawatir Hadiths report that the Messenger of Allah said that `Isa will descend before the Day of Resurrection as a just ruler and fair judge.

(فَلَا تَمْتَرُنَّ بِهَا)

(Therefore have no doubt concerning it.) means, do not doubt that it will surely come to pass.

(وَائْتِعُونِ)

(And follow Me.) means, `in what I tell you about it.'

(هَذَا صِرَاطٌ مُّسْتَقِيمٌ وَلَا يَصُدُّكُمْ الشَّيْطَانُ)

(This is the straight path. And let not Shaytan hinder you.) means, from following the truth.

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ لَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ
قَدْ جِئْتُكُمْ بِالْحِكْمَةِ

(Verily, he (Satan) to you is a plain enemy. And when `Isa came with (Our) clear proofs, he said: "I have come to you with Al-Hikmah...", meaning prophetood:

وَالَّذِينَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ)

(and in order to make clear to you some of the (points) in which you differ.) Ibn Jarir said, "This means religious matters, not worldly matters." What he said is good.

فَاتَّقُوا اللَّهَ)

(Therefore have Taqwa of Allah) means, `with regard to what I command you to do.'

وَأَطِيعُونَ)

(and obey me.) means, `in what I bring to you.'

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ
مُسْتَقِيمٌ

(Verily, Allah! He is my Lord and your Lord. So worship Him. This is the straight path.) means, `you and I are enslaved to Him, in need of Him and we commonly share in the worship of Him Alone, associating none with Him.'

هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(This is the straight path) means, `what I have brought to you is the straight path, which is the worship of the Lord, may He exalted, Alone.'

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ)

(But the sects from among themselves differed.) means, they differed and became parties and factions, some who stated that he (`Isa) was the servant and Messenger of Allah -- which is true - while others claimed that he was the son of Allah or that he himself was Allah -- glorified be Allah far above what they say. Allah says:

(قَوْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلِيمٍ)

(So woe to those who do wrong from the torment of a painful Day)!

(هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ - الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ
إِلَّا الْمُتَّقِينَ - يَعْبَادُ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ
تَحْزَنُونَ - الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ -
ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ - يُطَافُ
عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا
تَشْتَهُيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ -
وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ -
لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ)

(66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not) (67. Friends on that Day will be foes one to another except those who have Taqwa.) (68. My servants! No fear shall be on you this Day, nor shall you grieve,) (69. (You) who believed in Our Ayat and were Muslims.) (70. Enter Paradise, you and your wives, in happiness.) (71. Trays of gold and cups will be passed round them; (there will be) therein all that their souls desire, and all that eyes could delight in and you will abide therein forever.) (72. This is the Paradise, which you have been made to inherit because of your deeds that you used to do.) (73. Therein for you will be fruits in plenty, of which you will eat (as you desire).)

The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers

Allah says, `do these idolaters who disbelieve in the Messengers wait'

(إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ)

(only for the Hour that it shall come upon them suddenly while they perceive not) means, for it is real and will inevitably come to pass, and these negligent people are unprepared for it.

When it comes, it will catch them unawares, and on that Day they will feel the utmost regret when regret will not benefit them in the slightest and will not afford them any protection.

(الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ)

(Friends on that Day will be foes one to another except those who have Taqwa.) means, every friendship that exists for a purpose other than for the sake of Allah will turn to enmity on the Day of Resurrection, except for that which is for the sake of Allah, which will last forever. This is like the statement of Ibrahim, peace be upon him, to his people:

(إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّصِيرِينَ)

(You have taken (for worship) idols instead of Allah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.) (29:25)

Good News for Those with Taqwa on the Day of Resurrection, and Their entry into Paradise

(يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ وَلَا أَنْتُمْ تَحْزَنُونَ)

(My servants! No fear shall be on you this Day, nor shall you grieve.) Then He will give them the glad tidings:

(الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ)

((You) who believed in Our Ayat and were Muslims.) means, their hearts believed and they submitted inwardly and outwardly to the Laws of Allah. Al-Mu`tamir bin Sulayman narrated that his father said: "When the Day of Resurrection comes and the people are resurrected, there will be no one left who will not be filled with terror. Then a caller will cry out:

(يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ)

(My servants! No fear shall be on you this Day, nor shall you grieve.) So all the people will be filled with hope, but this will be followed by the words:

(الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ)

((You) who believed in Our Ayat and were Muslims.) Then all of mankind will be filled with despair apart from the believers."

(ادْخُلُوا الْجَنَّةَ)

(Enter Paradise,) means, they will be told to enter Paradise.

(أَنْتُمْ وَأَزْوَاجُكُمْ)

(you and your wives,) means, your counterparts

(نُحْبَرُونَ)

(in happiness (Tuhbarun).) means, in delight and joy.

(يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ)

(Trays of gold and cups will be passed round them;) means, fine vessels of gold containing food and drink, without spouts or handles. (الْأَنْفُسُ تُشْتَهَىٰ مَا فِيهَا) (there will be) therein all that their souls could desire). (Some of them recited:

(مَا تَشْتَهِيهِ الْأَنْفُسُ)

(that their souls desire,)

(وَتَلَذُّ الْأَعْيُنُ)

(and all that eyes could delight in) means, of good food, delightful fragrances and beautiful scenes.

(وَأَنْتُمْ فِيهَا)

(and you will therein) means, in Paradise

(خَالِدُونَ)

(abide forever) means, you will never leave it or want to exchange it. Then it will be said to them, as a reminder of the blessing and favor of Allah:

(وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ)

(This is the Paradise, which you have been made to inherit because of your deeds that you used to do.) means, the righteous deeds which were the cause of your being included in the mercy of Allah. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allah. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds.

(لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ)

(Therein for you will be fruits in plenty,) means, of all kinds.

(مِنْهَا تَأْكُلُونَ)

(of which you will eat.) means, whatever you choose and desire. When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy. And Allah knows best.

(إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ - لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ - وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ - وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِيدُونَ - لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَرهُونَ - أَمْ أُبْرِمُوا أَمْراً فَإِنَّا مُبْرِمُونَ - أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ)

(74. Verily, the criminals will be in the torment of Hell to abide therein forever.) (75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.) (76. We wronged them not, but they were the wrongdoers.) (77. And they will cry: "O Malik (keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever.") (78. Indeed We have brought the truth to you, but most of you have a hatred for the truth.) (79. Or have they plotted some plan Then We too are planning.) (80. Or do they think that We hear not their secrets and their private counsel Yes (We do) and Our messengers are by them, to record.)

The Punishment of the Doomed

The description of the state of the blessed is followed by a description of the state of the doomed.

(إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ لَا يُفْتَرُونَ عَنْهُمْ)

(Verily, the criminals will be in the torment of Hell to abide therein forever. It will not be lightened for them,) meaning, not even for one moment.

(وَهُمْ فِيهِ مُبْلِسُونَ)

(and they will be plunged into destruction with deep regrets, sorrows and in despair therein,) means, they will despair of any goodness.

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ)

(We wronged them not, but they were the wrongdoers.) means, by their committing wrong actions after proof had been established against them and Messengers had been sent to them, but they rejected them and rebelled, so they are to be punished accordingly. And your Lord is not at all unjust to (His) servants.

(وَنَادَوْا يَمَلِكُ)

(And they will cry: "O Malik..." who is the keeper of Hell. Al-Bukhari said, "Hajjaj bin Minhal told us, Sufyan bin `Uyaynah told us, from `Amr bin `Ata, ' from Safwan bin Ya`la that his father, may Allah be pleased with him, said, 'I heard the Messenger of Allah reciting on the Minbar:

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ)

(And they will cry: "O Malik! Let your Lord make an end of us.") meaning, 'let Him destroy our souls and give us some respite from our predicament.' But it will be as Allah says:

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا)

(Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them) (35:36).

(وَيَتَجَنَّبُهَا الْأَتْقَى - الَّذِي يُصَلِّي النَّارَ الْكُبْرَى -
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا)

(But it will be avoided by the wretched, who will enter the great Fire. There he will neither die (to be in rest) nor live (a good living).) (87:11-13). When they ask to be allowed to die, Malik will answer them:

(قَالَ إِنَّكُمْ مَكِينُونَ)

He will say: Verily, you shall abide forever. meaning, you will have no way out from it and no refuge. Then the reason why they are doomed will be given, which is their stubborn resistance to the truth. Alla0h says:

(لَقَدْ جِئْنَاكُمْ بِالْحَقِّ)

(Indeed We have brought the truth to you,) meaning, `We have explained it to you clearly and in detail.'

(وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرَهُونَ)

(but most of you have a hatred for the truth.) means, `but your nature could not accept it and did not seek it; on the contrary, you followed and venerated falsehood, and you stood in the way of truth and refused it, and despised its followers.' So they will blame themselves and will feel regret at the time when regret will not be of any benefit to them. Then Allah says:

(أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ)

(Or have they plotted some plan Then We too are planning.) Mujahid said, "They wanted to plot some evil, but We are also planning." What Mujahid said is like the Ayah:

(وَمَكْرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ)

(So they plotted a plot, and We planned a plan, while they perceived not.) (27:50). The idolators were trying their utmost to find ways of refuting the truth with falsehood, but Allah planned it so that the consequences of that would backfire on them. He said in refutation:

(أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ)

(Or do they think that We hear not their secrets and their private counsel) meaning, what they say secretly and openly.

(بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ)

(Yes (We do) and Our messengers are by them, to record.) means, 'We know what they are doing, and the angels are also recording their deeds, major and minor.'

(قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ)

سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ
عَمَّا يَصِفُونَ - فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى
يُلْفُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ - وَهُوَ الَّذِي فِي
السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ
الْعَلِيمُ -)

(وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ - وَلَا
يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنْ
شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ - وَلَئِنْ سَأَلْتَهُمْ مَنْ
خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنْتَ يُوقَفُونَ - وَقِيلَ لَهُ رَبِّ إِنْ
هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ - فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَّمَ
فَسَوْفَ يَعْلَمُونَ)

(81. Say: "If the Most Gracious had a son, then I am the first of the worshippers.") (82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).) (83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.) (84. It is He Who is the only God in the heaven and the only God on the earth. And He is the All-Wise, the All-Knower.) (85. And

Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.) (86. And those whom they invoke instead of Him have no power of intercession -- except for those who bear witness to the truth knowingly, and they know.) (87. And if you ask them who created them, they will surely say: "Allah." How then are they turned away) (88. And his saying: "O my Lord! Verily, these are a people who believe not!") (89. So turn away from them, and say: Salam (peace!) But they will come to know.)

Allah has no Offspring Allah says:

(قُلْ)

(Say) -- `O Muhammad' --

(إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ)

(If the Most Gracious had a son, then I am the first of the worshippers.) meaning, `if this were so, then I would worship Him on that basis, because I am one of His servants; I obey all that He commands me and I am not too arrogant or proud to worship Him.' This conditional phrase does not mean that what is described could happen nor that is possible as Allah says:

(لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ
مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible.) (39:4). Allah says here:

(سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ
عَمَّا يُصِفُونَ)

(Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).) meaning, exalted and sanctified and glorified be the Creator of all things far above having any offspring, for He is Unique, One and Eternally Self-Sufficient. There is none equal to Him or like Him, and He does not have any offspring.

(قَدَرَهُمْ يَحْضُوا)

(So leave them (alone) to speak nonsense) means, in their ignorance and misguidance,

(وَيَلْعَبُوا)

(and play) in their world,

(حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ)

(until they meet the Day of theirs which they have been promised.) which is the Day of Resurrection, i.e., then they will come to know what their end and destination will be on that Day.

The Uniqueness of the Lord

(وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ)

(It is He Who is the only God in the heaven and the only God on the earth.) means, He is the God of those who are in the heavens and the God of those who are on earth; all of them worship Him and are humbled before Him.

(وَهُوَ الْحَكِيمُ الْعَلِيمُ)

(And He is the All-Wise, the All-Knower.) This Ayah is like the Ayah:

(وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ
سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ)

(And He is Allah in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn.) (6:3) which means, He is the One who is called Allah in the heavens and on the earth.

(وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا)

(And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them,) means, He is their Creator and Sovereign, the One Who is controlling them with none to resist or oppose His rule. Blessed and exalted be He far above the notion of His having a child. He is eternally free of all faults and shortcomings, because He is the Lord, the Exalted, the Almighty, the Sovereign of all things, Who is in control of all affairs.

(وَعِنْدَهُ عِلْمُ السَّاعَةِ)

(and with Whom is the knowledge of the Hour,) means, no one knows when it will happen except Him.

(وَالِيهِ تُرْجَعُونَ)

(and to Whom you (all) will be returned.) means, and each person will be required for his deeds; if they are good, then he will be rewarded, and if they are bad, then he will be punished.

The Idols have no Power of Intercession

(وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ)

(And those whom they invoke instead of Him have no power) means, the idols and false gods.

(الشفعة)

(of intercession) means, they are not able to intercede for them.

(إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ)

(except for those who bear witness to the truth knowingly, and they know.) This means, but the one who bears witness to the truth has knowledge and insight, so his intercession with Allah will avail, by His leave.

The Idolators admit that Allah Alone is the Creator

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ)

(And if you ask them who created them, they will surely say: "Allah." How then are they turned away) means, 'if you ask these idolators who associate others in worship with Allah,'

(مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ)

(who created them, they will surely say: "Allah.") means, they will admit that He Alone is the Creator of all things and He has no partner in that. Yet despite that they still worship others alongside Him who have nothing and are able to do nothing. This is the utmost foolishness and stupidity. Allah says:

(فَأَنى يُؤْفَكُونَ)

(How then are they turned away)

The Prophet's Complaint to Allah

(وَقِيلِهِ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ)

(And his saying: "O my Lord! Verily, these are a people who believe not!") means, Muhammad said this; he complained to his Lord about his people who did not believe in him, and said, 'O Lord, these people do not believe.' This is like the Ayah:

(وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمى اتَّخَذُوا هَذَا
الْقُرْءَانَ مَهْجُورًا)

(And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'an.") (25:30). This is the view of Ibn Mas'ud, may Allah be pleased with him, Mujahid and Qatadah, and this is how Ibn Jarir interpreted it. Al-Bukhari said: " Abdullah -- meaning Ibn Mas'ud, may Allah be pleased with him -- recited (Ayah 88 of Az-Zukhruf): (يَا رَبَّ الرَّسُولُ وَقَالَ) (And the Messenger will say: "O my Lord!") Mujahid said concerning the Ayah:

(وَقِيلِهِ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ)

(And his saying: "O my Lord! Verily, these are a people who believe not!") "Allah is stating what Muhammad said." Qatadah said, "These are the words of your Prophet , when he complained about his people to his Lord."

(فَاصْفَحْ عَنْهُمْ)

(So turn away from them,) means, from the idolators.

(وَقُلْ سَلَامٌ)

(and say Salam (peace!)) means, 'do not respond to them in the same evil manner in which they address you; but try to soften their hearts and forgive them in word and deed.'

(فَسَوْفَ يَعْلَمُونَ)

(But they will come to know.) This is a warning from Allah for them. His punishment, which cannot be warded off, struck them, and His religion and His word was supreme. Subsequently Jihad and striving were prescribed until the people entered the religion of Allah in crowds, and Islam spread throughout the east and the west. And Allah knows best. This is the end of the Tafsir of Surat Az-Zukhruf.

The Tafsir of Surat Ad-Dukhan

(Chapter - 44)

Which was revealed in Makkah

In Musnad Al-Bazzar, it is recorded from Abu At-Tufayl `Amir bin Wathilah from Zayd bin Harithah that the Messenger of Allah said to Ibn Sayyad:

«إِنِّي قَدْ خَبَأْتُ خَبَاءً فَمَا هُوَ؟»

(I am concealing something, what is it) And the Messenger of Allah was concealing Surat Ad-Dukhan from him. He (Ibn Sayyad) said: "It is Ad-Dukh." The Messenger of Allah said,

«اخْسَأْ مَا شَاءَ اللَّهُ (كَانَ)»

(Be off with you! Whatever Allah wills happens.)

In the Name of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**
Allah, the Most Gracious, the Most
.Merciful

(حم- وَالْكِتَابِ الْمُبِينِ- إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ
مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ- فِيهَا يُفْرَقُ كُلُّ أَمْرٍ
حَكِيمٍ- أَمْراً مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ- رَحْمَةً
مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ- رَبِّ السَّمَوَاتِ

وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ- لَا إِلَهَ إِلَّا
هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ-

(1. Ha Mim.) (2. By the manifest Book that makes things clear.) (3. We sent it down on a blessed night. Verily, We are ever warning.) (4. Therein (that night) is decreed every matter, Hakim.) (5. As a command from Us. Verily, We are ever sending,) (6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.) (7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.) (8. La ilaha illa Huwa. He gives life and causes death -- your Lord and the Lord of your forefathers.)

The Qur'an was revealed on Laylatul-Qadr

Allah tells us that He revealed the Magnificent Qur'an on a blessed night, Laylatul-Qadr (the Night of Decree), as He says elsewhere:

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ)

(Verily, We have sent it down in the Night of Al-Qadr) (97:1). This was in the month of Ramadan, as Allah tells us:

(شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ)

(The month of Ramadan in which was revealed the Qur'an) (2:185). We have already quoted the relevant Hadiths in (the Tafsir of) Surat Al-Baqarah, and there is no need to repeat them here.

(إِنَّا كُنَّا مُنذِرِينَ)

(Verily, We are ever warning.) means, telling them what is good for them and what is harmful for them, according to Shari`ah, so that the proof of Allah may be established against His servants.

(فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ)

(Therein (that night) is decreed every matter, Hakim.) means, on Laylatul-Qadr, the decrees are transferred from Al-Lawh Al-Mahfuz to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year. This was narrated from Ibn `Umar, Mujahid, Abu Malik, Ad-Dahhak and others among the Salaf.

(حَكِيمٍ)

(Hakim) means decided or confirmed, which cannot be changed or altered. Allah says:

(أَمْرًا مِّنْ عِندِنَا)

(As a command from Us.) meaning, everything that happens and is decreed by Allah and the revelation that He sends down -- it all happens by His command, by His leave and with His knowledge.

(إِنَّا كُنَّا مُرْسِلِينَ)

(Verily, We are ever sending,) means, to mankind, sending Messenger who will recite to them the clear signs of Allah. The need for this was urgent.

(رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ رَبُّ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

((As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them,) means, the One Who sent down the Qur'an is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

(إِنْ كُنْتُمْ مُّوقِنِينَ)

(if you (but) have a faith with certainty.) Then Allah says:

(لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ
الْأَوَّلِينَ)

(La ilaha illa Huwa. He gives life and causes death -- your Lord and the Lord of your forefathers.) This is like the Ayah:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ
يُحْيِي وَيُمِيتُ)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah -- to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa. He gives life and causes death...") (7:158)

(بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ - فَارْتَقِبْ يَوْمَ تَأْتِي
السَّمَاءُ بِدُخَانٍ مُّبِينٍ - يَعْشَى النَّاسَ هَذَا عَذَابٌ
أَلِيمٌ - رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ - أُنزِلَتْ
لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ - ثُمَّ تَوَلَّوْا
عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ - إِنَّا كَاشِفُو الْعَذَابِ
قَلِيلًا إِنَّكُمْ عَائِدُونَ - يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى
إِنَّا مُنْتَقِمُونَ)

(9. Nay! They play about in doubt.) (10. Then wait you for the Day when the sky will bring forth a visible smoke,) (11. Covering mankind, this is a painful torment.) (12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!") (13. How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.) (14. Then they had turned away from him and said: "(He is) one taught, a madman!") (15. Verily, We shall remove the torment for a while. Verily, you will revert.) (16. On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.)

Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke

Allah says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it. Then Allah says, warning and threatening them:

(فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ)

(Then wait you for the Day when the sky will bring forth a visible smoke.) It was narrated that Masruq said, "We entered the Masjid -- i.e., the Masjid of Kufah at the gates of Kindah -- and a man was reciting to his companions,

(يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ)

(the Day when the sky will bring forth a visible smoke.) He asked them; `Do you know what that is' That is the smoke that will come on the Day of Resurrection. It will take away the

hearing and sight of the hypocrites, but for the believers it will be like having a cold." He said, "We came to Ibn Mas'ud, may Allah be pleased with him, and told him about that. He was lying down, and he sat up with a start and said, 'Allah said to your Prophet

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

(Say: "No wage do I ask of you for this, nor am I one of the pretenders.") (38:86). And it is part of knowledge that when a man does not know something, he should say, 'Allah knows best.' I will tell you a Hadith about that. When the Quraysh did not respond to Islam and they grew stubborn, the Messenger of Allah invoked Allah against them that they would have years like the years (of drought and famine) of Yusuf. They became so exhausted and hungry that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke." According to another report: "A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion."

(فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ - يَغْشَى
النَّاسَ هَذَا عَذَابٌ أَلِيمٌ)

(Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment) A man came to the Messenger of Allah and said, "O Messenger of Allah! Pray to Allah to send rain to Mudar, for they are dying. So the Prophet prayed for rain for them, and they got rain. Then the Ayah was revealed:

(إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ)

(Verily, We shall remove the torment for a while. Verily, you will revert.) Ibn Mas'ud said, "Do you think that the torment will be removed for them on the Day of Resurrection When they were granted ease, they reverted to their former state. Then Allah revealed:

(يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ)

(On the Day when We shall strike you with the Great Batshah. Verily, We will exact retribution.)" He said, "This means the day of Badr." Ibn Mas'ud said, "Five things have come to pass: the smoke, the (defeat of the) Romans, the (splitting of the) moon, the Batshah, and the torment." This Hadith was narrated in the Two Sahih. It was also recorded by Imam Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in their (Books of) Tafsir, and by Ibn Jarir and Ibn Abi Hatim with a number of chains of narration. A number of the Salaf, such as Mujahid, Abu Al-'Aliyah, Ibrahim An-Nakha'i, Ad-Dahhak and 'Atiyah Al-'Awfi concurred with Ibn Mas'ud's interpretation of this Ayah and his view that the smoke already happened. This was also the view of Ibn Jarir. According to the Hadith of Abu Sarihah, Hudhayfah bin Asid Al-Ghifari, may Allah be pleased with him, said, "The Messenger of Allah looked out upon us from a room while we were discussing the Hour. He said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعَ
الشمس من مغربها، والدُّخَان، والدَّابَّة، وَخُرُوجَ
يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجَ عِيسَى ابْنِ مَرْيَمَ
وَالدَّجَّالَ، وَثَلَاثَةَ خُسُوفٍ: خُسْفٌ بِالمَشْرِقِ،
وَخُسْفٌ بِالمَغْرِبِ، وَخُسْفٌ بِجَزِيرَةِ العَرَبِ،
وَنَارًا تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ أَوْ
تَحْشُرُ النَّاسَ تَبِيْتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ
مَعَهُمْ حَيْثُ قَالُوا»

(The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast; the emergence of Ya'juj and Ma'juj; the appearance of `Isa bin Maryam; the Dajjal; three cases of the earth collapsing -- one in the east, one in the west, and one in the Arabian Peninsula; and a fire which will emerge from the bottom of Aden and will drive the people -- or gather the people -- stopping with them when they stop to sleep at night or rest during the day.)" This was recorded only by Muslim in his Sahih In the Two Sahihs it was recorded that the Messenger of Allah said to Ibn Sayyad:

«إِنِّي خَبَأْتُ لَكَ خَبَأً»

(I am concealing something for you.) He said, It is Ad-Dukh. The Prophet said,

«اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»

(Be off with you! You cannot get further than your rank.) He said, "The Messenger of Allah was concealing from him the words,

(فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ)

(Then wait you for the Day when the sky will bring forth a visible smoke.)"This indicates that the smoke is yet to appear. Ibn Sayyad was a fortune-teller who heard things through the Jinn, whose speech is unclear, therefore he said, "It is Ad-Dukh," meaning Ad-Dukhan (the smoke). When the Messenger of Allah was sure what was happening, that the source of his information was the Shayatin, he said:

«اِحْسَاءُ فَلَنْ تَعْدُوَ قَدْرَكَ»

(Be off with you! You cannot get further than your rank.) There are numerous Marfu` and Mawquf Hadiths, Sahih, Hasan and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of Ayat in the Qur'an. Allah says:

(فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ)

(Then wait you for the Day when the sky will bring forth a visible smoke.) meaning, clearly visible, such that all people will see it. According to Ibn Mas`ud's interpretation, this was a vision which they saw because of their intense hunger and exhaustion. He also interprets the Ayah

(يَغْشَى النَّاسَ)

(Covering mankind,) meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allah would not have said "covering mankind."

(هَذَا عَذَابٌ أَلِيمٌ)

(this is a painful torment.) means, this will be said to them by way of rebuke. This is like the Ayah:

(يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً - هَذِهِ النَّارُ
الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ)

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny.) (52:13-14). Or some of them will say that to others.

(رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ)

((They will say): "Our Lord! Remove the torment from us, really we shall become believers!") means, when the disbelievers witness the punishment of Allah, they will ask for it to be taken away from them. This is like the Ayat:

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!") (6:27)

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعَ الرَّسُولَ أَوْلَمَ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ)

(And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).) (14:44) Allah says here:

أَأَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ - ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ)

(How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said: "(He is) one taught, a madman!") meaning, `what further admonition do they need when We have sent them a Messenger with a clear Message and warning Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.' This is like the Ayah:

(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ)

(On that Day will man remember, but how will that remembrance (then) avail him) (89:23)

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ - وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِن مَّكَانٍ بَعِيدٍ)

(And if you could but see, when they will be terrified with no escape, and they will be seized from a near place. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (faith and its acceptance by Allah) from a place so far off...) (34:51-52)

(إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ)

(Verily, We shall remove the torment for a while. Verily, you will revert.) means, `if We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.' This is like the Ayat:

(وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي
طُعَيْنِهِمْ يَعْمَهُونَ)

(And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.) (23:75)

(وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars) (6:28)

The Meaning of the "Great Batshah"

(يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ)

(On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.) Ibn Mas'ud interpreted this to mean the day of Badr. This is also the view of a group who agreed with Ibn Mas'ud, may Allah be pleased with him, about the meaning of the smoke, as discussed above. It was also narrated from Ibn `Abbas, may Allah be pleased with him, in a report related to him from Al-`Awfi and from Ubayy bin Ka`b, may Allah be pleased with him. This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of Badr was also a day of vengeance. Ibn Jarir said, "Ya`qub narrated to me; Ibn `Ulayyah narrated to me, Khalid Al-Hadhdha' narrated to us, from `Ikrimah who said, `Ibn `Abbas, may Allah be pleased with him, said, "Ibn Mas'ud, may Allah be pleased with him, said that "the great Batshah" is the day of Badr, and I say that it is the Day of Resurrection." This chain of narration is Sahih to him. This is also the view of Al-Hasan Al-Basri and of `Ikrimah according to the more authentic of the two reports narrated from him. And Allah knows best.

(وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ
كَرِيمٌ - أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ
أَمِينٌ - وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ

بِسُلْطَانٍ مُّبِينٍ - وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن
 تَرْجُمُون - وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزَلُون - فَذَعَا
 رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ - فَأَسْرَ بِعِبَادِي
 لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ - وَاتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ
 مُّعْرَقُونَ - كَمْ تَرَكُوا مِنْ جَبَّتٍ وَعُيُونٍ -
 وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ - وَنَعْمَةً كَانُوا فِيهَا فَكِهِينَ
 - كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ - فَمَا بَكَتْ
 عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ -
 وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ -
 مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِّنَ الْمُسْرِفِينَ - وَلَقَدْ
 اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ - وَءَاتَيْنَاهُمْ
 مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ (

(17. And indeed We tried before them Fir`awn's people, when there came to them a noble Messenger.) (18. Saying: "Deliver to me the servants of Allah. Verily, I am to you a Messenger worthy of all trust.") (19. "And exalt not yourselves against Allah. Truly, I have come to you with a manifest authority.") (20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me.") (21. "But if you believe me not, then keep away from me and leave me alone.") (22. So he (Musa) called upon his Lord (saying): "These are indeed the people who are criminals.") (23. (Allah said): "Depart you with My servants by night. Surely, you will be pursued.") (24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.") (25. How many of gardens and springs that they (Fir`awn's people) left behind, (26. And green crops (fields) and goodly places,) (27. And comforts of life wherein they used to take delight!) (28. Thus (it was)! And We made other people inherit them.) (29. And the heavens and the earth wept not for them, nor were they given respite.) (30. And indeed We saved the Children of Israel from the humiliating torment,) (31. From Fir`awn; verily, he was arrogant and was of the excessive .) (32. And We chose them above the nations (Al-`Alamin) with knowledge,) (33. And granted them signs in which there was a plain trial.)

The Story of Musa and Fir`awn, and how the Children of Israel were saved

Allah tells us, `before these idolators, We tested the people of Fir`awn, the copts of Egypt.'

(وَجَاءَهُمْ رَسُولٌ كَرِيمٌ)

(when there came to them a noble Messenger.) means, Musa, peace be upon him, the one to whom Allah spoke.

(أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ)

(Deliver to me the servants of Allah.) This is like the Ayah:

(فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ
بَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ)

(So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!) (20:47)

(إِنِّي لَكُمْ رَسُولٌ أَمِينٌ)

(Verily, I am to you a Messenger worthy of all trust.) means, `what I convey to you is trustworthy.'

(وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ)

(And exalt not yourselves against Allah.) means, `and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.' This is like the Ayah:

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَخَرِينَ)

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

(إِنِّي آتِيكُمْ بِسُلْطَانٍ مُّبِينٍ)

(Truly, I have come to you with a manifest authority.) means, with clear and obvious proof. This refers to the clear signs and definitive evidence with which Allah sent him.

(وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ)

(And truly, I seek refuge with my Lord and your Lord, lest you should stone me.) Ibn `Abbas, may Allah be pleased with him, and Abu Salih said, "This refers to a verbal assault, which means insults." Qatadah said, "Meaning `stoning' in the literal sense, so that the meaning is: `I seek refuge with Allah, Who created me and you, from your making any harmful words or actions reach me.'"

(وَإِنْ لَمْ تُؤْمِنُوا لِي فَاغْتَرِلُونِ)

(But if you believe me not, then keep away from me and leave me alone.) means, `then let us leave one another alone and live in peace until Allah judges between us.' After Musa, may Allah be pleased with him, had stayed among them for a long time, and the proof of Allah had been established against them, and that only increased them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered. Allah says:

(وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن
سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ قَالَ
قَدْ أَجِيبْتُ دَعْوَتِكُمَا فَاستَقِيمَا)

(And Musa said: "Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way.") (10:88-89) And Allah says here:

(فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُجْرِمُونَ)

(So he (Musa) called upon his Lord (saying): "These are indeed the people who are criminals.") Whereupon Allah commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir`awn. Allah said:

(فَأَسْرُ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ)

(Depart you with My servants by night. Surely, you will be pursued.) This is like the Ayah:

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي
فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ
دَرْكًا وَلَا تَخْشَى)

And indeed We revealed to Mu0sa0 (saying): Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea).)20:77(

(وَأَتْرِكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّعْرِفُونَ)

(And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.) When Musa and the Children of Israel has crossed the sea, Musa wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between then and Fir`awn and prevent him from reaching them. But Allah commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir`awn or drowning in the sea. Ibn `Abbas, may Allah be pleased with him, said:

(وَأَتْرِكِ الْبَحْرَ رَهْوًا)

(And leave the sea as it is (quiet and divided).) means, leave it as it is and keep moving. Mujahid said:

(رَهْوًا)

(as it is) means, a dry path, as it is. `Do not command it to go back; leave it until the last of them have entered it.' This was also the view of `Ikrimah, Ar-Rabi` bin Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka`b Al-Ahbar, Smak bin Harb and others.

(كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ)

(How many of gardens and springs that they left behind. And green crops) this refers to rivers and wells.

(وَمَقَامٍ كَرِيمٍ)

and goodly places, means, fine dwellings and beautiful places. Muja0hid and Sa 0d bin Jubayr said:

(وَمَقَامٍ كَرِيمٍ)

(and goodly places,) means elevated places.

(وَنِعْمَةً كَانُوا فِيهَا فَكِهِينَ)

(And comforts of life wherein they used to take delight!) means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

(كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ)

(Thus (it was)! And We made other people inherit them.) namely the Children of Israel.

(فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ)

(And the heavens and the earth wept not for them,) means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allah which would notice their loss. So they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness. Ibn Jarir recorded that Sa`id bin Jubayr said, "A man came to Ibn `Abbas, may Allah be pleased with him, and said to him: `O Abu Al-`Abbas, Allah says,

(فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا
مُنْظَرِينَ)

(And the heavens and the earth wept not for them, nor were they given respite) -- do the heavens and the earth weep for anybody? He, may Allah be pleased with him, said, `Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and remember Allah also weeps for him. But the people of Fir`awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allah, so the heavens and the earth did not weep for them.'" Al-`Awfi reported something similar from Ibn `Abbas, may Allah be pleased with him.

(وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ -
مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِّنَ الْمُسْرِفِينَ)

(And indeed We saved the Children of Israel from the humiliating torment from Fir`awn; verily, he was arrogant and was of the excessive.) Here Allah reminds them of how He saved them

from their humiliation and subjugation at the hands of Fir`awn, when they were forced to do menial tasks.

(مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا)

(From Fir`awn; verily, he was arrogant) means, he was proud and stubborn. This is like the Ayah:

(إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ)

(Verily, Fir`awn exalted himself in the land) (28:4).

(فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَلِينَ)

(but they behaved insolently and they were people self-exalting) (23:46). He was one of the excessive and held a foolish opinion of himself.

(وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ)

(And We chose them above the nations (Al-`Alamin) with knowledge,) Mujahid said, "This means that they were chosen above those among whom they lived." Qatadah said, "They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others." This is like the Ayah:

(قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ)

((Allah) said: "O Musa I have chosen you above men.") (7:144), which means, above the people of his time. This is also like the Ayah:

(وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ)

(and (Allah has) chosen you (Maryam) above the women of the nations (Al-`Alamin).) (3:42), i.e., Maryam was chosen above the women of her time. For Khadijah, may Allah be pleased with her, is higher than her in status or is equal to her, as was Asiyah bint Muzahim, the wife of Fir`awn. And the superiority of `Aishah, may Allah be pleased with her, over all other women is like the superiority of Tharid over all other dishes.

(وَأَتَيْنَاهُمْ مِّنَ الْآيَاتِ)

(And granted them signs) means clear proofs and extraordinary evidence.

(مَا فِيهِ بَلَاغٌ مُّبِينٌ)

(in which there was a plain trial.) means, an obvious test to show who would be guided by it.

إِنَّ هَؤُلَاءِ لَيَقُولُونَ - إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَى
وَمَا نَحْنُ بِمُنشَرِينَ - فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ
صَادِقِينَ - أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ
أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ)

(34. Verily, these people are saying:) (35. "There is nothing but our first death, and we shall not be resurrected.") (36. "Then bring back our forefathers, if you speak the truth!") (37. Are they better or the people of Tubba` and those before them We destroyed them because they were indeed criminals.)

Refutation of Those Who deny the Resurrection

Here Allah denounces the idolators for their denial of the Resurrection and their belief that there is nothing after this life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned. They said, If the resurrection is true,

(فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ)

(Then bring back our forefathers, if you speak the truth!) This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allah will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you. Then Allah threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of Tubba`, i.e., Saba'. Allah destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in Surah Saba'. This was brought about because the idolators denied the Resurrection. Here too, the idolators are compared to them. They Tubba` were Arab descendants of Qahtan, just as these people (Quraysh) were Arab descendants of `Adnan. Among the people of Himyar -- who are also known as Saba' -- when a man became their king, they called him Tubba`, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans, Fir`awn to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations. But it so happened that one of the Tubba` left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al-Hirah. It is agreed that he passed through Al-Madinah during the days of Jahiliyyah. He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he retreated and took them (the two rabbis) with him to Yemen. When he passed by Makkah, he wanted to destroy the Ka`bah, but they told him not to do that either. They told him about the significance of this House, that it had been built by

Ibrahim Al-Khalil, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed Tawaf around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the religion of guidance along with him. At that time, the religion of Musa, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him. `Abdur-Razzaq recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَا أَدْرِي تُبَعُّ نَبِيًّا كَانَ، أَمْ غَيْرَ نَبِيٍّ»

(I do not know whether Tubba` was a Prophet or not.) It was narrated that Tamim bin `Abdur-Rahman said: " `Ata' bin Abi Rabah said, `Do not revile Tubba`, for the Messenger of Allah forbade reviling him." And Allah knows best.

(وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
لَعِبِينَ - مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ - إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ - يَوْمَ
لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ
- إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ)

(38. And We created not the heavens and the earth, and all that is between them, for mere play.) (39. We created them not except with truth, but most of them know not.) (40. Verily, the Day of Judgement is the time appointed for all of them --) (41. The Day when a near relative cannot avail a near relative in aught, and no help can they receive,) (42. Except him on whom Allah has mercy. Verily, He is the All-Mighty, the Most Merciful.)

This World was created for a Wisdom

Here Allah tells us of His justice, and that He is far above mere play, folly and falsehood. This is like the Ayah:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ
النَّارِ)

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!) (38:27)

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

(Did you think that We had created you in play, and that you would not be brought back to Us So Exalted be Allah, the True King: La ilaha illa Huwa, the Lord of the Supreme Throne!) (23:115-116) Then Allah says:

(إِنَّ يَوْمَ الْقِيَامِ مِيقَاتُهُمْ أَجْمَعِينَ)

(Verily, the Day of Judgement is the time appointed for all of them) This is the Day of Resurrection, when Allah will judge between all creatures, and He will punish the disbelievers and reward the believers.

(مِيقَاتُهُمْ أَجْمَعِينَ)

(is the time appointed for all of them) means, He will gather all of them, the first and the last of them.

(يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا)

(The Day when a near relative cannot avail a near relative in aught,) means, no relative will be able to help another relative. This is like the Ayah:

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) (23:101)

(وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبْصِرُونَهُمْ)

(And no friend will ask a friend (about his condition). Though they shall be made to see one another) (70:10-11) which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

(وَلَا هُمْ يُنصَرُونَ)

(and no help can they receive,) means, no relative will help another, and no help will come to him from outside.

(إِلَّا مَنْ رَحِمَ اللَّهُ)

(Except him on whom Allah has mercy.) means, and nothing will be of any avail that Day except the mercy of Allah towards His creation.

(إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ)

(Verily, He is the All-Mighty, the Most Merciful.) means, he is the Almighty, with immense mercy.

(إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ - كَالْمُهْلِ يَغْلَى
فِي الْبُطُونِ - كَغَلَى الْحَمِيمِ - خُدُّوهُ فَأَعْتَلُوهُ إِلَى
سَوَاءِ الْجَحِيمِ - ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ
الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا
مَا كُنْتُمْ بِهِ تَمْتَرُونَ)

(43. Verily, the tree of Zaqqum) (44. Will be the food of the sinners.) (45. Like boiling oil, it will boil in the bellies,) (46. Like the boiling of scalding water.) (47. (It will be said:) "Seize him and drag him into the midst of blazing Fire,") (48. "Then pour over his head the torment of boiling water.") (49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.") (50. "Verily, this is that whereof you used to doubt!")

The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allah tells us how He will punish the disbelievers who deny the meeting with Him:

(إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ)

(Verily, the tree of Zaqqum will be the food of the sinners.) Those who sinned by their words and in deeds. These are the disbelievers. More than one commentator stated that this referred

to Abu Jahl; undoubtedly he is included among those referred to in this Ayah, but it is not specifically about him. Ibn Jarir recorded that Abu Ad-Darda' was reciting to a man:

(إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ)

(Verily, the tree of Zaqqum will be the food of the sinners.) The man said, "The food of the orphan." Abu Ad-Darda', may Allah be pleased with him, said, "Say, the tree of Zaqqum is the food of the evildoer." i.e., he will not have any other food apart from that. Mujahid said, "If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth." A similar Marfu` report has been narrated earlier.

(كَالْمُهْلِ)

(Like boiling oil,) means, like the dregs of oil.

(كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ - كَغَلَى الْحَمِيمِ)

(it will boil in the bellies, like the boiling of scalding water.) means, because of its heat and rancidity.

(خُذُوهُ)

(Seize him) means the disbeliever. It was reported that when Allah says to the keepers of Hell, "Seize him," seventy thousand of them will rush to seize him.

(فَاعْتَلُوهُ)

(and drag him) means, drag him by pulling him and pushing him on his back. Mujahid said:

(خُذُوهُ فَاعْتَلُوهُ)

(Seize him and drag him) means, take him and push him.

(إِلَى سَوَاءِ الْجَحِيمِ)

(into the midst of blazing Fire.) means, into the middle of it.

(ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ)

(Then pour over his head the torment of boiling water.) This is like the Ayah:

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ
كَفَرُوا قَطَعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ
وَالْجُلُودُ)

(boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins.) (22:19-20). The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach and intestines, until it goes through his heels; may Allah protect us from that.

(ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ)

(Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.) means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke. Ad-Dahhak reported that Ibn `Abbas, may Allah be pleased with him, said: "This means, you are neither mighty nor generous." And Allah's saying:

(إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ)

(Verily, this is that whereof you used to doubt!) is like His saying:

يَوْمَ يُدْعُونَ 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 deny. In this magic, or do you not see) (52: 13-15) Similarly Allah said:

(إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ)

(Verily, this is that where of you used to doubt!)

(إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ فِي جَنَّاتٍ وَعُيُونٍ
يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ كَذَلِكَ
وَزَوَّجْنَهُمْ بِحُورٍ عِينٍ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ
ءَامِنِينَ لَا يَدْخُلُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى
وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ فَأَيُّهَا يَسِّرْنَاهُ بِلسانِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ فَأَرْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ)

(51. Verily, those who have Taqwa, will be in place of security.) (52. Among Gardens and Springs,) (53. Dressed in Sundus and Istabra, facing each other,) (54. So (it will be). And We shall marry them to Hur (fair females) with wide lovely eyes,) (55. They will call therein for every kind of fruit in peace and security;) (56. They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,) (57. As a bounty from your Lord! That will be the supreme success!) (58.

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The State of Those Who have Taqwa and the Delights

They will enjoy in Paradise When Allah describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'an is called Al-Mathani (i.e., oft-repeated).

(إِنَّ الْمُتَّقِينَ)

(Verily, those who have Taqwa,) i.e., those who fear Allah and are dutiful towards Him in this world,

(فِي مَقَامٍ أَمِينٍ)

(will be in place of security.) means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the Shaytan and his wiles, and from all other troubles and disasters.

(فِي جَنَّاتٍ وَعُيُونٍ)

(Among Gardens and Springs). This is in direct contrast to the state of the doomed, who will have the tree of Zaqqum and boiling water.

(يَلْبَسُونَ مِنْ سُندُسٍ)

(Dressed in Sundus) means, the finest of silk, such as shirts and the like.

(وَإِسْتَبْرَقٍ)

(and Istabraq) means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

(مُتَقَابِلِينَ)

(facing each other,) means, sitting on thrones where none of them will sit with his back to anyone else.

(كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ)

(So (it will be). And We shall marry them to Hur (fair females) with wide lovely eyes.) This will be a gift in addition to the beautiful wives given to them.

(لَمْ يَطْمِئُنَّ مِنْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ)

(with whom no man or Jinn has had Tamth (sexual intercourse) before them.) (55:56)

(كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ)

((In beauty) they are like rubies and Marjan.) (55:58)

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ)

(Is there any reward for good other than good) (55:60)

(يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ)

(They will call therein for every kind of fruit in peace and security;) means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

(لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى)

(They will never taste death therein except the first death,) This is an exception which reinforces the negation. The meaning is that they will never taste death there. It was reported in the Two Sahihs that the Messenger of Allah said:

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُوقَفُ
بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذَبِّحُ، ثُمَّ يُقَالُ: يَا أَهْلَ
الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا
مَوْتَ»

(Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death.") This Hadith was already quoted in our discussion of Surah Maryam. `Abdur-Razzaq recorded that Abu Sa`id and Abu Hurayrah said, "The Messenger of Allah said:

«يُقَالُ لِأَهْلِ الْجَنَّةِ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا
تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا،
وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ
تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا»

(It will be said to the people of Paradise, "It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old.") This was recorded by Muslim. It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ اتَّقَى اللَّهَ دَخَلَ الْجَنَّةَ، يَنْعَمُ فِيهَا وَلَا يَبْأَسُ،
وَيَحْيَا فِيهَا فَلَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَقْنَى
شَبَابُهُ»

(Whoever has Taqwa of Allah, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.)"

(وَوَقَّهْمُ عَذَابَ الْجَحِيمِ)

(and He will save them from the torment of the blazing Fire,) means, along with this great and eternal blessing, He will also have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared. Allah says,

(فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(As a bounty from your Lord! That will be the supreme success!) meaning, that will be from His bounty and kindness towards them. It was reported in the Two Sahihs that the Messenger of Allah said:

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَّنْ
يُدْخِلُهُ عَمَلُهُ الْجَنَّةَ»

(Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.) They said, "Not even you, O Messenger of Allah" He said,

«وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمَّذَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ
وَفَضْلٍ»

(Not even me, unless Allah showers me with His mercy and grace.)

(فَإِنَّمَا يَسِّرْنَاهُ لِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ)

(Certainly, We have made this easy in your tongue, in order that they may remember.) means, `We have made this Qur'an, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.'

(لَعَلَّهُمْ يَتَذَكَّرُونَ)

(in order that they may remember.) means, in order that they may understand and know. Despite the fact that it is so plain and clear, there are still people who disbelieve, who stubbornly go against it. Allah says to His Messenger , consoling him and promising him victory, and warning those who reject him that they will be destroyed.

(فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ)

(Wait then; verily, they (too) are waiting.) meaning, 'they will come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muhammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allah says:

(كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي)

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

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ
مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ)

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, -- the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.) (40:51-52) This is the end of the Tafsir of Surat Ad-Dukhan. All praise and thanks are due to Allah and in Him is all strength and protection.

The Tafsir of Surat Al-Jathiyah

(Chapter - 45)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(حَمِ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ
وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ ءَايَاتٍ لِّقَوْمٍ
يُوقِنُونَ وَآخْتَلَفِ اللَّيْلُ وَالنَّهَارُ وَمَا أَنزَلَ اللَّهُ مِنْ

السَّمَاءِ مِّن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَتَصْرِيفِ الرِّيَّاحِ ءآيَاتٌ لِّقَوْمٍ يَعْقِلُونَ)

(1. Ha Mm.) (2. The revelation of the Book is from Allah, the Almighty, the All-Wise.) (3. Verily, in the heavens and the earth are signs for the believers.) (4. And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.) (5. And in the alternation of night and day, and the provision that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds, are signs for a people who understand.)

A Directive to contemplate over Allah's Ayat

Allah directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and the earth and the various types and categories of creatures in them. There are the angels, Jinns, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures. The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allah the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, 'provision', because it is the resource that produces various provisions,

(فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا)

(and revives therewith the earth after its death,) after it was dry and had no vegetation or life of any kind. Allah said next,

(وَتَصْرِيفِ الرِّيَّاحِ)

(and in the turning about of the winds,) sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit. Allah said first.

(لآيَاتٍ لِّلْمُؤْمِنِينَ)

(are signs for the believers), then

(يُوقِنُونَ)

(who have faith with certainty), then

(يَعْقِلُونَ)

(who understand), thus ascending from one honorable stage to what is more honorable and higher in grade. These Ayat are similar to an Ayah in Surat Al-Baqarah

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ)

(Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has spread therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding.) (2:164)

(تَلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبَأَىٰ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ - وَيَلُّ لِكُلِّ أَقَاكٍ أٰثِيمٍ - يَسْمَعُ آيَاتِ اللَّهِ تُنَلِّي عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ - وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ - مَنْ وَرَأَيْتُمْ جَهَنَّمَ وَلَا يُعْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ - هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ)

(6. These are the Ayat of Allah, which We recite to you with truth. Then in which speech after Allah and His Ayat will they believe) (7. Woe to every sinful liar.) (8. Who hears the Ayat of Allah Tutla (recited) to him, yet persists with pride as if he heard them not. So announce to him a painful torment!) (9. And when he learns something of Our Ayat, he makes them a jest. For such there will be a humiliating torment.) (10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor those whom they have taken as protective friends besides Allah. And theirs will be a great torment.) (11. This is guidance. And those who disbelieve in the Ayat of their Lord, for them there is a painful torment of Rijz.)

The Description of the Sinful Liar and His Requital

Allah the Exalted says,

(تِلْكَ آيَاتُ اللَّهِ)

(These are the Ayat of Allah) -- in reference to the Qur'an with the proofs and evidences that it contains,

(نَنْتَلُوها عَلَيْكَ بِالْحَقِّ)

(which We recite to you with truth.) for they contain the truth from the Truth (i.e., Allah). Therefore, if they do not believe in Allah's Ayat nor abide by them, what speech after Allah and His Ayat will they then believe in Allah said next,

(وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ)

(Woe to every sinful liar.) who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allah's Ayat,

(يَسْمَعُ آيَاتِ اللَّهِ تُنْزَلُ عَلَيْهِ)

(Who hears the Ayat of Allah Tutla (recited) to him,) meaning, being recited to him,

(ثُمَّ يُصِرُّ)

(yet persists) in his disbelief, denial, pride and rebellion,

(كَأَن لَّمْ يَسْمَعْهَا)

(as if he heard them not.) as if he did not hear them being recited to him,

(فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ)

(So announce to him a painful torment!) convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allah. Allah said,

(وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا)

(And when he learns something of Our Ayat, he makes them a jest.) if he learns anything from the Qur'an, he disbelieves in it and takes it as the subject of jest and ridicule,

(أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ)

(For such there will be a humiliating torment.) as recompense for ridiculing the Qur'an and jesting about it. In the Sahih, Muslim recorded from `Abdullah bin `Umar that the Messenger of Allah prohibited traveling with the Qur'an to enemy lands for fear that the Qur'an might be desecrated by the enemy. Allah explained the type of torment that these people earn on the Day of Return;

(مِّن وَرَائِهِم جَهَنَّمُ)

(In front of them there is Hell.) meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

(وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا)

(And that which they have earned will be of no profit to them,) their wealth and children will not avail them,

(وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ)

(nor those whom they have taken as protecting friends besides Allah.) nor will the false gods that they worshipped besides Allah benefit them in the least,

(وَلَهُمْ عَذَابٌ عَظِيمٌ)

(And theirs will be a great torment.) Allah the Exalted said,

(هَذَا هُدًى)

(This is Huda (guidance).) in reference to the Qur'an,

وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ
أَلِيمٌ

(And those who disbelieve in the Ayat of their Lord, for them there is a painful torment of Rijz.) that is agonizing and severe. Allah knows best.

(اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ
بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ -
وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
جَمِيعاً مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ -
قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ
اللَّهِ لِيَجْزِيَ قَوْماً بِمَا كَانُوا يَكْسِبُونَ - مَنْ عَمِلَ
صَالِحاً فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ)

(12. Allah, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.) (13. And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him. Verily, in it are signs for a people who think deeply.) (14. Say to the believers to forgive those who hope not for the Days of Allah, that He may recompense people, according to what they have earned.) (15. Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.)

The Subjugation of the Sea, etc., is among Allah's Signs

Allah the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

(لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ)

(that ships may sail through the sea by His command,) i.e., of Allah the Exalted, Who ordered the sea to carry ships,

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

(and that you may seek of His bounty,) in commercial and business transactions,

(وَلَعَلَّكُمْ تَشْكُرُونَ)

(and that you may be thankful.) for earning various provisions brought to you from far away provinces and distant areas through the sea. Allah the Exalted said,

(وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(And has subjected to you all that is in the heavens and all that is on the earth;) the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty. Allah's statement next,

(جَمِيعاً مِنْهُ)

(it is all from Him.) Alone without partners in giving any of it. Allah the Exalted said in another Ayah,

(وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ[ۙ]
فَأِلَيْهِ تَجْرُونَ)

(And whatever of blessings you have, it is from Allah. Then, when harm touches you unto Him you cry aloud for help.) (16:53) Ibn Jarir recorded that Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

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

(And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.) "Everything is from Allah, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain." Allah said.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in it are signs for a people who think deeply.)

The Command to be Patient with the Harm of Idolators

Allah's saying;

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ
اللَّهِ

(Say to the believers to forgive those who hope not for the Days of Allah,) means, let the believers forgive the disbelievers and endure the harm that they direct against them. In the beginning of Islam, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islam. However, when the disbelievers persisted in stubbornness, Allah legislated for the believers to fight in Jihad. Statements of this meaning were collected from `Abdullah bin `Abbas and Qatadah. Mujahid said about Allah's statement,

(لَا يَرْجُونَ أَيَّامَ اللَّهِ)

(those who hope not for the Days of Allah,) "They do not appreciate Allah's favors." Allah said,

(لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ)

(that He may recompense people, according to what they have earned.) meaning, if the believers forgive the disbelievers in this life, Allah will still punish the disbelievers for their evil in the Hereafter. Allah's statement next,

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ
إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

(Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.) meaning, you will all return to Allah on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

(وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ
- وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مَن
بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي

بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ - ثُمَّ
جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ)

(إِنَّهُمْ لَن يَغْنُؤُوا عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ - هَذَا
بَصِيرٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ)

(16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations.) (17. And gave them clear proofs in matters. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.) (18. Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.) (19. Verily, they can avail you nothing against Allah. Verily, the wrongdoers are protecting friends of one another, but Allah is the Protector of those who have Taqwa.) (20. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.)

Preference of Allah to the Children of Israel and their dispute thereafter

Allah the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship. Allah said,

(وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ)

(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things,) such as foods and drinks,

(وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ)

(and preferred them above the nations.) of their time,

(وَأَتَيْنَهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ)

(And gave them clear proofs in matters.) `We gave them evidences, proofs and unequivocal signs.' Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,

(إِنَّ رَبَّكَ)

(Verily, your Lord) `O Muhammad',

يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ

(will judge between them on the Day of Resurrection about that wherein they used to differ.)
He will judge between them by His just judgement.

Warning to this Ummah against following the Ways of the Children of Israel

This Ayah contains a warning to the Muslim Ummah as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allah said,

(ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا)

(Then We have put you on a (legal) way of commandment. So follow you that.) `follow what was revealed to you from your Lord, O Muhammad, there is no true deity except Him, and turn away from the idolators.' Allah said,

(وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ إِنَّهُمْ لَن يُغْنُوا
عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ)

(and follow not the desires of those who know not. Verily, they can avail you nothing against Allah. Verily, the wrongdoers are protecting friends of one another,) Allah says, `what will the loyalty that the idolators give each other avail them' Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

(وَاللَّهُ وَلِيُّ الْمُتَّقِينَ)

(but Allah is the Protector of those who have Taqwa.) and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness. Allah said,

(هَذَا بَصِيرٌ لِلنَّاسِ)

(This is a clear insight and evidence for man- kind,) in reference to the Qur'an,

(وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُوقِنُونَ)

(and a guidance and a mercy for people who have faith with certainty.)

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ
وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ - وَخَلَقَ اللَّهُ السَّمَوَاتِ
وَالْأَرْضَ بِالْحَقِّ وَلِيُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ - أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ
وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ
وَجَعَلَ عَلَى بَصَرِهِ غِشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ
اللَّهِ أَفَلَا تَذَكَّرُونَ)

(21. Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make.) (22. And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.) (23. Have you seen him who takes his own lust as his god And Allah, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah Will you not then remember)

The Life and the Death of the Believers and the Disbelievers are not Equal

Allah the Exalted states here that the believers and the disbelievers are never equal. Allah said in another Ayah,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.) (59:20) Allah said here,

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ)

(Or do those who earn evil deeds think) those who commit and practice evil,

(أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ)

(that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death) treat them equally in the present life of the world and in the Hereafter

(سَاءَ مَا يَحْكُمُونَ)

(Worst is the judgement that they make.) `worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.' At--Tabarani recorded that Shu`bah said that `Amr bin Murrah narrated that Abu Ad-Duha said that Masruq said that Tamim Ad-Dari once stood in voluntary prayer through the night until the morning only reciting this Ayah,

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds) Allah said in reply:

(سَاءَ مَا يَحْكُمُونَ)

(Worst is the judgement that they make.) Allah said,

(وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ)

(And Allah has created the heavens and the earth with truth,) meaning, in justice,

(وَلِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ)

(in order that each person may be recompensed what he has earned, and they will not be wronged.) Allah the Exalted said,

(أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ)

(Have you seen him who takes his own lust as his god), who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it! Allah's statement,

(وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ)

(And Allah left him astray with knowledge,) has two meanings. One of them is that Allah knew that this person deserves to be misguided, so He left him astray. The second meaning is that Allah led this person astray after knowledge reached him and the proof was established before him. The second meaning includes the first meaning, but not the opposite. Allah said,

(وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ
غِشْوَةً)

(and sealed his hearing and his heart, and put a cover on his sight.) so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened. This is why Allah said,

(فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ)

(Who then will guide him after Allah Will you not then remember) Allah said in a similar Ayah,

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ)

(Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.) (7:186).

(وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ - وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ - قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only presume.) (25. And when Our Clear Ayat are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!") (26. Say (to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not.")

The Conviction of the Disbelievers, Their Argument and the Refutation of it

Allah mentions here the creed of Ad-Dahriyyah and the Arab idolators who embraced their creed, denying Resurrection,

(وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا)

(And they say: "There is nothing but our life of this world, we die and we live...") They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement. This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection. This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty--six thousand years, when everything will restart its life--cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation. They said,

(وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ)

(and nothing destroys us except Ad-Dahr (time).) Allah the Exalted said in reply,

﴿وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾

(And they have no knowledge of it, they only presume.) they speculate and guess! As for the Hadith recorded by the two collectors of the Sahih, and Abu Dawud and An-Nasa'i, from Abu Hurayrah that the Messenger of Allah said,

«يَقُولُ تَعَالَى: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلَبُ لَيْلَهُ وَنَهَارَهُ»

(Allah the Exalted says, "The Son of `Adam annoys Me when he curses Ad-Dahr (time), while I am Ad-Dahr. In My Hand are all matters; I cause the alternation of his days and nights.") In another narration;

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ تَعَالَى هُوَ الدَّهْرُ»

(Do not curse Ad-Dahr (time), for Allah is Ad-Dahr.) Ash-Shafi'i, Abu `Ubaydah and several other Imams of Tafsir explained the meaning of the Prophet's statement,

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ»

(Do not abuse Ad-Dahr (time), for Allah is Ad-Dahr.) They said, "During the time of Jahiliyyah, when an affliction, a calamity or a disaster struck them, the Arabs used to say, `Woe to Ad-Dahr (time)!' So they used to blame such incidents on Ad-Dahr, cursing Ad-Dahr in the process. Surely, it is Allah the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed Ad-Dahr, it was as if they were cursing Allah Himself, since truthfully, He causes all incidents to happen. Therefore, abusing Ad-Dahr was prohibited due to this consideration, for it was Allah Whom they meant by abusing Ad-Dahr, which -- as we said-- they accused of causing (distressful) incidents." This is the best explanation for this subject, and it is the desired meaning. Allah knows best. We should mention that Ibn Hazm and those of the Zahiriyyah like him made an error when they used this Hadith to include Ad-Dahr among Allah's most beautiful Names. Allah's statement,

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ﴾

(And when Our Clear Ayat are recited to them,) means, when the truth is made plain to them and used as evidence against them, asserting that Allah is able to resurrect the bodies after they have perished and disintegrated,

﴿مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوْا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ﴾

(their argument is no other than that they say: "Bring back our fathers, if you are truthful!") `bring them back to life, if what you say is true.' Allah the Exalted said,

(قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ)

(Say (to them): "Allah gives you life and then causes you to die...") `for you are witnesses that He brings you (or new life) to existence after non--existence,'

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

(How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life.) (2:28) Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

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

(ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)

(then He will assemble you on the Day of Resurrection about which there is no doubt.) `when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,'

(انْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ)

Bring back our (dead) fathers, if you are truthful! Alla0h said,

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ)

The Day when He will gather you (all) on the Day of Gathering.)64:9(,

(لَأَيِّ يَوْمٍ أُجِّلَتْ - لِيَوْمِ الْفَصْلِ)

(For what Day are these signs postponed For the Day of sorting out.) (77:12-13), and,

(وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ)

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

(ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)

(then He will assemble you on the Day of Resurrection about which there is no doubt.) there is no doubt that it will come,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(But most of mankind know not.) and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life. Allah the Exalted said,

(إِنَّهُمْ يَرَوْنَهُ بَعِيدًا - وَنَرَاهُ قَرِيبًا)

(Verily, they see it afar off. But We see it (quite) near.) (70:6), they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.

(وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ
السَّاعَةُ يُومِذُ يَخْسِرُ الْمُبْطِلُونَ - وَتَرَى كُلَّ أُمَّةٍ
جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا
كُنْتُمْ تَعْمَلُونَ - هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا
كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ)

(27. And to Allah belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established -- on that Day the followers of falsehood shall lose.) (28. And you will see each nation humbled to their knees (Jathiyah), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.) (29. This Our Record speaks about you with truth. Verily, We were recording what you used to do.)

Some of the Conditions of the Day of Resurrection and its Horrors

Allah mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter. Allah's statement,

(وَيَوْمَ تَقُومُ السَّاعَةُ)

(And on the Day that the Hour will be established) on the Day of Resurrection,

(يَخْسَرُ الْمُبْطِلُونَ)

(the followers of falsehood shall lose.) those who disbelieve in Allah and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers. Allah said,

(وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً)

(And you will see each nation humbled to their knees (Jathiyah),) kneeling, fearful of the tremendous calamity and events. It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrahim, the Khalil. He will proclaim, "Myself, myself, myself! Today, I will not ask You (O Allah) but about myself." And even `Isa, will proclaim, "Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me." Allah said next,

(كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا)

(each nation will be called to its Record.) meaning, Record of deeds. Allah said in a similar Ayah,

(وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ)

(And the Book will be presented; and the Prophets and the witnesses will be brought forward) (39:69). This is why Allah said here,

(الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(This Day you shall be recompensed for what you used to do.) `you will be judged according to your deeds, good and evil.' Allah said in similar Ayat;

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

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

(هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ)

(This, Our Record speaks about you with truth.) It contains the record of all your actions, without addition or deletion. Allah also said:

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا)

(And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49) Allah's statement,

(إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ)

(Verily, We were recording what you used to do.) means, `We ordered Our scribe angels to record your deeds.' Ibn `Abbas and others commented, "The angels record the deeds of the servants and then ascend to heaven with them. There, they meet the angels entrusted with the Records of deeds sent down from Al-Lawh Al-Mahfuz on each Night of Al-Qadr, containing what Allah has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted." He then recited this Ayah,

(إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ)

(Verily, We were recording what you used to do.)

(فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ - وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تُنزِلُ عَلَيْكُمْ فَأَسْتَكْبِرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ - وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرَى مَا السَّاعَةُ إِنَّ نَظْنَ إِلَّا ظَنًّا وَمَا نَحْنُ

بِمُسْتَيْقِنِينَ - وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ - وَقِيلَ الْيَوْمَ نَنسَاكُمْ
كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا
لَكُمْ مِّنْ نَّصِيرِينَ - ذَلِكَ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ
هُزُوءًا وَغَرَّكُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ
مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ - فَلِلَّهِ الْحَمْدُ رَبِّ
السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ - وَلَهُ
الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ)

(30. Then, as for those who believed and did good deeds, their Lord will admit them to His mercy. That will be the evident success.) (31. But as for those who disbelieved (it will be said to them): "Were not Our Ayat recited to you But you were proud, and you were a people who were criminals.") (32. And when it was said: "Verily, Allah's promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein).") (33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.) (34. And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. And your abode is the Fire, and there is none to help you.") (35. This, because you took the revelations of Allah in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.) (36. So all praise is due to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.) (37. And His is the majesty in the heavens and the earth, and He is Al-`Aziz, Al-Hakim.)

**Allah states to us His judgement in His creation on the Day of
Resurrection,**

(فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Then, as for those who believed and did good deeds,) Those whose hearts believed and their limbs performed good deeds, in sincerity to Allah and conforming with Islamic legislation;

(فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ)

(their Lord will admit them to His mercy.) and that is Paradise. In the Sahih, Allah said to Paradise;

«أَنْتِ رَحْمَتِي، أَرْحَمُ بِكَ مِنْ أَشَاءِ»

("You are My mercy, with which I grant mercy to whom I will,") Allah said;

(ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ)

(That will be the evident success.) clear and apparent. Allah said,

(وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ
فَاسْتَكْبَرْتُمْ)

(But as for those who disbelieved (it will be said to them): "Were not Our Ayat recited to you But you were proud...") They will be admonished and criticized with this statement, that means, `have not the Ayat of Ar-Rahman been recited to you But you did not follow them out of pride and turned away upon hearing them,'

(وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ)

(and you were a people who were criminals.), ` by your actions, as well as, the denial that your hearts contained.'

(وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ
فِيهَا)

(And when it was said: "Verily, Allah's promise is the truth, and there is no doubt about the coming of the Hour,") ` when the believers said these words to you;'

(قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ)

(you said: "We know not what is the Hour...") ` we do not recognize what you are talking about,'

(إِنْ نَّظُنُّ إِلَّا ظَنًّا)

(we do not think it but conjecture,) `we only remotely think that it might come,'

(وَمَا نَحْنُ بِمُتَّقِنِينَ)

(and we have no firm convincing belief (therein).) `we are not sure of it.' Allah said,

(وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا)

(And the evil of what they did will appear to them,) the repercussion of their evil deeds will become apparent to them,

(وَحَاقَ بِهِمْ)

(and will completely encircle them.) from all directions,

(مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(that which they used to mock at) of the coming torment and punishment,

(وَقِيلَ الْيَوْمَ نَنَسَاكُمْ)

(And it will be said: "This Day We will forget you...") `We will treat you as if We have forgotten you, casting you in the fire of Jahannam,'

(كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(as you forgot the meeting of this Day of yours.) `and did not work for it because you did not believe in its coming,'

(وَمَا أَوْلَاكُمْ النَّارُ وَمَا لَكُمْ مِّنْ نَّصِيرِينَ)

(And your abode is the Fire, and there is none to help you.) In the Sahih, it is reported that Allah the Exalted will ask some of His servants on the Day of Resurrection,

«أَلَمْ أَرْوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ
وَاللَّيْلَ، وَأَدْرَكَ تَرَأْسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَى

يَا رَبِّ. فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِيٌّ؟ فَيَقُولُ: لَا.
فَيَقُولُ اللَّهُ تَعَالَى: فَالْيَوْمَ أَنسَاكَ كَمَا نَسِيتَنِي»

("Have I not given you a spouse, honored you and subjected the camels and horses to you Have I not allowed you to be a chief and a master" The servant will say in answer, "Yes, O Lord!" Allah will say, "Did you think that you would ever meet Me" He will say, "No." Allah the Exalted will say, "then this Day, I will forget you as you forgot Me.") Allah the Exalted said,

(ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ ءَايَاتِ اللَّهِ هُزُوًا)

(This, because you took the revelations of Allah in mockery.) ` We gave you this punishment as retribution because you mocked Allah's proofs that He sent to you, and made them the subject of jokes and jest,'

(وَوَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا)

(and the life of the world deceived you.) ` this life fooled you and you were seduced by to it, thus becoming among the ultimate losers,'

(فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا)

(So this Day, they shall not be taken out from there), from Hellfire,

(وَلَا هُمْ يُسْتَعْتَبُونَ)

(nor shall they be returned to the worldly life.) no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay. After Allah mentioned His judgement for the believers and the disbelievers, He said,

(قُلِّلَهُ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ)

(So all praise is due to Allah, the Lord of the heavens and the Lord of the earth,) He is their Owner and the Owner of all that is in and on them, and surely,

(رَبِّ الْعَالَمِينَ)

(and the Lord of all that exists.) Allah said next,

(وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ)

(And His is the majesty in the heavens and the earth,) meaning, the kingship, according to Mujahid. This Ayah means, Allah is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him. In an authentic Hadith, the Prophet said,

«يَقُولُ اللَّهُ تَعَالَى: الْعِزَّةُ إِزَارِي، وَالْكَِبْرِيَاءُ
رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أُسْكِنُهُ
نَارِي»

(Allah the Exalted said, "Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!") Muslim collected a similar Hadith. Allah said,

(وَهُوَ الْعَزِيزُ)

(and He is the Al-`Aziz,) Who is never resisted or rivaled,

(الْحَكِيمُ)

(Al-Hakim) all wise in His statements, actions, legislation and the decree that He appoints; all glory and praise are due to Him, none has the right to be worshipped but He, Alone. This is the end of the Tafsir of Surat Al-Jathiyah. All praise and thanks are due to Allah alone.

The Tafsir of Surat Al-Ahqaf

(Chapter - 46)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(حَمَّ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا
بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا
مُعْرِضُونَ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ
أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي

السَّمَوَاتِ ائْتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَرَةٍ
مِّن عِلْمٍ إِن كُنْتُمْ صَادِقِينَ وَمَنْ أَضَلُّ مِمَّن يَدْعُو
مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ
وَهُمْ عَن دُعَائِهِمْ غَفْلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا
لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ)

(1. Ha Mim.) (2. The revelation of the Book is from Allah, the Almighty, the All-Wise.) (3. We created not the heavens and the earth and all that is between them except with truth, and for a specified term. But those who disbelieve, turn away from that whereof they are warned.) (4. Say: "Think you about all that you invoke besides Allah Show me what have they created of the earth Or have they a share in (the creation of) the heavens Bring me a scripture prior to this or some trace of knowledge, if you are truthful!") (5. And who is more astray than those who invoke besides Allah others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them) (6. And when mankind are gathered, they (false deities) will become their enemies and will deny their worship.)

The Qur'an is a Revelation from Allah and the Universe is His True Creation

Allah informs that He has revealed the Book to His servant and Messenger Muhammad -- may Allah's blessings be upon him until the Day of Judgement. Allah then describes Himself as being of unimaginable glory, possessing ultimate wisdom in His statements and actions. Allah then says,

(مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا
بِالْحَقِّ)

(We created not the heavens and the earth and all that is between them except in truth,) meaning, not in idle play and falsehood.

(وَأَجَلٌ مُّسَمًّى)

(and for a specified term.) meaning, for a fixed and specified duration that will not increase or decrease. Allah continues,

(وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ)

(But those who disbelieve, turn away from that of which they are warned.) Meaning, the disbelievers are distracted from what is intended for them. Allah has indeed revealed to them a Book and sent to them a Messenger. Yet, they obstinately turn away from all of that. Therefore, they will soon realize the consequence of their behavior.

Refuting the Idolators

Allah then says,

(قُلْ)

(Say) meaning, to these idolators who worship others besides Allah.

أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا
خَلَقُوا مِنَ الْأَرْضِ

(Think you about all that you invoke besides Allah Show me what they have created of the earth) (46:4) meaning, 'show me the place that they have independently created from the earth.'

(أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ)

(Or have they a share in the heavens) which means that they are not partners in anything in the heavens, nor on earth. They do not own even the thin membrane covering a date's pit. The dominion and control only belong to Allah, Exalted is He. 'How then would you worship others or join them as partners with Him Who guided you to that Who called you to that Did He command you to do it, or is it something that you suggested yourselves' Thus, He says,

اِنْتُونِي بِكِتَابٍ مِّنْ قَبْلِ هَذَا

(Bring me a scripture prior to this) meaning, 'bring a book from among the Books of Allah that have been revealed to the Prophets, that commands you to worship these idols.'

(أَوْ أَثْرَةٍ مِّنْ عِلْمٍ)

(or some trace of knowledge,) meaning, 'some clear evidence justifying this way you have chosen.'

(إِنْ كُنْتُمْ صَادِقِينَ)

(if you are truthful!) meaning, `you have absolutely no evidence for that -- neither textual (from revelation) nor rational.' For this reason, some recited it; (علم من أثره أو) "or something inherited from knowledge" meaning, `or true knowledge that you have inherited from anyone before you.' This is similar to Mujahid's statement when he said,

(أَوْ أَثْرَةٍ مِّنْ عِلْمٍ)

(or some trace of knowledge.) "Or anyone who has inherited any knowledge." Allah then says,

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ
غَافِلُونَ)

(And who is more astray than those who invoke besides Allah others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them) meaning, no one is more misguided than those who invoke idols instead of Allah, asking them for things that they cannot give -- until the Day of Judgment. They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones. Allah then says,

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا
بِعِبَادَتِهِمْ كَافِرِينَ)

(And when mankind are gathered, they will become their enemies and will deny their worship.) This is similar to Allah's saying:

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا)
(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(They have taken gods beside Allah, that they might give them dignity. No! They will deny their worship of them, and will be opponents to them.) (19:81, 82) meaning, they will betray them when they need them the most. (Ibrahim) Al-Khalil, peace be upon him, said:

إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي
الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ

وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَأَتُهُمُ النَّارُ وَمَا لَكُمْ مِّنْ
تَّصْرِينٍ)

(You have taken only idols besides Allah! The love between you is only in the life of this world. On the Day of Resurrection, you shall disown each other and curse each other, and your abode will be the Fire, and you shall have no helpers.)(29:25)

(وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا
لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ - أَمْ يَقُولُونَ
اِفْتَرَاهُ قُلٌّ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ
شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا
بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ - قُلْ مَا كُنْتُ
بِدْعَا مِّنَ الرُّسُلِ وَمَا أَدْرَىٰ مَا يَفْعَلُ بِي وَلَا بِكُمْ
إِنِ اتَّبِعُوا إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

(7. And when Our Clear Ayat are recited to them, the disbelievers say of the truth when it reaches them: "This is plain magic!") (8. Or say they: "He has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you! And He is the Oft--Forgiving, the Most Merciful.") (9. Say: "I am not a new thing among the Messengers, nor do I know what will be done with me or you. I only follow that which is revealed to me, and I am but a plain warner.")

Refuting Claims of the Idolators about the Qur'an and the Messenger

Concerning the disbelief and rebellion of the idolators, Allah says that when the clear Ayat of Allah are recited to them they say;

(هَذَا سِحْرٌ مُّبِينٌ)

(This is plain magic!) meaning, simple magic. In this statement of theirs, they have lied, invented a falsehood, went astray and disbelieved.

(أَمْ يَقُولُونَ افْتَرَاهُ)

(Or they say: "He has fabricated it.") They are referring to Muhammad . Allah responds saying,

(قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا)

(Say: "If I have fabricated it, you have no power to support me against Allah...") which means, 'if I lie against Allah and falsely claim that He sent me when He actually had not, then He would punish me with a severe punishment. No one on the earth -- you or anyone else -- would then be able to protect me from Him.' It is similar to Allah's saying,

(قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُتَّحِدًا إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ)

(Say: "None can protect me from Allah, nor would I find a refuge except in Him. (My duty) is only to convey from Allah and (deliver) His Messages. ") (72:22-23) Allah says,

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

(And if he made up a false saying concerning Us, We surely would have seized him by the right hand. Then we would have cut off his life artery. And none of you could withhold Us from (punishing) him.) (69:44-47) Thus, Allah says here,

(قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ)

(Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it (i.e. this Qur'an)! Sufficient is He as a witness between me and you!...") This is a severe threat, intimidation and warning for them. Allah then says,

(وَهُوَ الْعَفُورُ الرَّحِيمُ)

(And He is the Oft-Forgiving, the Most Merciful.) This is an encouragement for them to repent and turn to Allah. It means, `despite all of this, if you turn back and repent, Allah will accept your repentance, pardon you, forgive you, and have mercy upon on.' This is similar to Allah's saying in Surat Al-Furqan,

(وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اِكْتَتَبَهَا فِيهِ تُمْلَى عَلَيْهِ
بُكْرَةً وَأَصِيلًا - قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا)

(And they say: "(This Book is) legends of the ancients that he has written down, and they are dictated to him morning and afternoon." Say: "It has been sent down by the One Who knows every secret within the heavens and the earth. Truly, He is ever Forgiving and Merciful.") (25:5-6) Allah then says,

(قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers...") which means, `I am not the first Messenger who ever came to the world. Rather, Messengers came before me. Therefore, I am not an unprecedented incident that should cause you all to reject me and doubt my being sent to you. Indeed, Allah has sent before me all of the Prophets to various nations.' Allah then says,

(وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ)

(nor do I know what will be done with me or with you.) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "It (this Ayah) was followed in revelation by,

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive for you your sins of the past and future). Similarly, `Ikrimah, Al-Hasan, and Qatadah all said that this Ayah was abrogated by the Ayah;

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive for you your sins of the past and future). They said that when the latter Ayah was revealed, one of the Muslims said to Allah's Messenger , "Allah has declared what He will do for you. But what will He do for us" Then Allah revealed;

(لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ)

(That He may admit the believing men and the believing women to Gardens under which rivers flow). This is what they said. That which has been confirmed in the Sahih is that the believers said, "May you enjoy that, O Allah's Messenger! But what do we get" So Allah revealed this Ayah. Imam Ahmad recorded that Kharijah bin Zayd bin Thabit, reported that Umm Al-`Ala' -- a woman from the Ansar who had given her pledge of loyalty to Allah's Messenger -- said, "When the Ansar drew lots regarding taking in the Muhajirun to dwell with them, our lot was to have `Uthman bin Maz`un. Later, `Uthman fell sick in our house, so we nursed him until he died, and we wrapped him in his garments (for burial). Allah's Messenger then came in, and I said, `O Abu As-Sa'ib! May Allah have mercy on you. I bear witness that Allah has indeed honored you.' Allah's Messenger asked,

«وَمَا يُدْرِيكَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَهُ»

(How do you know that Allah has honored him) I said, `I do not know -- may my father and mother both be ransoms for you!' Allah's Messenger then said,

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ. وَاللَّهِ مَا أُدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفَعَلُ

بِي»

(As for him, certainty (death) has reached him from his Lord, and I surely wish well for him. But by Allah, even though I am Allah's Messenger, I do not know what will happen to me (after death).) I then said, `Never will I claim a person to be pious after this.' This incident caused me some distress, and I went to sleep thereafter. I saw in my dream that `Uthman owned a running water spring. I went to Allah's Messenger and told him about that. Allah's Messenger said,

«ذَلِكَ عَمَلُهُ»

(That was his (good) deeds.)" Al-Bukhari recorded this Hadith but Muslim did not. In one of the narrations, Allah's Messenger said,

«مَا أُدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفَعَلُ بِهِ»

(Even though I am Allah's Messenger, I do not know what will happen to him.) This and similar texts indicate that it is not allowed to declare that a specific person will enter Jannah except for those who were distinctly indicated by Allah or his Messenger . Examples of those are the Ten, Ibn Sallam, Al-Ghumaysa', Bilal, Suraqah, `Abdullah bin `Amr bin Haram (Jabir's father), the Seventy Reciters (of Qur'an) who were assassinated near the Well of Ma`unah, Zayd bin Harithah, Ja`far, Ibn Rawahah, and other similar individuals, may Allah be pleased with them. Allah then says,

(إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ)

(I only follow that which is revealed to me,) which means, `I only follow what Allah has revealed to me of the revelation.'

(وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

(and I am but a plain warner.) meaning, `my warnings are obvious to every person with sound intellect and reason.' And Allah knows best.

(قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ
وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ
وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ -
وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا
سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ
قَدِيمٌ - وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً
وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ
ظَلَمُوا وَبَشْرَىٰ لِلْمُحْسِنِينَ - إِنَّ الَّذِينَ قَالُوا رَبُّنَا
اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ - أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)

(10. Say: "Tell me! If it was from Allah and you disbelieved it, (at the same time), a witness from among the Children of Israel has testified to something similar and believed while you rejected (the truth)!" Verily, Allah does not guide the wrongdoing people.) (11. And those who disbelieve say of those who believe: "Had it been a good thing, they (the poor believers) would not have preceded us to it!" And when they have not been guided by it, they say: "This is ancient falsehood!") (12. And before this was the Scripture of Musa as a guide and a mercy. And this is a Book confirming in the Arabic tongue, to warn those who do wrong, and as glad tidings for the doers of good.) (13. Verily, those who say: "Our Lord is (only) Allah," and thereafter stand firm, on them shall be no fear, nor shall they grieve.) (14. Such shall be the dwellers of Paradise, abiding therein (forever) -- a reward for what they used to do.)

The Qur'an is Allah's True Speech and the Position of the Disbelievers and the Muslims towards it

Allah says,

(قُلْ)

(Say) meaning, `O Muhammad to these idolators who disbelieve in the Qur'an.'

(أَرَأَيْتُمْ إِنْ كَانَ)

(Tell me! If it was) meaning, this Qur'an.

(مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ)

(from Allah, and you disbelieved in it) meaning, `what do you think that Allah will do to you if this Book that I have come to you with is actually revealed to me from Him in order that I convey it to you, and yet you disbelieve in it and deny it

(وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ)

((at the same time), a witness from among the Children of Israel has testified to something similar) meaning, `the previous Scriptures that were revealed to the Prophets before me all testify to its truthfulness and authenticity. They have prophesied, well in advance, about things similar to that which this Qur'an informs of.' Concerning Allah's statement,

(فَأَمَّنَ)

(and believed) `this person who testified to its truthfulness from the Children of Israel, due to his realization that it was the truth.'

(وَاسْتَكْبَرْتُمْ)

(while you rejected (the truth!)) `whereas you have arrogantly refused to follow it.' Masruq said: "That witness believed in his Prophet and Book, while you disbelieved in your Prophet and Book."

(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(Verily, Allah does not guide the wrongdoing people.) The witness here refers to any witness in general. It includes `Abdullah bin Salam and other from them as well. For indeed, this Ayah was revealed in Makkah before `Abdullah bin Salam had accepted Islam. This is similar to the statement of Allah,

(وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن
رَبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ)

(And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been Muslims.") (28:53) It is also similar to Allah's saying,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ
مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا -
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا
)

(Verily! Those who were given knowledge before it -- when it is recited to them, they fall upon their faces in prostration, and they say: "Exalted is our Lord! Truly, the promise of our Lord has been fulfilled.") (17:107-108) It has been narrated from Sa`d, may Allah be pleased with him, that he said, "I have not heard Allah's Messenger say about anyone walking on the surface of the earth that he is of the people of Jannah -- except for `Abdullah bin Salam. Concerning him the following Ayah was revealed,

(وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ)

((at the same time), a witness from among the Children of Israel has testified to something similar)" This has been recorded in the Two Sahih's and An-Nasa'i. Similarly, Ibn `Abbas, may Allah be pleased with him, Mujahid, Ad-Dahhak, Qatadah, `Ikrimah, Yusuf bin `Abdullah bin Salam, Hilal bin Yasaf, As-Suddi, Ath-Thawri, Malik bin Anas and Ibn Zayd all said that this refers to `Abdullah bin Salam. Allah then says,

(وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا
سَبَقُونَا إِلَيْهِ)

(And those who disbelieve say of those who believe: "Had it been good, they (the weak and poor) would not have preceded us to it!") which means that those who disbelieve say of those who believe in the Qur'an: "Had it (the Qur'an) been any good, they (the weak and poor) would not have preceded us to it!" By that, they meant Bilal, `Ammar, Suhayb, Khabbab, may Allah be pleased with them, and others like them of the weak, the male servants, and female servants. The pagans said this only because they thought that they held a high status with Allah, and that He took special care of them. By that, they made a great and obvious error, as Allah says:

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا

(Thus have We tried some of them with others, that they might say: "Is it these whom Allah has favored from among us") (6:53) meaning, they wonder how could those weaklings be the ones who were guided from among them. Thus, Allah says,

لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ

(Had it been good, they (the weak and poor) would not have preceded us to it!) Contrary to this is the position of Ahl us-Sunnah wal-Jama` ah: They say about any act or saying that has not been reported from the Companions: "It is an innovation. If there was any good in it, they would have preceded us in doing it, because they have not left off any of the good characteristics except that they hurried to perform them." Allah continues,

وَإِذْ لَمْ يَهْتَدُوا بِهِ

(And when they have not been guided by it,) meaning, the Qur'an.

فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ

(they say: "This is an ancient falsehood!") meaning, an old lie. They mean by this that the Qur'an has been quoted and taken from the ancient people, thereby belittling the Qur'an and its followers. This is clear arrogance, as Allah's Messenger said:

«بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ»

((Arrogance is) rejecting the truth and belittling the people.) Allah then says,

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى

(And before this was the Scripture of Musa) and it was the Tawrah.

إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ

(as a guide and mercy. And this is a Book) meaning, the Qur'an.

مُصَدِّقٌ

(confirming) meaning, that which came before it of the previous Books.

(لِسَانًا عَرَبِيًّا)

(in the Arabic tongue,) means that it is eloquent and clear.

(لِيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشِّرَ بِالْمَحْسِنِينَ)

(to warn those who do wrong, and as glad tidings for the doers of good.) meaning, it contains a warning to the dis- believers and glad tidings for the belie- vers. Allah then says:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is (only) Allah," and thereafter stand firm,) The explanation of this has been dis- cussed earlier in Surat As-Sajdah.)See 41:30(Allah then says,

(فَلَا خَوْفٌ عَلَيْهِمْ)

(on them shall be no fear,) meaning, con- cerning their future.

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve.) meaning, over what they have left behind. Allah continues,

(أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)

(Such shall be the dwellers of Paradise, abiding therein (forever) -- a reward for what they used to do.) meaning, the deeds are a cause for their attaining the mercy and their being engulfed by it -- and Allah knows best.

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ

وَعَلَىٰ وِلْدَانِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دُرِّيَّتِي إِنَّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ - أَوْلِيَّكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصَّدَقَ الَّذِي كَانُوا يُوعَدُونَ)

(15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she delivers him with hardship. And (the period of) his gestation and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims.") (16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise. That is a promise of truth that they had been promised.)

Allah's Advice about the Parents

After mentioning that one must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allah follows that by giving instructions regarding the parents. These appear together in many places of the Qur'an, such as Allah's saying,

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الَّذِينَ
إِحْسَانًا)

(Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents.) (17:23) Allah says,

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(Be grateful to Me and to your parents. Unto Me is the final destination.) (31:14) There are many other Ayat like this as well. Here Allah says,

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا)

(And We have enjoined on man to be dutiful and kind to his parents.) (46:15) meaning, ` We have commanded him to treat them well and show compassion towards them. Abu Dawud At-

Tayalisi recorded from Sa`d bin Abi Waqqas, may Allah be pleased with him, that his mother said to him: "Hasn't Allah commanded that you obey your parents Then I will not eat any food or drink any drink until you disbelieve in Allah." Thus she stubbornly abstained from eating and drinking, until they had to open her mouth with a stick. Then this Ayah was revealed,

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا)

(And We have enjoined on man to be dutiful and kind to his parents.) This was also recorded by Muslim and the Sunan compilers, except for Ibn Majah. Allah continues,

(حَمَلَتْهُ أُمُّهُ كُرْهًا)

(His mother bears him with hardship.) which means that the mother suffers hardship because of her child, such as fatigue, sickness, vomiting, heaviness, distress, and other forms of hardship that the pregnant women suffer.

(وَوَضَعَتْهُ كُرْهًا)

(And she delivers him with hardship.) meaning, she also delivers him with hardship, suffering the pains of labor and their severity.

(وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا)

(And (the period of) his gestation and weaning is thirty months,) `Ali, may Allah be pleased with him, used this Ayah along with the following two Ayat to prove that the minimum period of pregnancy (gestation) is six months:

(وَفِصَالُهُ فِي عَامَيْنِ)

(And his weaning is in two years.) (31:14) and

(وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ)

(The mothers suckle their children two complete years -- for those who desire to complete the term of suckling.) (2:233) This is a strong and valid conclusion, and it was approved by `Uthman and a number of the Companions. Muhammad bin Ishaq bin Yasar narrated from Ba`jah bin `Abdullah Al-Juhani that a man from his tribe (Juhaynah) married a woman from Juhaynah. She delivered a baby after six months. So her husband went to `Uthman, may Allah be pleased with him, and told him about that. Thus, `Uthman summoned her. When she was getting dressed, her sister started crying. She asked her: "Why do you cry By Allah, no one has ever approached me (for sexual relations) of Allah's creation except him (my husband). So let Allah decree (for me) as He wills." When she was brought before `Uthman, he commanded that

she be stoned to death (for adultery). `Ali heard of this, came to `Uthman, and said: "What are you doing" He (`Uthman) said: "She delivered after six months! Can this ever happen" `Ali, may Allah be pleased with him, said: "Don't you read the Qur'an" He said: "Yes, of course!" He (`Ali) then said: `Haven't you heard Allah's saying,

(وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا)

(and his gestation and weaning is thirty months), and;

(حَوْلَيْنِ كَامِلَيْنِ)

(two complete years) (2:233) (Subtracting the two numbers) we are only left with six months." `Uthman, may Allah be pleased with him, said: "By Allah, I did not see that! Bring the woman back." But they found that she had already been killed. Ba`jah continued: "By Allah, no two crows and no two eggs are more similar than that child turned out to be to his father! When his father saw that he said, `By Allah! This is my son without any doubt.' Later on, Allah afflicted him with a skin abscess in his face (because of his false accusation to his wife). It kept eating him up until he died." Ibn Abi Hatim related from his father that Farwah bin Abi Al-Maghra' told them that `Ali bin Mushir narrated to them from Dawud bin Abi Hind, who narrated from `Ikrimah that Ibn `Abbas, may Allah be pleased with him, said, "When a woman delivers after nine months, the baby will only need twenty-one months of suckling. When she delivers after seven months, the baby will need twenty-three months of suckling. When she delivers after six months, the baby will need two full years of suckling, because Allah says,

(وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ)

(and his gestation and weaning is thirty months, till when he attains full strength)." meaning, he becomes strong, youthful, and attains full ability.

(وَبَلَغَ أَرْبَعِينَ سَنَةً)

(and reaches forty years,) meaning, his complete intellect, understanding, and patience reach the level of maturity. It has also been said that usually one will not change his ways once he reaches the age of forty.

(قَالَ رَبِّ أَوْزِعْنِي)

(he says: "My Lord! Grant me the power and ability) meaning, `inspire me.'

(أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحاً تَرْضَاهُ)

(that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You,) meaning, in the future.

(وَأَصْلِحْ لِي فِي ذُرِّيَّتِي)

(and make my offspring good.) meaning, my offspring and descendants.

(إِنِّي نُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ)

(Truly, I have turned to You in repentance, and truly, I am one of the Muslims.) This contains an instruction for anyone who reaches forty years of age to renew his repentance and turn to Allah with strong resolution. Allah then says,

(أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا
وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ)

(Those are the ones from whom We shall accept the best of what they did and overlook their evil deeds. (They shall be) among the dwellers of Paradise.) meaning, those to whom applies the above description -- those who repent to Allah, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness - those are the ones from whom We will accept the best of what they did and overlook their evil deeds. Many of their errors will be forgiven and Allah will accept from them a modest amount of deeds.

(فِي أَصْحَابِ الْجَنَّةِ)

(among the dwellers of Paradise.) which means that they will be among the dwellers of Paradise. That is Allah's ruling concerning them, as He has promised for those who repent and turn to Him. Thus, He says,

(وَعَدَ الصِّدْقَ الَّذِي كَانُوا يُوعَدُونَ)

(That is the promise of truth that they had been promised.)

(وَالَّذِي قَالَ لِيَوْلَادِهِ أَفْ لَكُمْ مَا اتَّعَدَانِي أَنْ أُخْرَجَ
 وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ
 وَيَلِكْ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا
 أَسْطِيرُ الْأُولِينَ - أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
 فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ
 كَانُوا خَاسِرِينَ - وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا
 وَلِيُوقَفِيهِمْ أَعْمَلَهُمْ وَهُمْ لَا يُظْلَمُونَ - وَيَوْمَ
 يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ
 فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ
 عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ
 بِغَيْرِ الْحَقِّ وَمَا كُنْتُمْ تَفْسُقُونَ)

(17. But he who says to his parents: "Uff to you! Do you promise me that I will be raised up when generations before me have passed" While they invoke Allah for help: "Woe to you! Believe! Verily, the promise of Allah is true." But he says: "This is nothing but the legends of the ancient.") (18. They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.) (19. And for all, there will be degrees according to that which they did, so that He might fully recompense for their deeds. And they will not be wronged.) (20. On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allah's command.)

Mention of the Undutiful Children and Their End

In the previous Ayat, Allah mentions the dutiful offspring who supplicate for their parents and treat them with kindness. He describes the success and salvation He has prepared for them. Here He connects to that discussion the situation of the wretched offspring who are undutiful toward their parents. Allah says,

(وَالَّذِي قَالَ لَوْلِدَيْهِ أَفٌّ لَكُمْمَا)

(But he who says to his parents: "Uff to you! ...") As for the saying "Uff" in this Ayah, it is a general description applying to anyone who says it to his parents. Some people claim that it was revealed about `Abdur-Rahman bin Abi Bakr. But this claim is weak and rejected, because `Abdur-Rahman bin Abi Bakr embraced Islam after this was revealed. His adherence to Islam was excellent, and he was among the best of his contemporaries. Al-Bukhari recorded from Yusuf bin Mahak that Marwan (bin Al-Hakam) was governor of Hijaz (Western Arabia), appointed by Mu`awiyah bin Abi Sufyan. He (Marwan) delivered a speech in which he mentioned Yazid bin Mu`awiyah and urged the people to give a pledge of allegiance after his father. `Abdur-Rahman bin Abi Bakr said something to him in response to that, upon which Marwan commanded his men: "Arrest him!" But he entered `Aishah's house, and they were not able to capture him. Marwan then said: "This is the one about whom Allah revealed:

(وَالَّذِي قَالَ لَوْلِدَيْهِ أَفٌّ لَكُمْمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ
وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي)

(But he who says to his parents: "Uff to you! Do you promise me that I will be raised -- when generations before me have passed")" From behind the curtain, `Aishah responded: "Allah did not reveal any Qur'an in our regard (i.e. the children of Abu Bakr), except for the declaration of my innocence." In another report recorded by An-Nasa'i, Muhammad bin Ziyad reported that when Mu`awiyah was soliciting people to pledge allegiance to his son, and Marwan declared: "This follows the tradition of Abu Bakr and `Umar." On hearing this, `Abdur-Rahman bin Abi Bakr said: "Father, this is the tradition of Heraclius and Caesar." Marwan responded: "This is the one about whom Allah revealed,

(وَالَّذِي قَالَ لَوْلِدَيْهِ أَفٌّ لَكُمْمَا)

(But he who says to his parents: "Uff to you!")" When that was conveyed to `Aishah, she said: "Marwan is lying! By Allah, that was not revealed about him. If I wish to name the person meant by it, I could. On the other hand, Allah's Messenger placed a curse on Marwan's father (Al-Hakam bin Abi Al-`As when Marwan was still in his loins, so Marwan (bin Al-Hakam) is an outcome of Allah's curse." As for Allah's statement:

(أَتَعِدَانِنِي أَنْ أُخْرَجَ)

(Do you promise me that I will be raised) meaning, resurrected.

(وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي)

(when generations before me have passed) meaning, generations of people have already passed away, and none of them has ever returned to tell (what happened to them)

(وَهُمَا يَسْتَعِينَانِ اللَّهَ)

(While they invoke Allah for help) meaning, they ask Allah to guide him, and they say to their son,

(وَيْلِكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا
أَسْطِيرُ الْأَوَّلِينَ)

("Woe to you! Believe! Verily, the promise of Allah is true." But he says: "This is nothing but the legends of the ancient.") Allah then says,

(أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ
مِن قَبْلِهِمْ مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا خَسِرِينَ
(

(They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.) This indicates that all such people will be among their likes and their peers among the disbelievers, who will lose themselves and their families on the Day of Resurrection. Allah's saying,

(أُولَئِكَ)

(Those are) after He said,

(وَالَّذِي قَالَ)

(But he who says) confirms what we have mentioned above that the latter is a general description of a type of people including all those who fall under that description. Al-Hasan and Qatadah both said, "This applies to the disbelieving, sinful person who is undutiful to his parents and who denies resurrection." Allah then says,

(وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا)

(And for all, there will be degrees according to that which they did,) meaning that there will be degrees of punishment for each of them according to what they did.

(وَلِيُوقَفِيهِمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ)

(so that He might fully recompense them for their deeds, and they will not be wronged.) which means Allah will not be unjust to them even in the amount of a speck of dust or less. `Abdur-Rahman bin Zayd bin Aslam said: "The levels of the Fire descend, and those of Paradise ascend." Allah then says,

(وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَّهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا)

(On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein...") which means that this will be said to them by way of blame and reprimand. The Commander of the faithful, `Umar bin Al-Khattab, may Allah be pleased with him, gave up many of the joys of food and drink and refrained from them while saying, "I am afraid of being like those whom Allah has reproached and condemned by saying,

(أَدَّهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا)

(You received your good things in the life of the world, and you took your pleasure therein)." Abu Mijlaz said: "Some people will lose good deeds that they had in the worldly life, and they will be told,

(أَدَّهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا)

(You received your good things in the life of the world)." Then Allah says,

(فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ)

(Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allah's command.) which indicates that their punishment will be of a type comparable to their deeds. They enjoyed themselves, were arrogant in their denial of the truth, and were involved in sinning and disobedience. Thus, Allah punishes them with extreme humiliation, disgrace, severe pains, continued sorrow, and positions in the terrible depths of Hell -- may Allah protect us from all of that.

(وَأَذْكَرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَابِ وَقَدْ خَلَّتِ النَّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا)

إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ -
 قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ
 كُنْتَ مِنَ الصّٰدِقِينَ - قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ
 وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا
 تَجْهَلُونَ - فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ
 قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ
 بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ - تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ
 رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ كَذٰلِكَ
 نَجْزِي الْقَوْمَ الْمُجْرِمِينَ)

(21. And remember the brother of `Ad, when he warned his people in Al-Ahqaf. And surely, warners had already passed on before him and after him (saying): "Worship none but Allah; truly, I fear for you the torment of a mighty Day.") (22. They said: "Have you come to delude us from our gods Then bring us that with which you threaten us, if you are one of the truthful!") (23. He said: "The knowledge (of that) is only with Allah. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!") (24. Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!) (25. Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the criminal people!)

The Story of `Ad

Allah says, consoling His Prophet in regard to the rejection of those who opposed him among his people,

(وَإِذْكَرُوا أَخَا عَادٍ)

(And remember the brother of `Ad,) This refers to Hud, peace be upon in him. Allah sent him to the first people of `Ad who inhabited Al-Ahqaf. Ahqaf is plural of Haqf. According to Ibn Zayd, it means a sand dune; and according to `Ikrimah, it means a mountain or a cave. Qatadah said: "We were informed that `Ad was a tribe in Yemen. They dwelt among sand (hills), and overlooked the sea in a land called Ash-Shihr." Under the chapter, "He Who

supplicants should first mention Himself," Ibn Majah recorded that Ibn `Abbas narrated that the Prophet said:

«يَرْحَمُنَا اللَّهُ وَأَخَا عَادَ»

(May Allah have mercy on us and the Brother of `Ad.) Allah then says,

(وَقَدْ خَلَّتِ النَّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ)

(And surely, warners had already passed on before him and after him.) meaning, Allah had sent Messengers and warners to the towns surrounding the land of `Ad. This is similar to Allah's saying,

(فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا)

(And We made it a deterrent punishment for those who were present and those who succeeded them.) (2:66) And it is also similar to Allah's saying,

(فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ
عَادٍ وَثَمُودَ إِذْ جَاءَهُمُ الرَّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ)

(But if they turn away, then say: "I have warned you of a thunderbolt like the thunderbolt that struck `Ad and Thamud. (That occurred) when the Messengers had come to them from before them and after them (saying): "Worship none but Allah.") (41:13-14) Allah then says,

(إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ)

(truly, I fear for you the torment of a mighty Day.) meaning, Hud said this to them (his people), and they responded to him saying,

(أَجِئْتَنَا لِتُفَكِّنَا عَنْ آلِهَتِنَا)

(Have you come to delude us from our gods) meaning, to prevent us.

(عَنْ آلِهَتِنَا)

(from our gods)

فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ)

(Then bring us that with which you threaten us, if you are one of the truthful!) They sought to hasten Allah's torment and punishment, believing that it will not happen. This is similar to Allah's saying,

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

(Those who do not believe in it (the Last Hour) seek to hasten it) (42:18). Hud's response was,

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ)

(He said: "The knowledge (of that) is only with Allah.") which means, 'Allah knows best about you. If you deserve the punishment to be hastened, He will do that to you. As for me, my duty is to deliver my message to you.'

وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ)

(But I see that you are a people given to ignorance!) which means, 'you have no comprehension or understanding.' Allah then says,

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ)

(Then, when they saw it as a dense cloud approaching their valleys,) meaning, when they saw the punishment coming towards them, they thought it to be clouds full of rain. That made them happy and joyful, because they had a drought and needed rain. Allah then said,

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ)

(Nay, but it is that which you were asking to be hastened -- a wind wherein is a painful torment!) meaning, this is the torment that you called for saying, "Bring to us what you promise us if you should be of the truthful."

نُدَمِّرُ كُلَّ شَيْءٍ)

(Destroying every thing) meaning, destroying every part of their land that could normally be destroyed.

بِأَمْرِ رَبِّهَا)

(by the command of its Lord!) meaning, it had Allah's permission to do that. This is similar to Allah's saying,

(مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ)

(It spared nothing that it reached, but blew it into broken spreads of rotten ruins.) (51:42) meaning, like something dilapidated (or decrepit). Because of this, Allah says,

(فَأَصْبَحُوا لَا يُرَى إِلَّا مَسْكِنُهُمْ)

(So they became such that nothing could be seen except their dwellings!) means, all of them were destroyed, and none of them were spared. Allah then says:

(كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ)

(Thus do We recompense the criminal people!) which means that this is Our judgement regarding those who reject Our Messengers and disobey Our commands. Imam Ahmad recorded from `A'ishah, may Allah be pleased with her, that she said, "I never saw Allah's Messenger fully laughing so that I would see his uvula. He would only smile." She added that when Allah's Messenger saw clouds or wind, that would reflect on his face (as discomfort). She asked him: "O Allah's Messenger! When the people see clouds, they become happy, hoping that they bring them rain. But I notice that when you see them, displeasure appears on your face." Allah's Messenger replied,

«يَا عَائِشَةُ، مَا يُؤْمِنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ
عَذَّبَ قَوْمٌ بِالرَّيْحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ وَقَالُوا:
هَذَا عَارِضٌ مُمَطِّرُنَا»

(O `A'ishah! What would guarantee to me that they do not bring punishment Some nations had been punished with wind. On seeing the punishment approaching them, a nation once said: "This is a cloud bringing us rain.") This is also recorded by Al-Bukhari and Muslim. Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, said that when Allah's Messenger saw clouds on any of the horizons, he would leave whatever he was doing -- even if he was in prayer -- and say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ»

(O Allah! I seek refuge with you from any harm that it (the cloud) contains.) If Allah removed those clouds, the Prophet would praise Allah, and if rain fell, he would say:

«اللَّهُمَّ صَيِّبًا نَافِعًا»

(O Allah! Make it pouring and beneficent.) Muslim also recorded in his Sahih from `A'ishah, may Allah be pleased with her, that when the wind blew, Allah's Messenger would say,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا
أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا،
وَشَرِّ مَا أُرْسِلَتْ بِهِ»

(O Allah! I ask You of its good, the good that it contains, and the good with which it has been sent. And I seek refuge in You from its evil, the evil that it contains, and the evil with which it has been sent.) She added that if the sky became cloudy, his color would change; he would exit, enter, come, and go. When it rained, his anxiety would be relieved. When `A'ishah, may Allah be pleased with her, noticed that, she asked him about it and he said:

«لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمٌ عَادٍ:

(فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا
عَارِضٌ مُمَطِرُنَا)»

(O `A'ishah! It could be like what the people of `Ad said, (Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!") We have previously mentioned the story of the destruction of the people of `Ad in both Surat Al-A`raf and Surah Hud. Thus, there is no need to repeat it here; and verily Allah is worthy of all praise and gratitude.

(وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِن مَكَّنَّكُمْ فِيهِ وَجَعَلْنَا لَهُمْ
سَمْعًا وَأَبْصَرَ وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا
يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ - وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَى
وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ - فَلَوْلَا نَصْرَهُمْ

الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا ءَالِهَةً بَلْ
ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْقَهُونَ)

(26. And indeed We had firmly established them with that wherewith We have not established you! We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing since they used to deny the Ayat of Allah, and they were completely encircled by that which they used to ridicule!) (27. And indeed We have destroyed towns round about you, and We have shown (them) the signs in various ways so that they might return.) (28. As for those whom they had taken for gods besides Allah, as the means of approach to Him, why then did they not aid them Nay, but they vanished completely from them. And that was their falsehood, and what they were fabricating.) Allah says, `We have granted the earlier nations wealth and offspring in the worldly life. That which We granted them, we did not give you anything similar or close to it.' Furthermore,

وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرَ وَأَفْئِدَةً فَمَا أَغْنَى
عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ
شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ)

(We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing when they used to deny Allah's signs, and they were completely encircled by that which they used to ridicule!) meaning, they were encircled by the torment and exemplary punishment that they denied and whose occurrence they doubted. This means, you listeners must beware of being like them lest a punishment similar to theirs strikes you in this life and the Hereafter. Allah then says,

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ)

(And indeed We have destroyed towns round about you,) This is addressed to the people of Makkah. Allah destroyed the nations who disbelieved in the Messengers who lived around Makkah, such as `Ad who were at Al-Ahqaf in Hadramawt near Yemen, Thamud whose dwellings were between Makkah and Ash-Sham (Greater Syria), Saba' who were in Yemen, the people of Madyan who were on the route and passage to Ghazzah (Western Palestine), and the people of Lut who dwelt by the lake (the Dead Sea) which they used to pass by (on the way to Jordan) as well. Allah then says,

(وَصَرَّفْنَا الْآيَاتِ)

(and We have shown (them) the signs in various ways) meaning, `We explained and clarified them.'

لَعَلَّهُمْ يَرْجِعُونَ فَلَوْلَا نَصَرَهُمْ الَّذِينَ اتَّخَذُوا مِنْ
دُونِ اللَّهِ قُرْبَانًا ءَالِهَةً

(so that perhaps they might return. As for those whom they had taken for gods besides Allah, as the means of approach to Him, why then did they not aid them) meaning, did they help them when they were in the greatest need for them

(بَلْ ضَلُّوا عَنْهُمْ)

(but they vanished completely from them.) Rather, they completely left them alone when they needed them the most.

(وَذَلِكَ إِفْكُهُمْ)

(And that was their falsehood,) meaning, their lie.

(وَمَا كَانُوا يَفْتَرُونَ)

(and what they were fabricating.) which means that they fabricated lies by taking them as gods, and they lost and failed in their worship of them and their reliance upon them -- and Allah knows best.

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ
وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ - قَالُوا يَقَوْمَنَا إِنَّا سَمِعْنَا
كِتَابًا أَنْزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ - يَقَوْمَنَا
أَحْيَبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ يَعْفِرُ لَكُمْ مِّنْ
دُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ أَلِيمٍ - وَمَنْ لَا يُجِبْ

دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ
مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ)

(29. And (remember) when We sent toward you a group of the Jinn, to listen to the Qur'an. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people, as warners.) (30. They said: "O our people! Verily, we have heard a Book sent down after Musa, confirming what came before it, it guides to the truth and to the straight path.") (31. "O our people! Respond to Allah's Caller, and believe in him. He (Allah) will forgive you some of your sins, and protect you from a painful torment.") (32. "And whosoever does not respond to Allah's Caller, he cannot escape on earth, and he will not have besides Allah any protectors. Those are in manifest error.")

The Story of the Jinns listening to the Qur'an

Imam Ahmad recorded from Az-Zubayr that he commented on the Ayah;

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ

(And (remember) when We sent towards you a group of the Jinn, to listen to the Qur'an.) "They were at a place called Nakhlah while Allah's Messenger was performing the `Isha' prayer, and

كَأَدْوَاءُ يَكُونُونَ عَلَيْهِ لِبَدًا

(they crowded on top of each other to hear him.) (72:19)" Sufyan said, "They stood on top of each other like piled wool." Ahmad was alone in recording this. Imam Ahmad and the famous Imam, Al-Hafiz Abu Bakr Al-Bayhaqi in his book Dala'il An-Nubuwwah, both recorded that Ibn `Abbas, may Allah be pleased with him, said, "Allah's Messenger never recited Qur'an to the Jinns, nor did he see them. Allah's Messenger was heading with a group of his Companions towards the `Ukaz market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered, `We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.' Their people told them, `You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.' Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihamah, and found Allah's Messenger while he was at a place called Nakhlah along the way to the `Ukaz market. He was leading his Companions in the Fajr prayer. When the Jinns heard the recitation of the Qur'an, they stopped to listen to it, and then they said: `By Allah! This is what has prevented you from eavesdropping on the news of the heavens.' Then they returned to their people and told them: `Our people! We certainly have heard an amazing recitation (the Qur'an), it guides to the right

path. So we have believed in it, and we will join none in worship with our Lord.' So Allah revealed to His Prophet ,

(قُلْ أَوْحِيَ إِلَىَّ إِنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ)

(Say: It has been revealed to me that a group of Jinns have listened (to the Qur'an).) (72:19) Thus, what was revealed to him was only the saying of the Jinns." Al-Bukhari recorded a similar narration, and Muslim recorded it (as it is here). At-Tirmidhi also recorded it, as did An-Nasa'i in his Tafsir. `Abdullah bin Mas'ud reported that the Jinns came down upon the Prophet while he was reciting the Qur'an at a place called Nakhlah. When they heard him,

(قَالُوا أَنْصِتُوا)

(They said: "Listen quietly.") meaning, hush! They were nine in number, and one of them was called Zawba'ah. So Allah revealed,

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ
وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ)

(And when We sent toward you a group of Jinns, to listen to the Qur'an. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people as warners.) until His saying:

(ضَلَّ مَبِينٍ)

(manifest error.) Thus, this report along with the above one by Ibn `Abbas, may Allah be pleased with him, indicate that Allah's Messenger was not aware of the presence of the Jinns at that time. They only listened to his recitation and went back to their people. Later on, they came to him in groups, one party after another, and one group after another. As for Allah's saying,

(وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ)

(they returned to their people as warners.) It means that they went back to their people and warned them about what they heard from Allah's Messenger . This is similar to Allah's saying,

(لَيَتَفَقَّهُوْا فِي الدِّينِ وَلَيُنْذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوْا
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ)

(...that they may obtain understanding in religion and warn their people when they return to them, so that they might be cautious (of evil).) (9:122) This Ayah has been used as evidence that the Jinns have warners from among themselves, but no Messengers. There is no doubt that Allah did not send Messengers from among the Jinns, because He says,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ)

(And We did not send before you as Messengers any but men, to whom We revealed from among the people of cities.) (12:109) And Allah says,

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers but verily they ate food and walked in the markets.) (25:20) And He says about Ibrahim Al-Khalil, upon him be peace,

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(...And We placed in his descendants prophethood and Scripture.) (29:27) Thus, every Prophet whom Allah sent after Ibrahim was from his offspring and progeny. As for Allah's saying in Surat Al-An`am,

(يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ)

(O company of Jinns and human beings! Did there not come to you Messengers from among you) (6:130) It only applies to the two kinds collectively, but specifically pertains to just one of them, which is the human. This is like Allah's saying,

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ)

(From both of them (salty and fresh waters) emerge pearl and Marjan.) (55:22) Although He said "both of them" this applies to only one of the two types of water (the salty water). Allah then explains how the Jinns warned their people. He says,

(قَالُوا يَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ)

(They said: "O our people! Verily, we have heard a Book sent down after Musa...") They did not mention `Isa, peace be upon him, because the Injil that was revealed to him contained admonitions and exhortations, but very few permissions or prohibitions. Thus, it was in reality like a complement to the legislation of the Tawrah, the Tawrah being the reference. That is why they said, "Sent down after Musa." This is also the way that Waraqah bin Nawfal spoke when the Prophet told him about his first meeting with Jibril, An-Namus, peace be upon him. He said: "Very good, very good! This is (the angel) that used to come to Musa. I wish that I was still a young man (to support you)."

(مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ)

(confirming what came before it,) meaning, the Scriptures that were revealed before it to the previous Prophets. They then said,

(يَهْدِي إِلَى الْحَقِّ)

(it guides to the truth) means in belief and information.

(وَأِلَى طَرِيقٍ مُسْتَقِيمٍ)

(and to the straight path.) which means, in deeds. For verily, the Qur'an contains two things: information and commandments. Its information is true, and its commandments are all just, as Allah says,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of Your Lord has been fulfilled in truth and in justice.) (6:115) Allah says,

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ)

(It is He Who has sent His Messenger with the guidance and the religion of truth.) (9:122) The guidance is the beneficent knowledge, and the religion of truth means the righteous good deeds. Thus, the Jinns said,

(يَهْدِي إِلَى الْحَقِّ)

(it guides to the truth) in matters of belief,

(وَأِلَى طَرِيقٍ مُسْتَقِيمٍ)

(and to the straight path.) meaning, in regard to actions.

(يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ)

(O our people! Respond to Allah's Caller,) This is proof that Muhammad has been sent to both the human beings and the Jinns. Thus, Allah says,

(أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ)

(Respond to Allah's Caller and believe in him.) Then Allah says,

(يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ)

(He will then forgive you some of your sins,) Some scholars say that "some" here is auxiliary, but this is questionable since it is rarely used to strengthen an affirmative meaning. Others say that it means partial forgiveness.

(وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ)

(and protect you from a painful torment.) meaning, He will protect you from His painful punishment. Then Allah informs that they said,

(وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي
الْأَرْضِ)

(And whosoever does not respond to Allah's Caller, he cannot escape on earth,) meaning, Allah's power encompasses him and surrounds him.

(وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ)

(and he will not have besides Allah any protectors.) meaning, no one can protect him against Allah.

(أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ)

(Those are in manifest error.) This is a threat and warning. Thus, those Jinns called their people with encouragement and warning. Because of this, many of the Jinns took heed and came to Allah's Messenger in successive delegations; and verily, Allah is worthy of all praise and gratitude, and Allah knows best.

(أولم يروا أن الله الذي خلق السموات والأرض ولم يعى بخلقهن بقادر على أن يحيى الموتى بلى إنه على كل شيء قدير - ويوم يعرض الذين كفروا على النار أليس هذا بالحق قالوا بلى وربنا قال فذوقوا العذاب بما كنتم تكفرون - فاصبر كما صبر أولوا العزم من الرسل ولا تستعجل لهم كأنهم يوم يرون ما يوعدون لم يلبثوا إلا ساعة من نهار بلاغ فهل يهلك إلا القوم الفاسقون)

(33. Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead Yes, He surely is Able to do all things.) (34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!") (35. Therefore be patient as did those of determination among the Messengers and be in no hurry for them. On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day. (This is) a clear Message. But will any be destroyed except the defiantly rebellious people)

Evidence for Life after Death

Allah says, those who deny resurrection on Judgement Day, and doubt that the bodies will be raised on that Last Day -- Do they not see,

(أن الله الذي خلق السموات والأرض ولم يعى بخلقهن)

(that Allah, Who created the heavens and the earth, and was not wearied by their creation,) meaning, the creation of the heavens and earth did not exhaust Him.' Rather, He commanded them: "Be," and they were, without any refusal or delay. They obeyed and responded to Him with submission and fear. Is He not then able to revive the dead This is similar to what Allah said elsewhere,

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(Verily, the creation of the heavens and earth is greater than the creation of the people. But most people do not know.) (40:57) Allah responds to the above question by saying,

(بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Yes, He surely is Able to do all things.) Then Allah says, as a threat and a warning to whoever disbelieves in Him,

(وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ
هَذَا بِالْحَقِّ)

(And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth") meaning, it will be said to them, "Isn't this the truth Is this magic, or do you not see"

(قَالُوا بَلَى وَرَبِّنَا)

(They will say: "Yes, by our Lord!") meaning, they will have no choice but to confess.

(قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ)

(He will say: "Then taste the torment, because you used to disbelieve!")

Commanding the Prophet to persevere

Allah then commands His Messenger to observe patience with those who rejected him among his people. He says,

(فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ)

(Therefore be patient as did those of determination among the Messengers.) meaning, as they were patient with their people's rejection of them. "Those of determination" among the Messengers are Nuh, Ibrahim, Musa, `Isa and the last of all of the Prophets, Muhammad . Allah has specifically mentioned their names in two Ayat: Surat Al-Ahzab (33:7) and Surat Ash-Shura (42:13).

(وَلَا تَسْتَعْجِلْ لَهُمْ)

(and be in no hurry for them.) which means, 'do not rush the punishment for them.' This is similar to Allah's saying:

(وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا)

(And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while.) (73:11)

(فَمَهِّلِ الْكٰفِرِينَ اَمْهَلْهُمْ رُوَيْدًا)

(So allow time for the disbelievers, and leave them for a while.) (86:17) Then Allah says:

(كَانَ لَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا اِلَّا سَاعَةً
مِّنْ نَّهَارٍ)

(On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.) Which is similar to Allah's saying,

(كَانَ لَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا اِلَّا عَشِيَّةً اَوْ ضُحَاهَا
(

(On the Day they see it (the Hour), it will be as though they had not remained (in the world) except for a day's afternoon or its morning.) (79:46) and as He says,

(وَيَوْمَ يَحْشُرُهُمْ كَاَن لَّمْ يَلْبَثُوا اِلَّا سَاعَةً مِّنَ
النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ)

(And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day. They will recognize each other.)(10:45) Then Allah says,

(بَلَاغٌ)

(A clear message.) meaning, this Qur'an provides a clear concept.

(فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ)

(But will any be destroyed except the defiantly rebellious people) Which means that Allah does not destroy anyone except those who choose the way of destruction. It is part of Allah's justice that He does not punish anyone except those who deserve the punishment -- and Allah knows best. This concludes the explanation of Surat Al-Ahqaf. And all praise and blessings are due to Allah. Both success and protection from faults are by His help.

The Tafsir of Surat Al-Qital

(Chapter - 47)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَلَهُمْ - وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَمَّنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ
رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ - ذَلِكَ
بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا
اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ
أَمْثَلَهُمْ)

(1. Those who disbelieve and hinder (men) from the path of Allah, He will render their deeds vain.) (2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad -- for it is the truth from their Lord -- He expiates from them their sins and amends their Bal.) (3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth for mankind their parables.)

The Reward of the Disbelievers and the Believers Allah says,

(الَّذِينَ كَفَرُوا)

(Those who disbelieve) meaning, in the Ayat of Allah.

(وَصُدُّوا)

(and hinder (men)) Others.

(عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَلُهُمْ)

(from the path of Allah, He will render their deeds vain.) meaning, He renders their deeds vain and futile, and He denies them any rewards or blessings for them. This is similar to His saying,

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنثُورًا)

(And We will approach what they have done of deeds and make them as dispersed dust.)
(25:23) Allah then says,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And those who believe and do righteous good deeds,) Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allah's Law.

(وَعَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ)

(And believe in that which has been sent down to Muhammad) Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muhammad's advent, believing in him is a required condition for the true faith. Allah then says,

(وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ)

(For it is the truth from their Lord.) which is a beautifully placed parenthetical clause. Thus, Allah says,

(كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ)

(He expiates from them their sins and amends their Bal.) Ibn `Abbas, said, "This means their matter." Mujahid said, "This means their affair." Qatadah and Ibn Zayd both said, "Their condition." And all of these are similar in meaning. It has been mentioned (from the Prophet) in the Hadith of the responding to one who sneezes,

«يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ»

(May Allah guide you and rectify your (Bal) affairs.) Then Allah says,

(ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَطِلَ)

(That is because those who disbelieve follow falsehood,) meaning, 'We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow falsehood.' Meaning, they choose falsehood over the truth.

(وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ)

(while those who believe follow the truth from their Lord. Thus does Allah set forth for the people their parables.) Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life -- and Allah knows best.

(فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا
أَخَذْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً
حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ
لَأَنْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ
وَالَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلَهُمْ -
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ - وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا
لَهُمْ - يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ
يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ - وَالَّذِينَ كَفَرُوا فَتَعَسَا
لَهُمْ وَأَضَلَّ أَعْمَلَهُمْ - ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ
اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ)

(4. So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds. Thereafter (is the time) either for generosity or ransom, until the war lays down its burden. Thus, and had Allah so willed, He could have taken vengeance against them;--but (He lets you struggle) so as to test with one another. But those who are killed in the way of Allah, He will never let their deeds be lost.) (5. He will guide them and amend their condition.) (6. And admit them to Paradise, which He has made known to them.) (7. O you who believe! If you support (in the cause of) Allah, He will support you, and make your foothold firm.) (8. But as for those who disbelieve, misery awaits them, and (Allah) will make their deeds vain.) (9. That is because they hate that which Allah has sent down; so He has made their deeds fruitless.)

The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom

Guiding the believers to what they should employ in their fights against the idolators, Allah says,

(فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ)

(So, when you meet those who disbelieve (in battle), smite their necks) which means, `when you fight against them, cut them down totally with your swords.'

(حَتَّىٰ إِذَا أَثْنَتُمُوهُمْ)

(until you have fully defeated them,) meaning, `you have killed and utterly destroyed them.'

(فَشُدُّوا الرِّبَاطَ)

(tighten their bonds.) `This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.' It appears that this Ayah was revealed after the battle of Badr. At that time, Allah reproached the believers for sparing many of the enemy's soldiers, and holding too many captives in order to take ransom from them. So He said then:

(مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُبْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ - لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ)

(It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allah desires (for you) the

Hereafter. Allah is Mighty and Wise. Were it not for a prior decree from Allah, a severe torment would have touched you for what you took.) (8:67-68) Allah's saying,

(حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا)

(...until the war lays down its burden.) Mujahid said: "Until `Isa bin Maryam (peace be upon him) descends." It seems as if he derived this opinion from the Prophet's saying,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ
حَتَّى يُقَاتِلَ آخِرُهُمُ الدَّجَالَ»

(There will always be a group of my Ummah victorious upon the truth, until the last of them fight against Ad-Dajjal.) Imam Ahmad recorded from Jubayr bin Nufayr who reported from Salamah bin Nufayl that he went to the Messenger of Allah and said, "I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting." Then the Prophet said to him,

«الآنَ جَاءَ الْقِتَالُ، لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي
ظَاهِرِينَ عَلَى النَّاسِ، يُزِيغُ اللَّهُ تَعَالَى قُلُوبَ
أَقْوَامٍ، فَيُقَاتِلُونَهُمْ وَيَرْزُقُهُمُ اللَّهُ مِنْهُمْ حَتَّى يَأْتِيَ
أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ، أَلَا إِنَّ عُقْرَ دَارِ
الْمُؤْمِنِينَ الشَّامِ، وَالْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا
الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ»

(Now the time of fighting has come. There will always be a group of my Ummah dominant over others. Allah will turn the hearts of some people away (from the truth), so they (that group) will fight against them, and Allah will bestow on them (war spoils) from them (the enemies) -- until Allah's command comes to pass while they are in that state. Verily, the center of the believers' abode is Ash-Sham. And goodness is tied around the horses' foreheads till the Day of Resurrection.) An-Nasa'i also recorded this narration. Allah then says,

(ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَأُنْتَصَرَ مِنْهُمْ)

(Thus, and had Allah so willed, He could have taken vengeance against them;) which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

(وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ)

(but (He lets you struggle) so as to test with one another.) meaning, He has ordered Jihad and fighting against the enemies in order to try you and test your affairs. Allah also expresses His wisdom by the legislation of Jihad in the following two Surahs, Al `Iman and At-Tawbah, in which He says,

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ)

(Or did you think that you would enter the Paradise before Allah had made evident those of you who fight in His cause and made evident those who are steadfast) (3:142)

(قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ - وَيُدْهِبُ غَيْظَ قُلُوبِهِمْ وَيُتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(Fight them; Allah will then punish them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers') hearts. Allah turns in forgiveness to whom He wills; Allah is Knowing and Wise.) (9:14-15)

Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allah says:

(وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ)

(But those who are killed in the way of Allah, He will never let their deeds be lost.) which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in Al-Barzakh. This has been mentioned in a Hadith recorded by Imam Ahmad in his Musnad on the authority of Kathir bin Murrah, who reported from Qays Al-Judhami, may Allah be pleased with him, that Allah's Messenger said,

«يُعْطَى الشَّهِيدُ سِتًّا خِصَالٍ عِنْدَ أَوَّلِ قَطْرَةٍ مِنْ دَمِهِ: تُكَفَّرُ عَنْهُ كُلُّ خَطِيئَةٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيَزَوِّجُ مِنَ الْحُورِ الْعِينِ، وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ، وَمِنْ عَذَابِ الْقَبْرِ، وَيُحَلَّى حُلَّةَ الْإِيمَانِ»

(As the first drop of his blood gushes forth, a martyr is granted six merits: all of his sins are forgiven, he is shown his place in Paradise, he is married to wide-eyed Huris, he is secured from the great fear (on Judgement Day) and the torment of the grave, and he is adorned with the adornments of Iman.) Ahmad was alone in recording this Hadith. Abu Ad-Darda', may Allah be pleased with him, reported that Allah's Messenger said,

«يُشَقَّعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ»

(A martyr is allowed to intercede for seventy members of his household.) This was recorded by Abu Dawud, and there are numerous other Hadiths mentioning the merits of the martyrs. As for Allah's saying,

(سَيَهْدِيهِمْ)

(He will guide them) meaning, He will guide them to Jannah. This is similar to Allah's saying,

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ)

(Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith: beneath them rivers will flow in the Gardens of Pleasure.) (10:9) Allah says,

(وَيُصْلِحْ بِأَلْهِمُ)

(and amend their condition.) meaning, their situation and affairs.

(وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ)

(And (He will) admit them to Paradise, which He has made known to them.) It means that He has acquainted them with Paradise and guided them to it. Mujahid said: "The people of Paradise will be guided to their houses and dwellings and whatever sections Allah has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings -- as if they had dwelt in it from the time they were first created." Al-Bukhari recorded from Abu Sa`id Al-Khudri, may Allah be pleased with him, that Allah's Messenger said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ
بَيْنَ الْجَنَّةِ وَالنَّارِ، يَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ
فِي الدُّنْيَا، حَتَّى إِذَا هُدِّبُوا وَنُقُوا أُذِنَ لَهُمْ فِي
دُخُولِ الْجَنَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ
بِمَنْزِلِهِ فِي الْجَنَّةِ أَهْدَى مِنْهُ بِمَنْزِلِهِ الَّذِي كَانَ فِي
الدُّنْيَا»

(After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of this world rectified. After they are completely purified and cleansed (from injustice), they will be admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.)

Support Allah's Cause, He will then support You

Allah then says:

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ
وَيُثَبِّتْ أَقْدَامَكُمْ)

(O you who believe! If you support (the cause of) Allah, He will support you and make your foothold firm.) This is similar to His saying,

(وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ)

(Indeed, Allah will surely support those who support Him (His cause).) (22:40) That is because the reward is comparable to the type of deed that is performed. Thus, Allah says here,

(وَيُثَبِّتْ أَقْدَامَكُمْ)

(and make your foothold firm.) Allah then says,

(وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ)

(But as for those who disbelieve -- misery awaits them) This misery is the opposite of making firm the footholds of the believers who support the cause of Allah and His Messenger . It has been confirmed in a Hadith that Allah's Messenger said,

«تَعِسَ عَبْدُ الدِّينَارِ، تَعِسَ عَبْدُ الدِّرْهَمِ، تَعِسَ عَبْدُ القَطِيفَةِ، تَعِسَ وَأَنْتَكَسَ وَإِذَا شِيكَ فَلَا أَنْتَقِسَ»

(Misery awaits the servant of the Dinar; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.) This means may Allah not cure him. Then Allah says,

(وَأُضِلَّ أَعْمَلَهُمْ)

(and (Allah) will make their deeds vain.) meaning, He will nullify them and make them fruitless. Thus, Allah says,

(ذَلِكَ بِأَنَّهُمْ كَرَهُوا مَا أَنْزَلَ اللَّهُ)

(That is because they hate that which Allah has sent down;) which means that they did not want or like what Allah revealed.

(فَأَحْبَطَ أَعْمَلَهُمْ)

(so He made their deeds fruitless.)

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ

أَمْثَلُهَا - ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ
الْكَافِرِينَ لَا مَوْلَى لَهُمْ - إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ
كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ - وَكَأَيِّنْ مِنْ
قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ
أَهْلَكْنَاهُمْ فَلَا نَصِيرَ لَهُمْ)

(10. Have they not traveled through the earth and seen what happened in the end to those before them Allah destroyed them completely, and a similar (awaits) the disbelievers.) (11. That is because Allah is the Protector of those who believe, whereas the disbelievers have no protector.) (12. Certainly Allah will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise); while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.) (13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!)

Admonition and Fire for the Disbelievers; Paradise for Those Who have Taqwa

Allah says,

(أَقْلَمَ يَسِيرُوا)

(Have they not traveled) meaning, those who associate partners with Allah and deny His Messenger .

(فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ)

(through the land and seen what happened in the end to those before them Allah destroyed them completely,) which means that Allah punished them because of their denial and disbelief, and saved the believers from among them. That is why He says,

وَالْكَافِرِينَ أَمْتَلَهَا)

(and a similar (end awaits) the disbelievers.) Then Allah says,

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ
لَا مَوْلَى لَهُمْ)

(That is because Allah is the Protector of all those who believe, whereas the disbelievers have no protector.) After the battle of Uhud, Abu Sufyan Sakhr bin Harb, the commander of the idolators at that time, inquired about the Prophet , Abu Bakr, and `Umar, may Allah be pleased with them. When he heard no response, he announced: "Verily, those three have died!" `Umar then responded to him: "You lie, O enemy of Allah! Allah has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!" Abu Sufyan then said: "Well, today makes up for (the defeat on) the day of Badr, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit." Then he turned around chanting: "Glory to Hubal (their greatest idol), Glory to Hubal." Allah's Messenger said:

«أَلَا تُحِيبُوهُ؟»

(Aren't you going to respond to him) The Companions said: "What should we say, O Messenger of Allah" He said:

« قُولُوا: اللَّهُ أَعْلَى وَأَجَلُ »

(Say: "Allah is Most High and Most Glorious.") Then Abu Sufyan said: "We have Al-`Uzza (their second idol), and you have no `Uzza. (honor)." Allah's Messenger said:

«أَلَا تُحِيبُوهُ؟»

(Aren't you all going to respond to him) They said: "What should we say, O Messenger of Allah" He said:

«قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

(Say: "Allah is our Protector, and you have no protector.") Allah then says,

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

(Verily, Allah will admit those who believe and do righteous good deeds into Gardens through which rivers flow.) meaning, on the Day of Resurrection.

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ
الْأَنْعَامُ

(Whereas those who disbelieve enjoy their life and eat as cattle eat.) Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the Sahih that the Messenger of Allah said,

«الْمُؤْمِنُ يَأْكُلُ فِي مِعَىٰ وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي
سَبْعَةِ أَمْعَاءَ»

(A believer eats with one intestine, and a disbeliever eats with seven intestines.) Then Allah says,

وَالنَّارُ مَثْوَىٰ لَهُمْ

(but the Fire will be their abode.) meaning, on the Day of their Reckoning. Allah then says,

وَكَايِن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي
أَخْرَجْنَاكَ

(And how many a town mightier than your town that has driven you out) meaning, Makkah.

أَهْلَكْنَاهُمْ فَلَا نَصِيرَ لَهُمْ

(We have destroyed, with none to help them!) gThis is a great threat and severe warning to the people of Makkah because they rejected Allah's Messenger , who was the chief of the Messengers and the last of the Prophets. If Allah had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allah would do to them in the worldly life and the Hereafter And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allah says,

يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ

(Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth).) (11:20) Concerning Allah's saying,

(مَنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ)

(than Your town that has driven you out) This means, `its people who have driven you (Muhammad) out from amongst them (the people of Makkah).' Ibn Abi Hatim recorded from Ibn `Abbas, may Allah be pleased with him, that when Allah's Messenger left Makkah (at the time of Hijrah -- migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

«أَنْتِ أَحَبُّ بِلَادِ اللَّهِ إِلَيَّ، وَأَنْتِ أَحَبُّ بِلَادِ اللَّهِ
إِلَيَّ، وَلَوْ لَا أَنَّ الْمُشْرِكِينَ أَخْرَجُونِي لَمْ أَخْرُجْ
مِنْكَ»

(You are the most beloved to Allah among Allah's lands, and you are also the most beloved to me among Allah's lands. Were it not that the idolators have driven me out from you, I would never have left you.) Ibn `Abbas then said, "The worst of enemies is he who transgresses against Allah in His own sacred place, who kills a person who is not trying to kill him, or who kills because of Jahiliyyah vengeance. Allah then revealed to His Prophet ,

(وَكَايِنَ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي
أَخْرَجْتِكَ أَهْلَكْنَاهُمْ فَلَا نَصِيرَ لَهُمْ)

(And how many a town mightier than your town that has driven you out have We destroyed, with none to help them!)"

(أَفَمَنْ كَانَ عَلَىٰ بَيْنَةٍ مِّنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ سُوءُ
عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ - مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ
الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ

مَنْ لَبِنٍ لَمْ يَتَغَيَّرِ طَعْمُهُ وَأَنْهَرٍ مِّنْ خَمْرٍ لَّدَّةٍ
لِّلشَّرِيِّينَ وَأَنْهَرٍ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِنْ
كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي
النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ)

(14. Can then he, who stands on clear evidence from his Lord, be like those for whom their evil deeds are beautified for them, while they follow their own lusts) (15. The description of Paradise which is promised to those who have Taqwa, (is that) in it are rivers of water that are not Asin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines)

The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allah says:

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ)

(Can then he, who stands on clear evidence from his Lord...) This means a person who is upon clear vision and certainty concerning Allah's commands and His religion, because of the guidance and knowledge that Allah has revealed in His Book, and because of the pure nature upon which Allah has created him.

(كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ)

((Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts) which means that they cannot be equal. This is similar to Allah's saying,

(أَفَمَنْ يَعْلَمُ أَنَّ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى)

(Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind) (13:19) And,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ)

(Not equal are the people of the Fire and the people of Paradise. The People of Paradise will be the successful ones.) (59:20)

Description of Paradise and Its Rivers

Allah then says:

(مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ)

(The description of Paradise which is promised for those who have Taqwa...) `Ikrimah said,

(مَثَلُ الْجَنَّةِ)

(The description of Paradise) "This means its description."

(فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ)

(In it are rivers of water that are not Asin,) Ibn `Abbas, may Allah be pleased with him, Al-Hasan, and Qatadah all said, "It does not change." Qatadah, Ad-Dahhak, and `Ata' Al-Khurasani all said, "It is not foul-smelling." The Arabs say Asin if its (water) scent changes.

(وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ)

(rivers of milk, the taste of which never changes,) which means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a Hadith attributed to the Prophet "Their milk did not come out of the udders of cattle."

(وَأَنْهَارٌ مِّنْ خَمْرٍ لَّدَّةٍ لِلشَّرَّيِّينَ)

(rivers of wine delightful to those who drink it,) hich means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allah says,

(لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ)

(it (the wine) has no bad effects, nor does it cause intoxication.) (37:47) and,

(لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ)

(From which (the wine) they will have no headache, nor will they be intoxicated.) (56:19)

(بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ)

(white, delicious to the drinkers.)(37:46) It has been mentioned in a Hadith attributed to the Prophet , "Their wine was not pressed under men's feet."

(وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى)

(and rivers of refined honey;) which means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a Hadith attributed to the Prophet , "Their honey did not come out of the bellies of bees." Imam Ahmad recorded from Hakim bin Mu' awiyah who narrated from his father that Allah's Messenger said,

«فِي الْجَنَّةِ بَحْرُ اللَّبَنِ وَبَحْرُ الْمَاءِ وَبَحْرُ الْعَسَلِ
وَبَحْرُ الْخَمْرِ، ثُمَّ تُشَقُّ الْأَنْهَارُ مِنْهَا بَعْدَ»

(Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them. At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, "Hasan Sahih. In the Sahih, it is recorded that Allah's Messenger said,

«إِذَا سَأَلْتُمْ اللَّهَ تَعَالَى فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ
أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَمِنْهُ تُفَجَّرُ أَنْهَارُ
الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

(When you ask Allah, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.) Allah says,

(وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ)

(...and therein for them are all kinds of fruits, ...) This similar to His saying,

(يَذْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمَنِينَ)

(They will call in it for every kind of fruit in peace and security.) (44:55) And His saying,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ)

(In them will be every kind of fruits in pairs.) (55:52) Allah says

(وَمَغْفِرَةٌ مِّن رَّبِّهِمْ)

(. . .and forgiveness from their Lord.) meaning, in addition to all of the above. Allah says,

(كَمَنْ هُوَ خَالِدٌ فِي النَّارِ)

(Can this be likened to those who abide eternally in the Fire) meaning, 'can those that We have described their position in the Paradise be like those who will abide eternally in the Fire? They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

(وَسُقُوا مَاءً حَمِيمًا)

(and are given to drink boiling water) meaning, extremely hot; so hot that it is unbearable.

(فَقَطَّعَ أَمْعَاءَهُمْ)

(that severs their intestines) meaning, that will cut their insides -- both bowels and intestines. We seek refuge in Allah from that.

(وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ
عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا
أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا
أَهْوَاءَهُمْ - وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ
تَقْوَاهُمْ - فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ
بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ
ذِكْرَاهُمْ)

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
وَمَثْوَاكُمْ)

(16. And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: "What is it that he has said just now "Such are men whose hearts Allah has sealed because they followed their lusts.) (17. And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwa.) (18. Do they then await except that the Hour should come upon them suddenly But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder) (19. So know that La ilaha illallah and ask forgiveness for your sin, and also for (the sin of) believing men and women. And Allah knows well your moving about, and your place of rest.)

The Description of the Situation of the Hypocrites and the Command to maintain Tawhid and seek Forgiveness

Allah describes the hypocrites' stupidity and limited understanding. They used to sit before Allah's Messenger and listen to his words without understanding anything. Then when they left from his presence,

قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ)

(they say to those who have received knowledge) from the Companions

مَاذَا قَالَ عَٰنِفًا)

("What is it that he has said just now") meaning, at this moment. They did not understand what he said, nor did they care about it. Allah says,

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا
أَهْوَاءَهُمْ)

(Such are the men whose hearts Allah has sealed because they followed their lusts.) which means that they had neither sound understanding nor correct intentions. Allah then says,

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى)

(And as for those who accept guidance, He increases them in guidance) which means that those who seek guidance, Allah facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

(وَعَاثَهُمْ تَقْوَاهُمْ)

(and bestows on them their Taqwa.) meaning, He inspires them to their righteous guidance. Allah then says,

(فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً)

(Do they then await except that the Hour should come upon them suddenly) meaning, while they are unaware of it.

(فَقَدْ جَاءَ أَشْرَاطُهَا)

(But already there have come (some of) its portents;) meaning, the signs of its approach. This is similar to Allah's saying,

(هَذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَىٰ - أَزَقَّتِ الْأَرْضُ)

(This is a warner of the warners of old. The approaching Day has drawn near.) (53:56-57) And His saying,

(اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has split.) (54:1) And His saying,

(أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)

(The command of Allah is coming, so do not be impatient for it.) (16:1) And His saying,

(اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ
(

(The people's Day of Reckoning has approached while they turn away in heedlessness.) (21:1) Thus, the Messenger's advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allah has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allah's Messenger has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere.

Al-Bukhari recorded from Sahl bin Sa`d, may Allah be pleased with him, that he saw Allah's Messenger bring his index and middle fingers together while he said,

«بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ»

(I have been sent before the Hour as these two (fingers).) Allah continues,

(فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ)

(and when it (actually) is on them, how can they benefit then by their reminder) meaning, how would remembering benefit the disbelievers when the Hour comes upon them This is similar to Allah's saying,

(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى)

(On that Day will the human being remember, but what would that remembrance avail him then) (89:23) And His saying,

(وَقَالُوا ءَامَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاطُشُ مِنْ مَكَانٍ
بَعِيدٍ)

(They will say (in the Hereafter): "Now we believe in it!" But how could they claim belief from such a far place) (34:52) Allah then says,

(فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ)

(So know that La ilaha illallah) This is a declaration that there is no true God except Allah. It is not something that is easy for him to command the people to have knowledge of. That is why Allah connected it with,

(وَاسْتَغْفِرْ لِدُنْيِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ)

(and ask forgiveness for your sin and for the believing men and women.) In the Sahih, it is recorded that Allah's Messenger used to say,

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي
أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي

هَزَلِي وَجِدِّي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ
عِنْدِي»

(O Allah, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than myself. O Allah, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) -- and I have done of all that.) It is also reported in the Sahih that he used to say at the end of the prayer,

«اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا
أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ
أَعْلَمُ بِهِ مِنِّي، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ»

(O Allah, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.) It is also recorded in the Sahih that he used to say,

«يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى رَبِّكُمْ، فَإِنِّي أَسْتَغْفِرُ اللَّهَ
وَأُتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

(O people! Repent to your Lord! Verily, I ask Allah for forgiveness and repent to Him more than seventy times every day.) Allah then says,

(وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمْ وَمَوَاقِعَكُمْ)

(And Allah knows well your moving about, and your place of rest.) means, He knows how you behave during the day, and where you settle at night. This is similar to His saying,

(وَهُوَ الَّذِي يَتَوَقَّعُكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ)

(It is He Who takes your souls by night and knows all that you do by day.)(6:60) And He says,

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

(And there is no moving creature on earth but its provision is up to Allah, and He knows its dwelling place and its deposit (before birth and after death) -- all is in a clear register.) (11:6)

(وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا
أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ
الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ
الْمَعْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ - طَاعَةٌ
وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ قَلَوْا صَدَقُوا اللَّهَ
لَكَانَ خَيْرًا لَهُمْ - فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ
تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ - أُولَئِكَ
الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ)

(20. Those who believe say: "Why is not a Surah sent down (for us)" But now that a decisive Surah is sent down mentioning fighting, you can see those in whose hearts is disease (of hypocrisy) looking at you with the look of one who is about to faint for fear of death. But it was better for them.) (21. Obedience and good words. And when the matter is resolved, then if they had been true to Allah, it would have been better for them.) (22. So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship) (23. Such are the ones whom Allah has cursed, so that He has made them deaf and blinded their vision.)

The Situation of the True Believer and the Sick-Hearted when the Command for Jihad was revealed

Allah mentions that the believers were hoping that Jihad would be legislated. But when Allah ordained it, many of the people turned back, as Allah says,

(أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا)

(Have you not seen those who were told: "Restrain your hands (from fighting), establish the Salah, and give Zakah." But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allah or more. They said: "Our Lord! Why have You decreed fighting upon us If only You have postponed us for a short period." Say: "The enjoyment of this world is little. The Hereafter is far better for him who had Taqwa of (Allah), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit)."(4:77) Similarly, Allah says here,

(وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ)

(Those who believe say: "Why is not a Surah sent down (for us)" means, a Surah containing an order to fight. Then He says,

(فَإِذَا أَنْزَلْتُمْ سُورَةَ مُحْكَمَةٍ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ)

(But now that a decisive Surah is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.) meaning, due to their fear, terror, and cowardice concerning meeting the enemies. Allah then encourages them by saying,

(فَأُولَىٰ لَهُمْ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ)

(But it was better for them, obedience and good words.) which means that it would have been better for them to listen and obey in that present situation.

(فَإِذَا عَزَمَ الْأَمْرُ)

(When the matter (of fighting) is resolved.) which means when the situation becomes serious and the time of fighting truly arrives.

(فَلَوْ صَدَقُوا اللَّهَ)

(if they had been true to Allah,) meaning, by making their intentions sincerely for Him.

(لَكَانَ خَيْرًا لَهُمْ)

(it would have been better for them) Allah then says,

(فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ)

(So would you perhaps, if you turned away) meaning, from Jihad and you withdrew from it.

(أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ)

(spread corruption on earth, and sever your ties of kinship) which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties Allah then says,

(أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى
أَبْصَرَهُمْ)

(Such are the ones whom Allah has cursed, so He has made them deaf and blinded their vision.) This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allah has commanded the people to establish righteousness on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound Hadiths have been reported through numerous routes of transmission from Allah's Messenger in this regard. Al-Bukhari recorded from Abu Hurayrah, may Allah be pleased with him, that Allah's Messenger said,

«خَلَقَ اللَّهُ تَعَالَى الْخَلْقَ فَلَمَّا فَرَعَ مِنْهُ قَامَتِ
الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ عَزًّا وَجَلًّا فَقَالَ:

مَهْ، فَقَالَتْ: هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ،
فَقَالَ تَعَالَى: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكَ
وَأَقْطَعَ مَنْ قَطَعَكَ؟ قَالَتْ: بَلَى، قَالَ: فَذَاكَ لَكَ»

(After Allah completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful. He said, 'Stop that!' It replied, 'My stand here is the stand of one seeking refuge in you from severance of ties.' Allah said, 'Would it not please you that I join whoever joins you and sever whoever severs you' It replied, 'Yes indeed!' He said, 'You are granted that!') Abu Hurayrah then added, "Read if you wish:

(فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ
وَتُقَطِّعُوا أَرْحَامَكُمْ)

(So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship)" Then Al-Bukhari recorded it with another wording which states that the Messenger of Allah said,

«اقْرَأُوا إِنْ شِئْتُمْ

(فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ
وَتُقَطِّعُوا أَرْحَامَكُمْ)»

(Read if you wish: (So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship)) Muslim also recorded it. Imam Ahmad recorded from Abu Bakrah, may Allah be pleased with him, that Allah's Messenger said:

«مَا مِنْ ذَنْبٍ أَحْرَى أَنْ يُعَجَّلَ اللَّهُ تَعَالَى عُقُوبَتَهُ
فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ، مِنْ
الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

(No sin deserves that Allah hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.) This was also recorded by Abu Dawud, At-Tirmidhi, and Ibn Majah. At-Tirmidhi said, "This Hadith is Sahih." Imam Ahmad recorded from Thawban, may Allah be pleased with him, that Allah's Messenger said,

«مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَالزِّيَادَةُ فِي
الرِّزْقِ، فَلْيَصِلْ رَحِمَهُ»

(Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.) Ahmad was alone in recording this narration, but it has a supporting narration in the Sahih. Imam Ahmad recorded from `Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

«إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ، وَلَيْسَ الْوَاصِلُ
بِالْمُكَافِيءِ، وَلَكِنَّ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ
رَحِمُهُ وَصَلَّاهَا»

(Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one's kinsfolk sever the ties, he connects them.) This Hadith was also recorded by Al-Bukhari. Ahmad also recorded from `Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

«تُوضَعُ الرَّحِمُ يَوْمَ الْقِيَامَةِ لَهَا (حُجْنَةٌ كَحُجْنَةِ)
الْمِغْزَلِ تَكَلِّمُ بِلِسَانٍ طَلِقٍ ذَلِيقٍ، فَتَقْطَعُ مَنْ قَطَعَهَا
وَتَصِلُ مَنْ وَصَلَّاهَا»

(The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.) Imam Ahmad recorded from `Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ
الْأَرْضِ يَرْحَمَكُمُ أَهْلُ السَّمَاءِ، وَالرَّحِمُ شُجْنَةٌ مِنَ
الرَّحْمَنِ، مَنْ وَصَلَّاهَا وَصَلَّاهُ وَمَنْ قَطَعَهَا بَنَّاهُ»

(The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth -- the One above the heavens will then have mercy on you. And Ar-Rahim (the womb) is from Ar-Rahman, so whoever joins it, it joins him; and whoever severs it, it severs him.) Abu Dawud and At-Tirmidhi both recorded this Hadith and it has been reported with continuous

chains of transmission. At-Trimidhi said, "Hasan Sahih." There are numerous other Hadiths in this regard.

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا -
إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ
لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ - ذَلِكَ
بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ
فِي بَعْضِ الْأُمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ - فَكَيْفَ إِذَا
تَوَقَّاهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ -
ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا
رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ)

(24. Will they not then reflect upon the Qur'an, or are there locks upon their hearts) (25. Verily, those who have turned back as disbelievers after guidance had become clear to them -- Shaytan has enticed them and filled them with false hopes.) (26. That is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter." And Allah knows their secrets.) (27. Then how (will it be) when the angels will take their souls at death, striking their faces and their backs) (28. That is because they followed that which angered Allah and hated what earns His pleasure, so He rendered their deeds worthless.)

The Command to reflect upon the Qur'an

Commanding the people to reflect and ponder upon the Qur'an, and prohibiting them from turning away from it, Allah says,

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا)

(Will they not then reflect upon the Qur'an, or are there locks upon their hearts) means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them. Ibn Jarir recorded from Hisham bin `Urwah, from his father, may Allah be pleased with him, that Allah's Messenger once recited this Ayah,

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا)

(Will they not then reflect upon the Qur'an, or are there locks upon their hearts) and a young man from Yemen said, "Indeed, there are locks upon them -- until Allah opens them totally or slightly." After that `Umar, may Allah be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).

Condemning Apostasy

Allah then says,

(إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ)

(Verily, those who have turned back) meaning, they departed from the faith and returned to disbelief.

(مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ)

(... after guidance had become clear to them -- Shaytan has enticed them) meaning he adorned and beautified that (apostasy) for them.

(وَأَمَلَىٰ لَهُمْ)

(and filled them with false hopes.) meaning, he tempted them, and deceived them.

(ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ)

(That is because they said to those who hate what Allah sent down: "We will obey you in part of the matter.") means, they plotted secretly with them and gave them evil advice -- as is the common practice of the hypocrites who declare the opposite of what they conceal. Because of this, Allah says,

(وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ)

(And Allah knows their secrets.) whatever they hide and conceal, Allah is well-acquainted with it and He knows it. This is similar to His saying,

(وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ)

(...And Allah records all that they plot by night.) (4:81) Allah then says,

(فَكَيْفَ إِذَا تَوَفَّيْتُهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَرَاهُمْ)

(How (will it be) when the angels will take their souls at death, striking their faces and their backs) That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating. This is similar to Allah's saying,

(وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَاهُمْ)

(If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs.) (8:50) And His saying,

(وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ)

(If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands) (6:93). meaning, to beat them.

(أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ
آيَاتِهِ تَسْتَكْبِرُونَ)

((saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth, and because you used to arrogantly reject His signs.") (6:93) Because of the above, Allah says,

(ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا
رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ)

(That is because they pursued what angered Allah and disliked what earns His pleasure, so He rendered their deeds worthless.)

(أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَنْ لَنْ يُخْرِجَ
اللَّهُ أَضْغَنَهُمْ - وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَتَعْرِفْتَهُمْ
بِسِيمَتِهِمْ وَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ
أَعْمَالَكُمْ - وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ)

(29. Or do those in whose hearts is a disease, think that Allah will not expose their ill--wills)
(30. Had We so willed, We could have shown them clearly to you, so that you would know them
by their marks; but you will know them by the tone of their speech! And Allah knows (all) your
deeds.) (31. And We will surely, try you until We know those who strive among you and the
patient, and We will put to a test all your affairs.)

Exposing the Hidden Secret of the Hypocrites Allah says,

(أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَنْ لَنْ يُخْرِجَ
اللَّهُ أَضْغَنَهُمْ)

(Or do those in whose hearts is disease think that Allah would never expose their ill--wills)
meaning, do the hypocrites think that Allah will not expose their affair to His believing servant
Yes indeed, He will expose their affair and manifest it so that those with insight will be able to
understand it. In that regard, Allah revealed Surah Bara'ah (or At-Tawbah), in which He
clarified the hypocrites' scandals, and pinpointed their practices that are indicative of their
hypocrisy. Because of that, this Surah (Surah Bara'ah) is also called "The Exposer". Adghan is the
plural of Dighn, which means what the souls harbor of envy and hatred toward Islam and its
people who support it. Allah then says,

(وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَتَعْرِفْتَهُمْ بِسِيمَتِهِمْ)

(Had We so willed, We could have shown them clearly to you, so that you would know them by
their marks.) Allah is telling His Messenger , "Had We willed, O Muhammad, We would have
shown you the specific individuals who are hypocrites, so that you would plainly know them."
However, Allah did not do that in regard to all of the hypocrites. He conceals His creation, lets
their affairs run according to apparent purity, and leaves the inner secrets to the One Who is
well aware of them. Allah then adds,

(وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ)

(But you will know them by the tone of their speech!) which means, 'you will know them by their speech that reveals their intentions.' A person declares his association through the context and meaning of his words -- as the Commander of the faithful `Uthman bin `Affan, may Allah be pleased with him, said, "Never would one conceal a secret but Allah will expose it by the look on his face and the uncontrolled words of his tongue." Allah then says,

(وَلَنَبْلُوَنَّكُمْ)

(And We will surely try you) meaning, 'We will surely test you with commands and prohibitions.'

(حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ
أَخْبَرَكُمْ)

(until We know those who strive among you and the patient, and We will put to a test all your affairs.) There is absolutely no doubt that Allah's knowledge precedes the occurrence of all events. In this Ayah, "until We know" means 'until We know of its occurrence.' This is why Ibn `Abbas said in regard to this and similar texts, "Except so that We may know, means, so that We may see."

(إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا
الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا
اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلُهُمْ - يَأْتِيهَا الَّذِينَ ءَامَنُوا
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ - إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ - فَلَا
تَهْنُؤُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلُونَ وَاللَّهُ
مَعَكُمْ وَلَنْ يَتْرَكَكُمْ أَعْمَالَكُمْ)

(32. Verily, those who disbelieve, and hinder from the path of Allah, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless,) (33. O you who believe! Obey Allah, and obey the Messenger and invalidate not your deeds.) (34. Verily, those who disbelieved and obstructed others from the path of Allah and then died as disbelievers -- never will Allah not forgive

them.) (35. So do not lose heart and beg for peace while you are superior. Allah is with you and He will never deprive you of (the reward of) your deeds.)

Nullifying the Disbelievers' Deeds and the Command to chase Them

Allah then informs about those who disbelieve, obstruct others from the path of Allah, oppose the Messenger and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allah in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allah will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil deeds. Imam Ahmad Ibn Nasr Al-Marwazi reported in Kitab As-Salah (the Book of Prayer) that Abu Al-`Aliyah said, "The Prophet's Companions used to think that no sin would harm a person who says `La ilaha illallah,' just as no good deed would benefit a person who joins partners with Allah. So Allah revealed,

(أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ)

(Obey Allah and obey the Messenger and do not invalidate your deeds.) This made them fear that some sins could nullify their deeds." It has also been reported from Ibn `Umar, may Allah be pleased with him, that he said, "We, the Companions of Allah's Messenger, used to think that good deeds would all be accepted, until Allah revealed,

(أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ)

(Obey Allah and obey the Messenger and do not invalidate your deeds.) So we asked each other: `What is it that can nullify our deeds' So we said, `The major sins, great offenses that require admission into the Fire and immoral sins.' But then Allah revealed,

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.) (4:48) After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not." Then, Allah commands His believing servants to obey Him and His Messenger, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds. Thus He says,

(وَلَا تُبْطِلُوا أَعْمَالَكُمْ)

(and do not invalidate your deeds.) meaning, by apostasy. Thus, Allah says after this,

(إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا
وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ)

(Verily, those who disbelieved and obstructed others from the path of Allah and then died as disbelievers -- never will Allah forgive them.) This is similar to His saying,

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.) (4:48) Allah then addresses His believing servants by saying,

(فَلَا تَهِنُوا)

(So do not lose heart) meaning, do not be weak concerning the enemies.

(وَتَدْعُوا إِلَى السَّلَامِ)

(and beg for peace) meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allah says,

(فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ)

(So do not lose heart and beg for peace while you are superior.) meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imam (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allah's Messenger did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he agreed to that. Allah then says:

(وَاللَّهُ مَعَكُمْ)

(And Allah is with you) This contains the good news of victory and triumph over the enemies.

(وَلَنْ يَتْرُكَكُمْ أَعْمَالَكُمْ)

(and He will never deprive you of (the reward of) your deeds.) meaning, Allah will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction." And Allah knows best.

(إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ - وَإِنْ يَسْأَلْكُمْوهَا فَيُحْفَفْكُمْ تَبَخَّلُوا وَيُخْرِجْ أَسْغَنَكُمْ - هَذَا أَنْتُمْ هَوْلَاءِ نُدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ)

(36. This worldly life is only amusement and diversion. And if you believe and have Taqwa of Allah, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.) (37. If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill--wills.) (38. Here you are now invited to spend in Allah's cause; but among you are those who withhold (stingily). And whoever acts stingily is but stingy toward himself. For Allah is indeed free of needs, while you are the needy. And if you turn away, He will replace you with other people; then they will not be like you.)

Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allah says,

(إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ)

(This worldly life is only amusement and diversion.) which means that such is its outcome, except for that which is done for the sake of Allah. Because of this, Allah says,

(وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ)

(And if you believe and have Taqwa of Allah, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.) meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards. Allah then says,

(وَأِنْ يَسْأَلْكُمْوَهَا فَيُحْفِكُمْ تَبْخُلُوا)

(If He would demand of you all of it and urge you, you would withhold.) meaning, if He pressures you much, you would become stingy.

(وَيُخْرِجُ أَضْغَانَكُمْ)

(And He will expose your (secret) ill--wills.) Qatadah said, "Allah knows that extracting wealth (i.e., money from people) brings about ill-wills. " Indeed, Qatadah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it. Allah then says,

(هَآ أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ
فَمِنْكُمْ مَنْ)

(Here you are now invited to spend in Allah's cause; but among you are those who withhold (stingily).) meaning, they refuse to spend. Allah continues,

(يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن)

(And whoever acts stingily is but stingy toward himself.) meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

(نَفْسِهِ وَاللَّهُ)

(For Allah is indeed Al-Ghani) Allah is in need of nothing else, whereas everything is ever in need of Him. Thus, Allah says,

(الْغَنِيُّ وَأَنْتُمْ)

(while you are the needy.) meaning, specifically of Him. The description of Allah as Al-Ghani (in no need) is a necessary description of Allah; on the other hand, the description of the creation as Faqr (needy) is a necessary description for them that they cannot avoid. Allah then says,

(وَإِنْ تَوَلَّوْا)

(And if you turn away,) which means, if you turn away from obeying Him and adhering to His Laws.

(تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا)

(He will replace you with other people; then they will not be like you.) meaning, rather, they will be people who will listen to Him and obey His commands. kThis concludes the Tafsir of Surat Al-Qital. And Allah is worthy of all praise and gratitude.

The Tafsir of Surat Al-Fath

(Chapter - 48)

Which was revealed in Al-Madinah

Imam Ahmad recorded from `Abdullah bin Mughaffal, who said that Allah's Messenger recited Surah Al-Fath on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone. Mu`awiyah (a subnarrator) added: "Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation." Both Al-Bukhari and Muslim recorded this Hadith through Shu`bah.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا - لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ
مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ
صِرَاطًا مُسْتَقِيمًا - وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا)

(1. Verily, We have given you a manifest victory.) (2. That Allah may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path,) (3. And that Allah may help you with strong help.)

The Reason behind revealing Surat Al-Fath

This honorable Surah was revealed after the Messenger of Allah returned from the area of Al-Hudaybiyyah, during the month of Dhul-Qa`dah, in the sixth year of Hijrah. This is when the

idolators prevented him from reaching Al-Masjid Al-Haram to perform the `Umrah he intended. They stopped the Prophet from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted stipulating that the Messenger would return this year and then come back for `Umrah the following year. The Messenger agreed. However, some of the Companions disliked these terms, including `Umar bin Al-Khattab, as we will mention in detail, Allah willing, while explaining this Surah. After the Prophet slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madinah, Allah the Exalted and Most Honored revealed this Surah about what occurred between him and the idolators. Allah declared the Al-Hudaybiyyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it. `Abdullah bin Mas`ud and other Companions said, "You consider the conquering of Makkah to be Al-Fath (the victory), while to us, Al-Fath is the treaty conducted at Al-Hudaybiyyah." Jabir (bin `Abdullah) said, "We only considered Al-Fath to be the day of HJdaybiyyah!" Al-Bukhari recorded that Al-Bara' (bin `Azib) said, "You consider Al-Fath to be the conquest of Makkah, which was indeed a victory. However, we consider Al-Fath to be the pledge of Ar-Ridwan on the Day of Al-Hudaybiyyah. Then, we were fourteen hundred with the Messenger of Allah . Al-Hudaybiyyah had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allah , he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allah and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished. Imam Ahmad recorded that `Umar bin Al-Khattab said, "We were with the Messenger of Allah on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, `May your mother lose you, O son of Al-Khattab! You were stubborn in repeating your question three times to the Messenger of Allah ; each time he did not respond to you.' So I mounted my animal, my camel, and went ahead for fear that a part of the Qur'an might be revealed in my case. Suddenly, I heard a caller calling, `O `Umar!' So, I went to the Messenger while fearing that part of the Qur'an was revealed about me. The Prophet said,

«نَزَلَ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ
الدُّنْيَا وَمَا فِيهَا:

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ
مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)»

(Last night, a Surah was revealed to me that is dearer to me than this life and all that it contains: (Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future.)) Al-Bukhari, At-Tirmidhi and An-Nasa'i collected this Hadith from several chains of narration through Malik, may Allah grant him His mercy. `Ali bin Al-Madini commented, "This is a good chain of narration consisting of the scholars of Al-Madinah." Imam Ahmad recorded that Anas bin Malik said, "This Ayah was revealed to the Prophet ,

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive you your sins of the past and the future,) on his return from Al-Hudaybiyyah. The Prophet said,

«لَقَدْ أَنْزَلْتُ عَلَيَّ اللَّيْلَةَ آيَةً أَحَبُّ إِلَيَّ مِمَّا عَلَى
الْأَرْضِ»

(Tonight, an Ayah, that is dearer to me than all that the earth carries, was revealed to me.)
The Prophet recited the Ayah to them. They said, `Congratulations, O Allah's Messenger! Allah
the Exalted and Most Honored has stated what He will do with you. So what will He do with us'
These Ayat were revealed to the Prophet ,

(لِيَدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ)

(That He may admit the believing men and the believing women to Gardens under which rivers
flow. ..), until,

(فَوْزًا عَظِيمًا)

(...a supreme success.)" This Hadith is recorded in the Two Sahihs. Imam Ahmad recorded that
Al-Mughirah bin Shu`bah said, "The Prophet used to pray until both his feet were swollen. He
was asked, `Has not Allah forgiven you all your sins of the past and of future' He said,

«أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟»

(Should I not be a thankful servant)" The two collectors of the Sahihs collected this Hadith, as
well as, the rest of the Group, except Abu Dawud. Allah's statement,

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا)

(Verily, We have given you a manifest victory.) means, clear and apparent victory. This Ayah is
about the treaty at Al-Hudaybiyyah, which resulted in great goodness, including people
embracing Islam in large crowds and having the chance to meet each other openly. During that
time, the believers preached to the idolators and thus beneficial knowledge and faith spread
all around. Allah's statement,

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive you your sins of the past and the future,) contains one of the special
virtues of the Messenger , and no one else shares this honor with him. There is not an authentic
Hadith that states that any person other than the Messenger earned forgiveness for all of his
sins of the past and future on account of performing good deeds. This, indeed, is a great honor
for the Messenger of Allah , who fulfilled the requirements of Allah's obedience, righteousness
and straightness at a level never surpassed by a human being in past generations, nor will it

ever be surpassed in the generations to come. Muhammad is the perfect human being and the leader and chief of all mankind in this life and the Hereafter. And since he was, and will always be, the most obedient of Allah's creation to Him and the most honoring of Allah's commands and prohibitions, he said when his she- camel insisted on kneeling down,

«حَبَسَهَا حَايِسُ الْفِيلِ»

(He Who stopped the elephant, has stopped her too.) The Prophet then declared,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْيَوْمَ شَيْئًا
يُعَظَّمُونَ بِهِ حُرْمَاتِ اللَّهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

(By the Name of Him in Whose Hand my soul is, this day, if they ask me anything which will respect the ordinances of Allah, I will grant it to them.) And when the Messenger obeyed Allah and accepted the peace offer from the Quraysh, Allah the Exalted said to him,

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ
مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ)

(Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future, and complete His favor on you,) in this life and the Hereafter,

(وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا)

(and guide you on the straight path,) with the glorious legislation and the straight religion that He ordains on you,

(وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا)

(And that Allah may help you with strong help.) due to your obedience of the orders of Allah, the Exalted and Most Honored; Allah will elevate your status and give you victory above your enemies. An authentic Hadith states,

«وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا. وَمَا تَوَاضَعَ
أَحَدٌ لِلَّهِ عِزًّا وَجَلَّ إِلَّا رَفَعَهُ اللَّهُ تَعَالَى»

(No servant pardons but Allah grants him honor, and none humbles himself for Allah except that Allah the exalted and sublime raises him (in rank).) ` Umar bin Al-Khattab said, "You will

never punish someone who disobeyed Allah with you better than obeying Allah the Exalted and Most Honored with him."

(هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا - وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا - وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا)

(4. He it is Who sent down As-Sakinah into the hearts of the believers, that they may grow more in faith along with their faith. And to Allah belong the armies of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.) (5. That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever, and He may expiate from them their sins; and that is with Allah supreme success.) (6. And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allah, for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.) (7. And to Allah belong the armies of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise.)

Allah sent down the Sakinah into the Hearts of the Believers

Allah the Exalted said,

(هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ)

(He it is Who sent down As-Sakinah), meaning, tranquility. Qatadah commented, "Grace into the hearts of the believers", that is, the Companions, may Allah be pleased with them, on the Day of Al-Hudaybiyyah. The companions were they, who accepted the call of Allah and His Messenger and obeyed the decisions of Allah and His Messenger . When their hearts felt content with acceptance and were at peace, Allah increased their faith, joining it to the faith they already had. Al-Bukhari, and other Imams, relied on this Ayah as proof that faith increases and decreases in the hearts. Allah the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allah says;

(وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ)

(And to Allah belong the armies of the heavens and the earth) and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allah the Exalted willed Jihad and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this. This is why Allah the Great said next,

(وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(and Allah is Ever All-Knower, All-Wise.) Allah the Exalted and Most Honored said,

(لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,) We mentioned the Hadith that Anas narrated in which the Companions said, "Congratulations, O Allah's Messenger! This good news is for you, so what good news do we have" Allah the Exalted sent down this Ayah,

(لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,) meaning they will remain in Paradise forever,

(وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ)

(and He may expiate from them their sins;) Allah will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

(وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزاً عَظِيماً)

(and that is with Allah supreme success.) Allah the Exalted said in a similar Ayah,

(فَمَنْ زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

(And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.) (3:185) Allah said,

(وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ)

(And that He may punish the hypocrites, men and women, and also the idolators, men and women, who think evil thoughts about Allah,) who question the wisdom in Allah's decisions and think that the Messenger and his Companions, may Allah be pleased with them, might be killed and exterminated. This is why Allah the Exalted said,

(عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ)

(for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them) He has cast them away from His mercy,

(وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا)

(and prepared Hell for them -- and worst indeed is that destination.) Allah the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islam and all disbelievers and hypocrites,

(وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَزِيزاً حَكِيماً)

(And to Allah belong the armies of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise.)

(إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا - لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا - إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْقَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنَّا فَوَسَّيْتِيهِ أَجْرًا عَظِيمًا)

(8. Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.) (9. In order that you (O mankind) may believe in Allah and His Messenger and that you Tu`azziruh and Tuwaqqiruh, and Tusabbihuh Bukrah and Asila.) (10. Verily, those who give pledge to you, they are giving pledge to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills what he has the covenants he makes with Allah, He will bestow on him a great reward.)

Qualities of the Messenger of Allah

Allah the Exalted says to His Prophet, Muhammad ,

(إِنَّا أَرْسَلْنَاكَ شَهِدًا)

(Verily, We have sent you as a witness,) of the creation,

(وَمُبَشِّرًا)

(as a bearer of glad tidings,) to the believers,

(وَنَذِيرًا)

(and as a warner.) to the disbelievers. We explained these meanings in the Tafsir of Surat Al-Ahzab. Allah said,

(لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ)

(In order that you may believe in Allah and His Messenger, and that you Tu`azziruh) or you honor him, according to `Abdullah bin `Abbas and several others,

(وَتُوقَّرُوهُ)

(and Tuwaqqiruh), where Tawqir means, respect, honor and high regard,

(وَتُسَبِّحُوهُ)

(and that you Tusabbihuh), glorify Allah's praises,

(بُكْرَةً وَأَصِيلًا)

(Bukrah and Asila), the early and late part of the day.

The Pledge of Ar-Ridwan

Allah the Exalted and Most Honored honors, regards and praises His Messenger by saying,

(إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ)

(Verily, those who give pledge to you, they are giving pledge to Allah.) Allah the Exalted and Most High said in another Ayah,

(مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ)

(He who obeys the Messenger, has indeed obeyed Allah.) (4:80) Allah said, next,

(يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ)

(The Hand of Allah is over their hands.) meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allah the Exalted was indeed taking the pledge from them through His Messenger ,

(إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ
بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ

وَالْقُرَّاءَانَ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(Verily, Allah has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed. It is a promise in truth, binding on Him in the Tawrah and the Injil and the Qur'an. And who is truer to his covenant than Allah Then rejoice in the bargain you have concluded. That is the supreme success.)(9:111) Allah said,

(وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا
عَظِيمًا)

(...and whosoever fulfills what the covenants he makes with Allah, He will bestow on him a great reward.) a generous reward. The pledge mentioned here is the pledge of Ar-Ridwan which was pledged under a tree, a Samurah, in the area of Al-Hudaybiyyah. The number of the Companions who gave their pledge to Allah's Messenger at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.

Hadiths about the Pledge at Al-Hudaybiyyah

Al-Bukhari recorded that Jabir bin `Abdullah, may Allah be pleased with him, said, "We numbered one thousand and four hundred on the day of Hudaybiyyah." Muslim also collected this Hadith. The Two Sahihs recorded that Jabir said; "We numbered one thousand and four hundred at that time. The Messenger placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst." This is a short form of the story. Another narration of it mentioned that the Companions became thirsty on the day of Al-Hudaybiyyah and the Messenger of Allah gave them an arrow from his quiver. They took the arrow, placed it in the well of Al-Hudaybiyyah and the water gushed out until they all satisfied their thirst. Jabir was asked how many of them there were on that day and he said, "We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all." In another narration collected in the Two Sahihs, Jabir bin `Abdullah said that they were one thousand and five hundred at the time. Al-Bukhari recorded that Sa`id bin Al-Musayyib was asked by Qatadah, "How many were present for the pledge of Ar-Ridwan" Sa`id said, "One thousand and five hundred." Qatadah posed, "Jabir bin `Abdullah, may Allah be pleased with them both, said that they were one thousand and four hundred." Sa`id said, "He forgot. He told me that they were one thousand and five hundred." However, Al-Bayhaqi commented, "This narration testifies that Jabir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred."

The Reason behind conducting the Pledge of Ar-Ridwan

Muhammad bin Ishaq bin Yasar said in his book on Sirah: "The Messenger of Allah beckoned `Umar bin Al-Khattab in order to send him to Makkah, so that he could inform the chiefs of

Quraysh of the Prophet's intent (to perform `Umrah at Makkah). `Umar said, `O Allah's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani `Adi bin Ka`b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: `Uthman bin `Affan. We should send him to Abu Sufyan and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.' `Uthman left to Makkah. He met Aban bin Sa`id bin Al-`As upon entering Makkah or just before that. As a result, Aban took `Uthman with him and extended his protection to him so he could deliver the message of Allah's Messenger. `Uthman indeed went to Abu Sufyan and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When `Uthman finished delivering the Prophet's message to them they said to him, `If you wish, you can perform Tawaf around the House.' `Uthman replied, `I would not do that before the Messenger of Allah gets the chance to perform Tawaf around it.' So the Quraysh kept `Uthman waiting in Makkah. However, the Messenger of Allah and the Muslims were told that `Uthman had been killed." Ibn Ishaq continued, "I was told by `Abdullah bin Abu Bakr that when news of `Uthman's death was conveyed to him, the Messenger of Allah said,

«لَا نَبْرَحُ حَتَّى نُنَاجِرَ الْقَوْمَ»

(We will not leave until we fight the people.)" Ibn Ishaq continued, "The Messenger of Allah called the Muslims to give a pledge of allegiance, resulting in the pledge of Ar-Ridwan being conducted under the tree. Later, people used to say that the Messenger of Allah took the pledge from them to die. However, Jabir bin `Abdullah said, `The Messenger of Allah did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).' The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah. Jabir used to say afterwards, `By Allah, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.' Soon afterwards, news came to the Messenger of Allah that the story of `Uthman's death was not true." Al-Bukhari recorded that Nafi` said, "People said that `Abdullah bin `Umar embraced Islam before `Umar, but this is not true. What happened is that on the Day of Hdaybiyyah, `Umar sent `Abdullah to bring his horse that he kept with a man from Al-Ansar, so he could use it to fight. The Messenger of Allah was then taking the pledge from the Muslims under the tree while `Umar was unaware. So, `Abdullah conducted his pledge and fetched the horse and brought it to `Umar, who was wearing his armor in preparation for battle. `Abdullah told `Umar that the Messenger of Allah was accepting the pledge under the tree. `Umar proceeded with `Abdullah and gave his pledge to the Messenger of Allah. This is why some people thought that `Abdullah bin `Umar embraced Islam before `Umar, may Allah be pleased with them both." Al-Bukhari also recorded Ibn `Umar saying that, the people who were with the Messenger of Allah scattered under the shade of trees. Suddenly, the people gathered around Allah's Messenger." Ibn `Umar found the people giving their pledge. He gave his pledge, then went back and told `Umar, who also went and gave his pledge. In a Hadith collected by Muslim, Jabir bin `Abdullah said, "On the day of Al-Hdaybiyyah, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while `Umar was holding the Prophet's hand under the tree, which was a Samurah (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die." Muslim recorded that Ma`qil bin Yasar, may Allah be pleased with him, said, "On the day of the Tree, while the Prophet was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen hundred. We did not give him our pledge to die, but gave the pledge not to run from battle." However, Al-Bukhari recorded that Salamah bin Al-Akwa`, may Allah be pleased with him, said, "I gave the pledge to the Messenger of Allah under the tree." Yazid asked him, "O Abu Maslamah, to what did you pledge at that time" Salamah said, "To die!" Al-Bukhari also collected a Hadith from Salamah bin Al-Akwa` that he said, "I

gave my pledge to the Messenger of Allah on the day of Hdaybiyyah. I stood to the side and the Messenger said,

«يَا سَلْمَةَ أَلَا تُبَايِعُ؟»

(Why not give the pledge, O Salamah) and I said, `I did.' He said,

«أَقْبِلْ فَبَايِعْ»

(Come and give pledge). I went close to him and gave him my pledge." Salamah was asked, "What was the pledge that you gave then, O Salamah" Salamah said, "To die." Muslim collected this Hadith as well, while Al-Bukhari collected from `Abbad bin Tamim that the pledge they gave was to die. Al-Bayhaqi recorded that Salamah bin Al-Akwa`, may Allah be pleased with him said, "We went to Al-Hdaybiyyah with the Messenger of Allah , and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep drinking from it, but its water was barely sufficient for them. The Messenger of Allah sat on its rim, invoked Allah and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the Messenger of Allah called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger said to me,

«بَايِعْنِي يَا سَلْمَةَ»

(Give me the pledge, O Salamah!) I said, `O Allah's Messenger! I have already pledged my pledge in the first group of people.' He said,

«وَأَيْضًا»

(Do it again.) So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some. He went on accepting the pledge from the people. When they were about to finish, he said,

«أَلَا تُبَايِعُ يَا سَلْمَةَ؟»

(Will you not give me your pledge, O Salamah!) I said, `O Allah's Messenger! I have given you the pledge in the beginning and the middle. ' He said,

«وَأَيْضًا»

(Do it again,) I gave him my pledge for a third time. The Messenger of Allah asked me,

«يَا سَلْمَةَ أَيْنَ حَجَفُوكَ أَوْ دَرَقُوكَ الَّتِي
أَعْطَيْتُكَ؟»

(Where is the armor that I gave you O Salamah) I said, `O Allah's Messenger! `Amir met me and I found that he did not have a shield, so I gave it to him.' The Messenger of Allah laughed and said to me,

«إِنَّكَ كَأَلْدِي قَالَ الْوَلُّ اللَّهُمَّ أَبْغِنِي حَبِيبًا هُوَ
أَحَبُّ إِلَيَّ مِنْ نَفْسِي»

(You are just like the man of old times who said, `O Allah! Give me a dear person who is dearer to me than myself!') Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace. I used to work for Talhah bin `Ubaydullah, may Allah be pleased with him, by providing water for his horse. For taking care of it, Talhah gave me a portion of his food. I had left my family and wealth and migrated to Allah and His Messenger (so I was poor). After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allah in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley, `O Emigrants! Ibn Zunaym was killed,' so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying, `By He Who has honored the face of Muhammad , if any one of you raises his head, I will strike that which holds his eyes!' I brought them to the Messenger of Allah , while my uncle `Amir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allah . The number of captured idolators swelled to seventy. The Messenger of Allah looked at them and said,

«دَعُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَتِنَاهُ»

(Let them go, for theirs will be the initiation of hostilities and its burden.) The Messenger of Allah forgave them and Allah the Exalted and Most Honored said,

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ
بِطَن مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ)

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.)48:24(" Muslim collected a narration that is the same or similar. The Two Sahihs recorded that Sa`id bin Al-Musayyib said, "My father was among those who gave the pledge to the Messenger of Allah under the tree. He said, `In the following year, we went for Hajj and we could not find the tree.' Therefore, if you know where that tree is, then you have more knowledge!" Abu Bakr Al-Humaydi recorded that Jabir said,

"When the Messenger of Allah called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel." Muslim collected this Hadith. Al-Humaydi also recorded that `Amr said that he heard Jabir say, "On the day of HJidaybiyyah, we were one thousand and four hundred and the Messenger of Allah said to us,

«أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ الْيَوْمَ»

(Today, you are the best people on the earth.)" Jabir went on saying, "If I still had my sight, I would have shown you the tree." Sufyan commented that the Companions later on differed over the location of the tree of Al-Hudaybiyyah; the Two Sahihs collected this statement from him. Imam Ahmad recorded that Jabir said that the Messenger of Allah said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ»

(None among those who gave the pledge under the tree shall enter Hellfire.) `Abdullah bin Imam Ahmad recorded that Jabir said that the Messenger of Allah said,

«مَنْ يَصْعَدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرَارِ فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ»

(He who ascends Thaniyyah (i.e. a mountainous pass), the Thaniyyah of Al-Murar, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel.) The first to ascend that hill were the horsemen of (the Ansar tribe of) Banu Al-Khazraj, then the Muslims followed suit. The Prophet said,

«كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ»

(All of you will be forgiven, except the owner of the red camel.) We said to him, "Come, let the Messenger of Allah invoke Allah to forgive you," but he said, "By Allah! Finding my lost camel is dearer to me than having your companion invoke Allah to forgive me. " That man was only looking for his lost camel. Muslim collected this Hadith from Ubaydullah (from Jabir). Muslim also recorded that Abu Az-Zubayr heard Jabir say, "Umm Mubashshir told me that she heard the Messenger of Allah saying, while he was with Hafsa,

«لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ الَّذِينَ بَايَعُوا تَحْتَهَا، أَحَدٌ»

(Allah willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.) She said, `No, O Allah's Messenger.' The Prophet rebuked her but Hafsa said,

«وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا»

(There is not one of you but will pass over it (Hell))(19:71) but the Prophet responded,

«قَدْ قَالَ اللَّهُ تَعَالَى:

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا
﴿(

(Allah the Exalted said next, (Then We shall save those who had Taqwa and We shall leave the wrongdoers therein on their knees.))(19:71)" Muslim also narrated that Jabir said, "A slave of Hatib bin Abi Balta` ah came to the Messenger complaining against Hatib and saying, `O Allah's Messenger! Hatib shall surely enter Hell.' The Messenger of Allah replied,

«كَذَّبْتَ لَأِ يَدْخُلَهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ»

(You lie, he shall never enter the Fire; he participated in Badr and Al-Hudaybiyyah.) This is why Allah the Exalted said while praising these Companions,

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾

(Verily, those who give pledge to you, they are giving pledge to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allah, He will bestow on him a great reward.) Allah the Exalted and Most Honored said in another Ayah,

(JAWAD CHECK THIS AYAH)

(Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquillity upon them, and He rewarded them with a near victory.) (48:18)

﴿سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا
أَمْوَالَنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا

لَيْسَ فِي قُلُوبِهِمْ قَلْبٌ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً
 إِنْ أَرَادَ بِكُمْ ضَرّاً أَوْ أَرَادَ بِكُمْ نَفْعاً بَلْ كَانَ اللَّهُ
 بِمَا تَعْمَلُونَ خَبيراً - بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ
 الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَداً وَزُيِّنَ ذَلِكَ
 فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْماً بُوراً
 - وَمَنْ لَمْ يُؤْمِنِ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا
 لِلْكَافِرِينَ سَعيراً - وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
 يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ
 غَفوراً رَحِيماً)

(11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit Nay, but Allah is Aware of what you do.) (12. Nay, but you thought that the Messenger and the believers would never return to their families, and that was made fair seeming in your hearts, and you did think an evil thought and you became a Bura.") (13. And whosoever does not believe in Allah and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire.) (14. And to Allah belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Forgiving, Most Merciful.)

The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Hudaybiyyah; Allah's Warning for Them

Allah informs His Messenger of the excuses that the bedouins who lagged behind would offer him, those bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allah . They offered an excuse for lagging behind, as that of being busy -- in their homes and with their wealth! They asked the Messenger of Allah to invoke Allah to forgive them, not because they had faith in the Prophet and his invocation, but to show off and pretend. This is why Allah the Exalted said about them,

يَقُولُونَ بِالسِّينَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئاً إِنْ أَرَادَ بِكُمْ ضَرّاً أَوْ أَرَادَ بِكُمْ نَفْعاً

(They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit") Allah says, none can resist what Allah has decided in your case, all praise and honor belong to Him. Allah is the Knower of your secrets and what your hearts conceal, even if you pretend and choose to be hypocritical with us. This is why Allah the Exalted said,

بَلْ كَانِ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

(Nay, but Allah is Ever All-Aware of what you do.) then He said,

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا

(Nay, but you thought that the Messenger and the believers would never return to their families,) `for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,'

وَوَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا

(and you did think an evil thought and you became a people Bur) going for destruction, according to `Abdullah bin `Abbas, Mujahid and several others. Qatadah explained Bur to mean, corrupt and some said that it is a word used in the Arabic dialect of the area of Oman. Allah the Exalted then said,

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ

(And whosoever does not believe in Allah and His Messenger,) Allah states here that whoever does not purify his actions outwardly and inwardly for Allah's sake, then Allah the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed. Allah the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ
غَفُوراً رَّحِيماً)

(He forgives whom He wills, and punishes whom He wills. And Allah is Forgiving, Most Merciful.)
with those who repent, return and submit to Him with humiliation.

(سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ
لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ
اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا
قَلِيلاً)

(15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allah's Words. Say: "You shall not follow us; thus Allah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.) Allah characterizes the bedouins who lagged behind the Messenger of Allah during the `Umrah of Hudaibiyyah, saying that when the Prophet and his Companions later went on to conquer Khaybar, the bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allah the Exalted ordered His Messenger to refuse to give them permission to accompany him, being a punishment that is similar to their error. Allah has promised those who were present at Al-Hudaibiyyah to earn Khaybar's war spoils alone, not shared in that with the bedouins who lagged behind. Therefore, the legislation that Allah gave in this regard was joined to the destiny that He decided, occurring just as He decided. Allah's statement,

(يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ)

(They want to change Allah's Words), which refers to the promise that Allah gave those who were present at Al-Hudaibiyyah, according to the explanation reported from Mujahid, Qatadah, Juwaybir and which Ibn Jarir preferred. Allah said,

(قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ)

(Say: "You shall not follow us; thus Allah has said beforehand.") `when He promised the participants of Al-Hudaibiyyah before you asked to join them,'

(فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا)

(Then they will say: "Nay, you envy us.") ` you do not want us to share the war spoils with you,'

(بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا)

(Nay, but they understand not except a little.) the truth is nothing close to what they claimed, but they understand not.

(قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَىٰ قَوْمِ
أَوْلِيَٰ بِأَسْ شَدِيدٍ تَقْتُلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِن
تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِن تَتَوَلَّوْا كَمَا
تَوَلَّيْتُمْ مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا - لَيْسَ عَلَى
الْأَعْمَىٰ حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى
الْمَرِيضِ حَرْجٌ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَن يَتَوَلَّ يُعَذِّبْهُ
عَذَابًا أَلِيمًا)

(16. Say to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allah will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment.") (17. No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick. And whosoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back, He will punish him with a painful torment.)

Allah conveys the News that there will be Many Cases of Jihad, and that Jihad distinguishes the Ranks of the Believers and exposes the Hypocrites

Scholars of Tafsir differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions, first, they are the tribe of Hawazin, as Shu`bah narrated from Abu Bishr from Sa`id bin Jubayr, or `Ikrimah, or both of them. Hushaym narrated this explanation from Abu Bishr, from both Sa`id bin Jubayr and `Ikrimah. Qatadah, as narrated from him in one version, held the same view. The second view is that these people are the tribe of Thaqif, according to Ad-Dahhak. The third view is that they are Banu Hanifah, according to Juwaybir and Az-Zuhri, as Muhammad bin Ishaq narrated

from him. Similar was narrated from Sa`id bin Jubayr and `Ikrimah. The fourth opinion is that they are the Persians, according to `Ali bin Abi Talhah who reported that from `Abdullah bin `Abbas. This is also the view of `Ata', Mujahid, and `Ikrimah. Ka`b Al-Ahbar said that they are the Romans, while Ibn Abi Layla, `Ata, Al-Hasan and Qatadah -- in a different narration from him, said that they are the Persians and Romans. Mujahid also said that they are the idolators. In another narration Mujahid said, "They are men given to great warfare," and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarir. Allah's statement,

(تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ)

(Then you shall fight them, or they shall surrender.) means, `you are called to fight them in Jihad, through constant warfare, until you become victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.' Allah the Exalted and Most Honored said next,

(فَإِنْ تُطِيعُوا)

(Then if you obey,) `if you accept the call to Jihad and prepare for it and fulfill your duty in this regard,'

(يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ
مِّن قَبْلُ)

(Allah will give you a fair reward; but if you turn away as you turned away before,) `on the day of Al-Hudaybiyyah, when you were called to Jihad, yet lagged behind,'

(يُعَذِّبُكُمْ عَذَابًا أَلِيمًا)

(He will punish you with a painful torment.)

Acceptable Reasons for not joining Jihad

Allah then mentions the legal reasons that allow one to be excused from joining the Jihad, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends. Allah the Exalted and Most honored then said, while ordaining joining the Jihad and obeying Allah and His Messenger ,

(وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ)

(And whosoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back,) from joining the Jihad and busies himself in his livelihood,

(يُعَذِّبُهُ عَذَابًا أَلِيمًا)

(He will punish him with a painful torment.) in this life with humiliation and in the Hereafter with the Fire. Allah the Exalted has the best knowledge.

(لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا - وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا)

(18. Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down As-Sakinah upon them, and He rewarded them with a near victory.) (19. And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.)

Good News to the Participants of the Ridwan Pledge of Allah's Pleasure and earning Spoils of War

Allah declares that He is pleased with the believers who gave the pledge to the Messenger of Allah under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a Samurah tree, located in the area of Hudaibiyyah. Al-Bukhari narrated from Tariq that `Abdur-Rahman said, "I went on Hajj and passed by people praying and asked, `What is this Masjid' They said, `This is the tree where the Messenger of Allah took the pledge of Ar-Ridwan.' So, I went to Sa`id bin Al-Musayyib and told him. Sa`id said, `My father told me that he was among those who gave their pledge to the Messenger of Allah under the tree. My father said: The following year, when we went out, we forgot its place and could not agree which tree it was.' Sa`id said, `The Companions of Muhammad forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!" Allah said,

(فَعَلِمَ مَا فِي قُلُوبِهِمْ)

(He knew what was in their hearts,) meaning, of truthfulness, trustworthiness, obedience and adherence,

(فَأَنْزَلَ السَّكِينَةَ)

(and He sent down As-Sakinah), calmness and tranquillity,

(عَلَيْهِمْ وَأَتَبَهُمْ فَتْحًا قَرِيبًا)

(upon them, and He rewarded them with a near victory.) in reference to the goodness that Allah the Exalted and Most Honored caused to happen to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khaybar and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allah the Exalted said,

(وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا)

(And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.)

(وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ
هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً
لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا - وَأُخْرَى لَمْ
تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرًا - وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا
الْأَذْبَرَ ثُمَّ لَا يَجِدُونَ وَايًّا وَلَا نَصِيرًا - سُنَّةَ اللَّهِ
الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا -
وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ
مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا)

(20. Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the straight path.) (21. And other (victories) which are not yet

within your power; indeed Allah encompasses them. And Allah is Ever Able to do all things.) (22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.) (23. That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.) (24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah sees what you do.)

Good News of abundant Spoils of War

Mujahid said that Allah's statement,

(وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا)

(Allah has promised you abundant spoils that you will capture,) refers to the spoils that Muslims earned up until this time, while,

(فَعَجَّلَ لَكُمْ هَذِهِ)

(and He has hastened for you this,) means, the conquest of Khaybar. Al-`Awfi reported that Ibn `Abbas said,

(فَعَجَّلَ لَكُمْ هَذِهِ)

(and He has hastened for you this,) means, "The peace treaty of Al-Hudaybiyyah." Allah said,

(وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ)

(and He has restrained the hands of men from you,) meaning, 'no harm that your enemies had planned against you, both fighting and warfare, touched you. Allah also restrained the hands of men, whom you left behind close to your families and children, from harming them,'

(وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ)

(that it may be a sign for the believers,) with which they take heed and understand. Verily, Allah the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allah is truly the Knower of the consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though these decisions might look unfavorable outwardly,

(وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ)

(It may be that you dislike a thing that is good for you) (2:216). Allah said,

(وَيَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا)

(and that He may guide you to the straight path) on account of your obeying His commands and adhering by His orders by following the path of His Messenger ,

Good News of continuous Muslim Victories until the Day of Resurrection

The statement of Allah the Exalted and Most Honored,

(وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا)

(And other (victories) which are not yet within your power; indeed Allah encompasses them. And Allah is Ever Able to do all things.) Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allah will make them within your reach and indeed He compasses all these victories for your benefit. Surely, Allah the Exalted provides provisions and sustenance for His servants who have Taqwa, from resources they could never imagine. Scholars of Tafsir differ over the reference to other war spoils mentioned here. Al-`Awfi reported that Ibn `Abbas said that it refers to the conquest of Khaybar. This meaning is sound according to the Ayah,

(فَعَجَّلَ لَكُمْ هَذِهِ)

(and He has hastened for you this.) which refers to the treaty of Al-Hudaybiyyah. This is view of Ad-Dahhak, Muhammad bin Ishaq and `Abdur-Rahman bin Zayd bin Aslam. Qatadah said that this part of the Ayah refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarir. Ibn Abi Layla and Al-Hasan Al-Basri said that it refers to victories over the Persians and the Romans, while Mujahid said that it refers to every victory and all spoils of war, until the Day of Resurrection. Abu Dawud At-Tayalisi recorded that Ibn `Abbas commented on the Ayah,

(وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا)

(And other (victories) which are not yet within your power; indeed Allah compasses them.), "They are the victories that are continuing until this day."

Had Makkah's Disbelievers fought at Al-Hudaybiyyah, They would have retreated in Defeat

Allah said,

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأُدْبَرَ ثُمَّ لَا
يَجِدُونَ وَاِلِيَّآ وَلَا نَصِيْرًا)

(And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.) Allah the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allah would have given victory to His Messenger and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the battlefield and fled. They would not have found any helper or supporter, because they were fighting Allah, His Messenger and His Faithful Party. Allah the Exalted and Most Honored said,

سُنَّةَ اللّٰهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ
اللّٰهِ تَبْدِيْلًا)

(That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.) means this is the way Allah deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allah gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allah the Exalted helped His loyal faithful supporters during the battle of Badr and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed. Allah the Exalted and Most Honored said,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ
بِطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللّٰهُ
بِمَا تَعْمَلُونَ بَصِيْرًا)

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.) Allah the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allah restrained the hands of the believers and they did not fight the idolators near Al-Masjid Al-Haram. Rather, Allah saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter. We stated a Hadith from Salamah bin Al-Akwa` in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allah , who looked at them and said,

«أَرْسَلُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَتِنَاهُ»

(Release them, so that they earn the burden of starting hostilities and its infamy.) Thereafter, Allah the Exalted and Most Honored sent down this Ayah about that incident,

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ)

(And He it is Who has withheld their hands from you and your hands from them...) Imam Ahmad recorded that Anas bin Malik said, "On the day of Hudaibiyyah, eighty armed men from Makkah went down the valley coming from Mount At-Tan'im to ambush the Messenger of Allah . The Messenger invoked Allah against them, and they were taken prisoners." `Affan added, "The Messenger pardoned them, and this Ayah was later on revealed,

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ
بِطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ)

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.)" Muslim, Abu Dawud in his Sunan and At-Tirmidhi and An-Nasa'i, in the Tafsir section of their Sunan, collected this Hadith.

(هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي
رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابًا أَلِيمًا - إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي
قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ
عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ
التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ
شَيْءٍ عَلِيمًا)

(25. They are those who disbelieved and hindered you from Al-Masjid Al-Haram and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into

His mercy whom He wills -- if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.) (26. When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance, -- then Allah sent down His calmness and tranquillity upon His Messenger and upon the believers, and made them stick to the word of Taqwa; and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything.)

Some of the Benefits gained from the Treaty at Al-Hudaybiyyah

Allah the Exalted states that the Arab idolators from Quraysh and their allies who extended help to them against His Messenger ,

(هُمُ الَّذِينَ كَفَرُوا)

(They are those who disbelieved), they are indeed the disbelievers,

(وَصَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ)

(and hindered you from Al-Masjid Al-Haram) `even though you are its people and more worthy of being responsible for it,'

(وَالْهَدَىٰ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ)

(and detained the sacrificial animals, from reaching their place of sacrifice.) they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allah willing. Allah the Exalted and Most Honored said,

(وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ)

(Had there not been believing men and believing women) `living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.' Allah's statement,

(لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعْرَةٌ)

(whom you did not know, that you may kill them and on whose account a sin would have been committed by you) an evil and erroneous act,

(بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ)

(without (your) knowledge, that Allah might bring into His mercy whom He wills) that Allah might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islam. Allah the Exalted and Most Honored said,

(لَوْ تَزَيَّلُوا)

(if they had been apart), if the disbelievers and the believers who were living among them had been apart,

(لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا)

(We verily, would have punished with painful torment those of them who disbelieved) `We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.' Allah the Exalted and Most Honored said,

(إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ
الْجَاهِلِيَّةَ)

(When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance,) when they refused to write (in the treaty document), `In the Name of Allah, the Most Gracious, the Most Merciful,' and, `These are the terms agreed on by Muhammad, Allah's Messenger,'

(فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى)

(then Allah sent down His calmness and tranquillity upon His Messenger and upon the believers and made them stick to the word of Taqwa;) the word of Taqwa refers to sincerity, according to Mujahid. `Ata' bin Abi Rabah commented, "None has the right to be worshipped but Allah, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything." Yunus bin Bukayr said that Ibn Ishaq narrated from Az-Zuhri, from `Urwah, from Al-Miswar, commenting on,

(وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى)

(and made them stick to the word of Taqwa;) " La ilaha illallah, alone without partners."

The Hadiths that tell the Story of Al-Hudaybiyyah and the Peace Treaty that followed

Al-Bukhari, may Allah have mercy with him, recorded in his Sahih in `Book of Conditions' that Al-Miswar bin Makhramah and Marwan bin Al-Hakam, both narrated attesting to the truthfulness of the other, "Allah's Messenger set out at the time of Al-Hudaybiyyah with several hundred of his Companions. When he reached Dhul-Hulayfah, he had the sacrificial animals garlanded and marked and resumed the state of Ihram for `Umrah. He then sent several men from the tribe of Khuza`ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashtat, his advance regiment came back and said, `The Quraysh have gathered their forces against you, including Al-Ahabish tribes. They are intent on fighting you, stopping you, and preventing you.' The Messenger said,

«أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتُرُونَ أَنْ نَمِيلَ عَلَى عِيَالِهِمْ وَذُرَارِيِّ هَؤُلَاءِ، الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّوَنَا عَنِ الْبَيْتِ؟»

(Give me your opinion, O people! Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House)" in another narration, the Prophet said,

«(أ) تُرُونَ أَنْ نَمِيلَ عَلَى ذُرَارِيِّ هَؤُلَاءِ الَّذِينَ أَعَانُوهُمْ، فَإِنْ يَأْتُونَا كَانَ اللَّهُ قَدْ قَطَعَ عُنُقًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكَنَاهُمْ مَحْزُونِينَ»

(Do you think we should attack the families of those who helped the Quraysh if they come to defend against us, then Allah would have diminished the idolator forces. Or we leave them to grieve!)" In another narration, the Prophet said,

«فَإِنْ قَعَدُوا قَعَدُوا مَوْتُورِينَ مَجْهُودِينَ مَحْزُونِينَ، وَإِنْ نَجَوْا يَكُنْ عُنُقًا قَطَعَهَا اللَّهُ عَزَّ وَجَلَّ. أَمْ تُرُونَ أَنْ نَوْمَّ الْبَيْتِ فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ»

(If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allah the Exalted and Most Honored has cut off. Or, should we head towards the House and if anyone prevents us from reaching it we would fight them) "Abu Bakr, may Allah be pleased with him, said, "O, Allah's Messenger! You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him." In another narration, Abu Bakr said, "Allah

and His Messenger know that we only came to perform `Umrah not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him." The Prophet said,

«فَرُوحُوا إِذْنَ»

(Go forth then.) In another narration, the Prophet said,

«فَامْضُوا عَلَى اسْمِ اللَّهِ تَعَالَى»

(Go forth, in the Name of Allah, the Exalted.) "When they proceeded for a distance, the Prophet said,

«إِنَّ خَالِدَ بْنَ الْوَلِيدِ فِي خَيْلٍ لِفَرَيْشٍ طَلِيعَةً،
فَخُذُوا ذَاتَ الْيَمِينِ»

(Khalid bin Al-Walid is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.) By Allah, Khalid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh. The Prophet went on advancing until he reached the Thaniyyah (i. e., a mountainous way) through which he could reach them. The she-camel of the Prophet sat down. The people tried their best to cause her to rise, but it was in vain. So, they said, `Al-Qaswa' has become stubborn! Al-Qaswa' has become stubborn!' The Prophet said,

«مَا خَلَّتِ الْقَصَوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ
حَبَسَهَا حَابِسُ الْفِيلِ»

(Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.) Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي خُطَّةً يُعَظَّمُونَ
فِيهَا حُرْمَاتِ اللَّهِ تَعَالَى إِلَّا أُعْطِيْتُهُمْ إِيَّاهَا»

(By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allah, the Exalted, I will grant it to them.) The Prophet then rebuked the she-camel and she got up. The Prophet changed his direction, until he dismounted at the farthest end of Al-Hudaybiyyah. There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allah's Messenger . The Prophet took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allah, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied. While they were still in that state, Budayl bin Warqa' Al-Khuza'i came with some people from his tribe, Khuza'ah. They were the advisers

of Allah's Messenger who would keep no secret from him and were from the people of Tihamah. Budayl said, 'I left (the tribes of) Ka`b bin Lu'ay and `Amir bin Lu'ay residing at the abundant water of Al-Hudaybiyyah. They had milk camels with them, intending to wage war against you and prevent you from visiting the Ka`bah.' Allah's Messenger said,

«إِنَّا لَمْ نَجِءْ لِقِتَالِ أَحَدٍ، وَلَكِنْ جِئْنَا مُعْتَمِرِينَ،
وَإِنَّ قُرَيْشًا قَدْ نَهَكْتَهُمُ الْحَرْبُ، وَأَضْرَبَتْ بِهِمْ،
فَإِنْ شَاءُوا مَا دَدْتُهُمْ مَدَّةً وَيَخْلُوا بَيْنِي وَبَيْنَ
النَّاسِ، فَإِنْ أَظْهَرَ، فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا
دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمَّوْا، وَإِنْ هُمْ
أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا
حَتَّى تَنْفَرَدَ سَالِفَتِي أَوْ لِيُفِدَنَّ اللَّهُ أَمْرَهُ»

(We have not come to fight anyone, but to perform `Umrah. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islam as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allah will definitely make His cause victorious.) Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet had told him. `Urwah bin Mas`ud stood up and said, 'O people! Aren't you the sons?' They said, 'Yes.' He added, 'Am I not the father?' They said, 'Yes.' He said, 'Do you mistrust me?' They said, 'No.' He said, 'Don't you know that I invited the people of `Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me?' They said, 'Yes.' He said, 'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.' They said, 'You may meet him.' So, he went to the Prophet and started talking to him. The Prophet said the same to him as he had to Budayl bin Warqa. Then `Urwah said, 'O Muhammad! Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allah, I do not see dignified people here, but people from various tribes who would run away leaving you alone.' Hearing that, Abu Bakr verbally abused him and said, 'Go suck Al-Lat's womb! Are you saying we would run and leave the Prophet alone?' `Urwah said, 'Who is that man?' They said, 'He is Abu Bakr.' `Urwah said to Abu Bakr, 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.' `Urwah kept on talking to the Prophet and seizing the Prophet's beard as he was talking, while Al-Mughirah bin Shu`bah was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever `Urwah stretched his hand towards the beard of the Prophet, Al-Mughirah

would hit his hand with the handle of the sword and say, 'Remove your hand from the beard of Allah's Messenger.' `Urwah raised his head and asked, 'Who is that?' The people said, 'He is Al-Mughirah bin Shu`bah.' `Urwah said, 'O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?' Before embracing Islam, Al-Mughirah was in the company of some people. He killed them, took their property and came (to Al-Madinah) to embrace Islam. The Prophet said to him,

«أَمَّا الْإِسْلَامُ فَأَقْبَلُ، وَأَمَّا الْمَالُ فَلَسْتُ مِنْهُ فِي شَيْءٍ»

(As regards to your Islam, I accept it, but as for the property I do not take anything of it.) `Urwah then started looking at the Companions of the Prophet . By Allah, whenever Allah's Messenger spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. `Urwah returned to his people and said, 'O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi. Yet, by Allah! I have never seen any of them respected by his courtiers, as much as, Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.' A man from the tribe of Bani Kinanah said, 'Allow me to go to him,' and they allowed him. When he approached the Prophet and his Companions, Allah's Messenger said,

«هَذَا فُلَانٌ وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ فَابْعَثُوا لَهُ»

(He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.) So, the sacrificial camels were brought before him and the people received him while they were reciting Talbiyah. When he saw that scene, he said, 'Glorified is Allah! It is not fair to prevent these people from visiting the Ka`bah.' When he returned to his people, he said, 'I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the Ka`bah.' Another person called Mikraz bin Hafs stood up and sought their permission to go to Muhammad , and they allowed him, too. When he approached the Muslims, the Prophet said,

«هَذَا مِكْرَزٌ وَهُوَ رَجُلٌ فَاجِرٌ»

(Here is Mikraz and he is a vicious man.) Mikraz started talking to the Prophet and as he was talking, Suhayl bin `Amr came." Ma`mar said that Ayyub said to him that `Ikrimah said, "When Suhayl bin `Amr came, the Prophet said,

«قَدْ سَهِّلَ لَكُمْ مِنْ أَمْرِكُمْ»

(Now the matter has become easy for you.)" Ma` mar said that Az-Zuhri narrated, "When Suhayl bin `Amr came, he said to the Prophet , `Please conclude a peace treaty with us.' So, the Prophet called `Ali bin Abi Talib and said to him,

«اَكْتُبْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ»

(Write: In the Name of Allah, Ar-Rahman, Ar-Rahim.) Suhayl bin `Amr said, `As for Ar-Rahman, by Allah, I do not know what it means. So write: By Your Name, O Allah, as you used to write previously.' The Muslims said, `By Allah, we will not write except: By the Name of Allah, Ar-Rahman, Ar-Rahim.' The Prophet said,

«اَكْتُبْ بِاسْمِكَ اللّٰهُمَّ»

(Write: "In Your Name O Allah.") Then he dictated,

«هٰذَا مَا قَاضَىٰ عَلَيْهِ مُحَمَّدٌ رَّسُولُ اللّٰهِ»

(This is a peace treaty, which Muhammad, Allah's Messenger has concluded.) Suhayl said, `By Allah, if we knew that you are Allah's Messenger, we would not prevent you from visiting the Ka`bah, and would not fight with you. So, write: Muhammad bin `Abdullah.' The Prophet said to him,

«وَاللّٰهِ اِنِّیْ لِرَّسُولِ اللّٰهِ وَاِنْ كَذَّبْتُمُوْنِیْ، اَكْتُبْ
مُحَمَّدٌ بِنُ عَبْدِ اللّٰهِ»

(By Allah! I am the Messenger of Allah even if your people do not believe me. Write: "Muhammad bin `Abdullah.")" Az-Zuhri continued, "The Prophet accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allah, the Exalted." The Hadith continues, "The Prophet said to Suhayl,

«عَلَىٰ اَنْ تُخَلُّوْا بَیْنَنَا وَبَیْنَ الْبَیْتِ فَتَطُوْفَ بِهٖ»

(On the condition that you allow us to visit the House so that we may perform Tawaf around it.) Suhayl said, `By Allah, we will not, so as not to give the Arabs a chance to say that we have yielded to your pressure, but we will allow you next year.' So, the Prophet had that written. Then Suhayl said, `We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.' The Muslims protested, `Glorified be Allah! How can a person be returned to the idolators after he has become a Muslim' While they were in this state Abu Jandal bin Suhayl bin `Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims. Suhayl said, `O Muhammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.' The Prophet said,

«إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدَ»

(The peace treaty has not been written yet.) Suhayl said, `Then by Allah, I will never conduct peace with you.' The Prophet said,

«فَأَجِزْهُ لِي»

(Release him to me,) and Suhayl responded, `I will never allow you to keep him.' The Prophet said,

«بَلَى فافعل»

(Yes, do.) He said, `I will not.' Mkras said, `We allow you (to keep him).' Abu Jandal said, `O, Muslims! Will I be returned to the idolators although I have come as a Muslim Don't you see how much I have suffered' Abu Jandal had been tortured severely for the cause of Allah, the Exalted and Most Honored. `Umar bin Al-Khattab said, `I went to the Prophet and said: Aren't you truly the Messenger of Allah' The Prophet said,

«بَلَى»

(Yes, indeed.) I said, `Isn't our cause just and the cause of the enemy unjust' He said,

«بَلَى»

(Yes.) I said, `Then why should we be humble in our religion' He said,

«إِنِّي رَسُولُ اللَّهِ وَلَسْتُ أَغْصِيهِ وَهُوَ نَاصِرِي»

(I am Allah's Messenger and I do not disobey Him, and He will make me victorious.) I said, `Didn't you tell us that we would go to the Ka`bah and perform Tawaf around it' He said,

«بَلَى أَفَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ؟»

(Yes, but did I tell you that we would visit the Ka`bah this year) I said, `No.' He said,

«فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ بِهِ»

(So you will visit it and perform Tawaf around it.) `Umar further said, `I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allah's Prophet' He replied, `Yes.' I said, `Is not our cause just and the cause of our enemy unjust' He said, `Yes.' I said, `Then why should we be humble in our religion' He said, `O you man! Indeed, he is Allah's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allah, he is on the right path.' I

said, 'Was he not telling us that we would go to the Ka`bah and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka`bah this year?' I said, 'No.' He said, 'You will go to the Ka`bah and perform Tawaf around it.' Az-Zuhri said, "Umar, may Allah be pleased with him, said, 'I performed many good deeds as expiation for the improper questions I asked them.' "When the writing of the peace treaty was concluded, Allah's Messenger said to his Companions,

«قَوْمُوا فَأَنْحَرُوا ثُمَّ احْلِقُوا»

(Get up and slaughter your sacrifices and have your heads shaved.) By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said, 'O Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.' The Messenger of Allah went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush -- and sadness -- that there was a danger of killing each other. Then some believing women came and Allah the Exalted and most Honored revealed the following Ayat,

«يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ

(O you who believe! When believing women come to you) (60:10), until,

(بِعِصْمِ الْكُوفِرِ)

(Likewise hold not the disbelieving women as wives.) Umar then divorced two of his wives, who were disbelievers. Later on Mu`awiyah bin Abu Sufyan married one of them, and Safwan bin Umayyah married the other. When the Prophet returned to Al-Madinah, Abu Basir, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet, 'Abide by the promise you gave us.' So, the Prophet handed him over to them. They took him out (of Al-Madinah) until they reached Dhul-Hulayfah where they dismounted to eat some dates they had with them. Abu Basir said to one of them, 'By Allah, O, so-and-so, I see you have a fine sword.' The other drew it out (of its sheath) and said, 'Yes, by Allah, it is very fine and I have tried it many times.' Abu Basir said, 'Let me have a look at it.' When the other gave the sword to Abu Basir, he struck him with it until he died. His companion ran away until he reached Al-Madinah, entering the Masjid running. When Allah's Messenger saw him he said,

«لَقَدْ رَأَىٰ هَذَا دُعْرًا»

(This man appears to have been frightened.) When he reached the Prophet he said, 'My companion has been murdered, by Allah, and I would have been murdered too.' Abu Basir came and said, 'O Allah's Messenger, by Allah! Allah has made you fulfill your obligations by returning me to them, but Allah the Exalted has saved me from them.' The Prophet said,

«وَيَلُ أُمَّهُ مِسْعَرَ حَرْبٍ لَوْ كَانَ مَعَهُ أَحَدٌ»

(Woe to his mother! What an excellent war kindler he would be, if he only have supporters.) When Abu Basir heard this from the Prophet , he understood that he would return him to the idolators again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Basir. Thereafter, whenever a man from Quraysh embraced Islam he would follow Abu Basir until they formed a strong group. By Allah, whenever they heard about a caravan of the Quraysh heading towards Ash-Sham (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet requesting him for the sake of Allah and kith and kin to send for (Abu Basir and his companions) promising that whoever among them came to the Prophet , would be secure. So, the Prophet sent for them and Allah the Exalted and Most Honored revealed the following Ayat,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ
بِطْنِ مَكَّةَ

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah), until,

(حَمِيَّةَ الْجَاهِلِيَّةِ)

(the pride and haughtiness of the time of ignorance,) Their pride and haughtiness was that they did not confess that Muhammad was the Prophet of Allah, refused to write, ` In the Name of Allah, Ar-Rahman, Ar-Rahim,' and prevented Muslims from visiting the Ka`bah." This is the narration Al-Bukhari collected in the Book of Tafsir, `Umrat Al-Hudaybiyyah, Hajj, and so forth. Allah is the Only One sought for help, all reliance is on Him alone and there is no might or strength except from Allah, the Almighty, the All-Wise. Al-Bukhari narrated in the Book of Tafsir that Habib bin Abi Thabit said that he went to Abu Wa'il asking him about something and he said, "We were at Siffin, when a man said, `Do you not see those who call to Allah's Book' `Ali bin Abi Talib said, `Yes.' Sahl bin Hunayf said, `Do not feel certain in the reliability of your own opinions! On the day of Hdaybiyyah, the day the treaty of peace was signed between the Prophet and idolators, had we found a chance to fight, we would have done so.' `Umar came (to the Prophet) and said, `Are we not on the true cause and theirs is the false cause Are not our killed in Paradise and theirs in the Fire' He said, `Yes.' `Umar said, `Why then should we be humble with regards to the cause of our religion Why should we go back before Allah decides in the matter between us (between Muslims and the idolators.)' The Prophet said,

«يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي
اللَّهُ أَبَدًا»

(O son of Al-Khattab! I am Allah's Messenger and He will never abandon me.) `Umar left while feeling angry and soon went to Abu Bakr and said, `O Abu Bakr! Are we not on the true cause and they are on falsehood' Abu Bakr said, `O son of Al-Khattab! He is Allah's Messenger and Allah will never abandon him.' Surat Al-Fath was later revealed." Al-Bukhari collected this Hadith in several other parts of his Sahih, and so did Muslim and An-Nasa'i using various chains of narration from Abu Wa'il, Sufyan bin Salamah, from Sahl bin Hunayf. Some of these narrations read, "O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal

came, I saw myself willing to reject the command of Allah's Messenger , had I had the chance." In yet another narration, "Surat Al-Fath was revealed and the Messenger of Allah called ` Umar bin Al-Khattab and recited it to him." Imam Ahmad recorded that Anas said, "Quraysh resorted to peace with the Prophet . Suhayl bin ` Amr was among the idolators then. The Prophet said to ` Ali,

«اَكْتُبْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ»

(Write: "In the Name of Allah, the Most Gracious, the Most Merciful.") Suhayl said, ` We do not know the meaning of: In the Name of Allah, Ar-Rahman Ar-Rahim. However, write what we do know: In Your Name, O Allah!' The Messenger said,

«اَكْتُبْ مِنْ مُحَمَّدٍ رَّسُولِ اللّٰهِ»

(Write: "From Muhammad, Allah's Messenger,") and Suhayl said, ` If we knew that you are Allah's Messenger, we would have followed you. However, write your name and the name of your father.' The Prophet said,

«اَكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ»

(Write: "From Muhammad son of ` Abdullah.") They set the terms with the Prophet that, ` If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.' ` Ali said, ` O Allah's Messenger! Should I write this,' and the Prophet said,

«نَعَمْ، اِنَّهُ مَنْ ذَهَبَ مِنْنَا اِلَيْهِمْ فَاَبْعَدَهُ اللّٰهُ»

(Yes. Surely, those who revert from our side and go to them, then may Allah cast them away.) Muslim also collected this Hadith." Ahmad recorded that ` Abdullah bin ` Abbas said, "When Al-Haruriyyah rebelled, they set a separate camp for their group. I said to them, ` On the day of Al-Hudaybiyyah, the Messenger of Allah agreed to conduct peace with the idolators. He said to ` Ali,

«اَكْتُبْ يَا عَلِيُّ، هٰذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ
رَّسُولُ اللّٰهِ»

(Write, O ` Ali: "These are the terms agreed to by Muhammad, Allah's Messenger.")' The idolators said, ` If we knew that you are Allah's Messenger, we would not have fought you.' Allah's Messenger said,

«امحُ يَا عَلِيُّ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امحُ
يَا عَلِيُّ وَاكْتُبْ: هَذَا مَا صَالِحَ عَلَيْهِ مُحَمَّدُ بْنُ
عَبْدِ اللَّهِ»

(O `Ali! Erase it. O Allah! You know that I am Your Messenger. O `Ali! Erase it and write instead: "These are the peace terms agreed to by Muhammad bin `Abdullah.") By Allah, Allah's Messenger is better than `Ali, and the Messenger erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this.' They said, `Yes.'" Abu Dawud also collected a similar narration. Imam Ahmad recorded that `Abdullah bin `Abbas said, "On the day of Hdaybiyyah, the Messenger of Allah slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring."

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ
الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَفُونَ فَعَلِمَ مَا لَمْ
تَعْلَمُوا فَبَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا - هُوَ
الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا)

(27. Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Haram, if Allah wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (28. He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions. And All-Sufficient is Allah as a Witness.)

Allah has indeed fulfilled the True Vision which He showed to His Prophet

In a dream, the Messenger of Allah saw himself entering Makkah and performing Tawaf around the House. He told his Companions about this dream when he was still in Al-Madinah. When they went to Makkah in the year of Al-Hdaybiyyah, none of them doubted that the Prophet's vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madinah that year, being allowed to return to Makkah the next year, some of the

Companions disliked what happened. `Umar bin Al-Khattab asked about this, saying, "Haven't you told us that we will go to the House and perform Tawaf around it" The Prophet said,

«بَلَىٰ أَفَأَخْبَرْتُكَ أَنَّكَ تَأْتِيهِ عَامَكَ هَذَا؟»

(Yes. Have I told you that you will go to it this year) `Umar said, "No." The Prophet said,

«فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ بِهِ»

(Then you will go to it and perform Tawaf around it.) `Umar received the same answer from Abu Bakr As-Sddiq, letter for letter. This is why Allah the Exalted and Most honored said,

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ
الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ

(Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Haram, if Allah wills,) and He willed that this matter shall certainly occur,

(ءَامِنِينَ)

(secure,) means, `upon your entering,'

(مُحَلَّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ)

((some) having your heads shaved, and (some) having your hair cut short,) and some of them indeed had their head hair shaved, while some of them had their head hair shortened. The Two Sahihs recorded that the Messenger of Allah said,

«رَحِمَ اللَّهُ الْمُحَلَّقِينَ»

(O Allah! Be merciful to those who have their head shaved.) The people said, "O Allah's Messenger! And (invoke Allah for) those who get their hair cut short." He said,

«رَحِمَ اللَّهُ الْمُحَلَّقِينَ»

(O Allah! Be merciful to those who have their head shaved.) The people said, "O Allah's Messenger! And those who get their hair cut short." The Prophet said,

«رَحِمَ اللَّهُ الْمُحَلَّقِينَ»

(O Allah! Be merciful to those who have their head shaved.) The people said, "O Allah's Messenger! And those who get their hair cut short." The Prophet said (the third or the fourth time),

«وَالْمُقَصِّرِينَ»

(And to those who get their hair cut short.) Allah said,

(لَا تَخَفُونَ)

(having no fear), indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the `Umrah performed the following year, on the seventh year of Hijrah during the month of Dhul-Qa`dah. When the Messenger left from Al-Hudaybiyyah, during the month of Dhul-Qa`dah (the sixth year of Hijrah), he went back to Al-Madinah. He remained in Al-Madinah during the months of Dhul-Hijjah and Al-Muharram. In Safar, he marched forth to Khaybar, and Allah opened that city for him, partly by force and partly by its people surrendering to him. Khaybar was a wealthy province that had abundant date trees and vegetation. The Prophet hired the (defeated) Jews of Khaybar to attend to a part of its green fields and divided the province among those who attended Al-Hudaybiyyah with him. No one else except those Companions took part in attacking Khaybar, except Ja`far bin Abi Talib, who came back with his companions from Ethiopia. Abu Musa Al-Ash`ari and his people also attended that battle. None of them were absent except Abu Dujanah Simak bin Kharashah, according to Ibn Zayd. This fact is well recorded in (the Books of) history. The Prophet then returned to Al-Madinah. When the month of Dhul-Qa`dah came, the seventh year of Hijrah, the Prophet went to Makkah for `Umrah accompanied by those who were with him at Al-Hudaybiyyah. He resumed Ihram from Dhul-Hulayfah and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet and his Companions started reciting the Talbiyah aloud. When they came close to Marr Az-Zahran, he sent Muhammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allah would attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet made camp in the area of Marr Az-Zahran, where he was close enough to see the idols that were erected all around the Haram, he sent the weaponry, arrows, arrow cases and spears, to the valley of Ya`jaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet was still on the way to Makkah, the Quraysh sent Mikraz bin Hafs who said, "O Muhammad! We never knew you to be one who betrays his promises." The Prophet said,

«وَمَا ذَاكَ؟»

(Why do you say that) Mikraz said, "You are headed towards us with the weaponry, the arrows and the spears." The Prophet said,

«لَمْ يَكُنْ ذَلِكَ وَقَدْ بَعَثْنَا بِهِ إِلَى يَأْجَجَ»

(I did not do that, I sent all that to the valley of Ya`jaj.) Mikraz said, "This is the way we knew you to be, trustworthy and keeping to your promises." The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allah and his Companions, out

of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allah and his Companions. The Messenger entered Makkah with his Companions while reciting the Talbiyah. The Prophet sent the sacrificial animals to Dhu Tuwa while riding his camel, Al-Qaswa', the same camel he was riding on the day of Hdaybiyyah. `Abdullah bin Rawahah, from Al-Ansar, was holding the bridle of the Prophet's camel and repeating this poem, "In the Name of He, other than Whose religion there is no true religion, In the Name of He, Whom Muhammad is His Messenger, O children of the disbelievers, stay out of his way, For today, we shall impose on you the fulfillment of its interpretation, Just as we fought with you to accept its revelation, Severe fighting that removes the heads from where they rest, And overwhelms the companion from attending to his companion, Ar-Rahman has sent down in His revelation, In pages that are being recited before His Messenger, That the best death is that which occurs in His cause, So, O Lord, I believe in its statements." This story is collected from various narrations. Imam Ahmad recorded that `Abdullah bin `Abbas said, "When Allah's Messenger and his Companions came to Makkah, the fever of Yathrib (Al-Madinah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madinah). The idolators sat in the area close to Al-Hijr. Allah conveyed to His Prophet what the idolators said, so he ordered his Companions to do Ramal in the first three rounds, so that the idolators witness their strength. The Companions did Ramal the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolators would not be able to see them. The Prophet did not order them to do Ramal in all the rounds of Tawaf out of pity for them. The idolators commented, `Are these the people whom you claimed were weakened by the fever. They are stronger than so-and-so!" The Two Sahihs also recorded this Hadith. In another narration, "Allah's Messenger and his Companions came (to Makkah) on the morning of the fourth day of Dhul-Qa`dah. The idolators circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madinah). So, the Prophet ordered his Companions to do Ramal in the first three rounds of Tawaf. The Prophet did not order them to do Ramal in all the rounds of Tawaf out of pity for them." Al-Bukhari recorded that Ibn `Abbas said, "In the year when the Prophet came as stipulated by the peace treaty, he said, `Perform Ramal.' So that the idolators may witness their strength. At that time, the idolators were watching from the area of Qu`ayqi`an." Ibn `Abbas said, "Allah's Messenger performed Tawaf of the Ka`bah and the Sa`y at As-Safa and Al-Marwah to show his strength to the idolators." Al-Bukhari recorded that `Abdullah bin `Umar said, "Allah's Messenger set out for `Umrah, but the Quraysh idolators prevented him from reaching the Ka`bah. So, he slaughtered his sacrifice, got his head shaved at Al-Hdaybiyyah, agreed to a formal pact with them that he would perform `Umrah the following year, would not carry weapons against them, except swords and would not stay in Makkah, except for the period they allowed. The Prophet performed the `Umrah in the following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he departed." Allah's statement,

(فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا
قَرِيبًا)

(He knew what you knew not, and He granted besides that a near victory.) means, Allah the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of Al-Hdaybiyyah, He knew that which you had no knowledge of,

(فَجَعَلَ مِنْ دُونِ ذَلِكَ)

(and He granted besides that) ` before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.'

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allah the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger will triumph over his enemies and the rest of the people of the earth,

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ)

(He it is Who has sent His Messenger with guidance and the religion of truth,) with beneficial knowledge and righteous good deeds. Indeed, the Islamic Shari` ah has two factors, knowledge and deeds. The true religious knowledge is by definition true, and the accepted Islamic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

(لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ)

(that He may make it superior to all religi- ons.) all the religions of the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

(وَكَفَىٰ بِاللَّهِ شَهِيدًا)

(And All-Sufficient is Allah as a Witness.) that Muhammad is His Messenger and that He will grant him victory. Allah the Exalted and Most Honored has the best knowledge.

(مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى
الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ
مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ
فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ

فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ
الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا)

(29. Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing falling down prostrate, seeking reward from Allah and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Tawrah. But their description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.)

Qualities of the Faithful Believers and Their Refinement

Allah declares that without doubt, Muhammad is truly His Messenger,

(مُحَمَّدٌ رَسُولُ اللَّهِ)

(Muhammad is the Messenger of Allah.) and this quality includes every beautiful description. Allah praises the Companions of the Messenger , may Allah be pleased with them all,

(وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ)

(And those who are with him are severe against disbelievers, merciful among themselves.) just as He, the Exalted and Most Honored, said in another Ayah,

(فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ)

(Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.) (5:54) This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allah the Exalted said in another Ayah,

يَأْيُهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِّنَ
الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً)

(O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.) (9:123) The Prophet said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ
الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ
سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهْرِ»

(The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.) The Prophet also said,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

(A believer to another believer is like a building whose different parts enforce each other.) Then he clasped his hands with his fingers interlaced. Both of these Hadiths were collected in the Sahih. Allah the Exalted and Most Honored said,

(تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ
وَرِضْوَانًا)

(You see them bowing and falling down prostrate, seeking reward from Allah and acceptance.) Allah describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allah the Exalted and Most Honored in the prayer, awaiting His generous reward alone. Allah's best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward. Allah said,

(وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ)

(But the greatest bliss is the acceptance by Allah) (9: 72) The statement of Allah the Exalted next,

(سَيِمَّهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ)

(The mark of them is on their faces from the traces of prostration.) refers to graceful appearance, according to Ibn `Abbas as reported from him by `Ali bin Abi Talhah. Mujahid and several others explained: "It means, humbleness and reverence." Some said, "The righteous good deed brings light to the heart, brightness to the face, ampleness in provisions, and love in people's hearts." The Leader of the faithful, `Uthman bin `Affan said, "Everyone who hides a secret, then Allah the Exalted will either show on his face what he's done or by the words that accidentally slip from his mouth." Imam Ahmad recorded that `Abdullah bin `Abbas said that the Prophet said,

«إِنَّ الْهُدَى الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ،
وَالْقِتْصَادَ، جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ
النُّبُوَّةِ»

(Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of prophethood.) Abu Dawud also collected this Hadith. Therefore, since the Companions, may Allah be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct. Imam Malik said, "I was told that when the Christians saw the Companions, who conquered Ash-Sham, they commented, `These people are, by Allah, better than the Disciples (of `Isa) according to what has been conveyed to us.'" They indeed said the truth, for this Ummah was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this Ummah are the Companions of the Messenger of Allah . Allah, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,

(ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ)

(This is their description in the Tawrah), then said,

(وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ)

(But their description in the Injil is like a seed which sends forth its shoot (Shat`ah,)) its shoot or branch,

(فَأَزْرَهُ)

(then makes it strong,) able to stand on its own,

(فَاسْتَعْظَمَ)

(and becomes thick), youthful and long,

(فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزُّرَّاعَ)

(and it stands straight on its stem, delighting the sowers,) Such is the parable that describes the Companions of Allah's Messenger . They gave the Messenger aid, support and victory, just as the shoot hardens the plant,

(لِيَغِيْظَ بِهِمُ الْكُفَّارَ)

(that He may enrage the disbelievers with them.) Relying on this Ayah, Imam Malik stated that the Rawafid are disbelievers because they hate the Companions, may Allah be pleased with them all. Malik said, "The Companions enrage them, and according to this Ayah, he who is enraged by the Companions is a disbeliever." Several scholars agreed with Malik's opinion, may Allah be pleased with them. There are numerous Hadiths mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allah the Exalted has praised them and declared that He is pleased with them. Allah the Exalted and Most Honored said,

(وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ
مَغْفِرَةً)

(Allah has promised those among them who believe and do righteous deeds, forgiveness) for their sins,

(وَأَجْرًا عَظِيمًا)

(and a mighty reward.) a generous reward and honorable provisions. Certainly, Allah's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allah be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this Ummah will be able to attain their level. May Allah be pleased with them and make them pleased. May He place them in the gardens of Al-Firdaws, and make it their abode, and He indeed has done all of that. In his Sahih, Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ
أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَذْرَكَ مَدًّا أَحَدِهِمْ
وَلَا نَصِيفَهُ»

(Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of Uhud in gold, that amount will never reach the level of one of them spending a

Mudd half of it.) This is the end of the Tafsir of Surat Al-Fath; all praise and thanks is due to Allah.

Al-Hujurat

(Chapter - 49)

Which was revealed in Al-Madinah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ
وَرَسُوْلِهِ وَاَتَّقُوا اللّٰهَ اِنَّ اللّٰهَ سَمِیْعٌ عَلِیْمٌ - يٰۤاَيُّهَا
الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ
النَّبِیِّ وَلَا تَجْهَرُوْا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ - اِنَّ
الَّذِيْنَ يَعْزُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ
الَّذِيْنَ اَمْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰی لَهُمْ مَّغْفِرَةٌ
وَاَجْرٌ عَظِیْمٌ)

(1. O you who believe! Make not (a decision) in advance before Allah and His Messenger, and have Taqwa of Allah. Verily, Allah is Hearing, Knowing.) (2. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.) (3. Verily, those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for Taqwa. For them is forgiveness and a great reward.)

The Prohibition of making a Decision in advance of Allah and His Messenger; ordering Respect towards the Prophet

these Ayat, Allah the Exalted teaches His faithful servants the good manners they should observe with the Messenger, which are respect, honor and esteem. Allah the Exalted and Most Honored said,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ
وَرَسُولِهِ

(O you who believe! Make not (a decision) in advance before Allah and His Messenger,) meaning, do not rush in making decisions before him, rather, follow his lead in all matters. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented;

(لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ)

(Make not (a decision) in advance before Allah and His Messenger,) "Do not say anything that contradicts the Qur'an and Sunnah." Qatadah commented, "We were told that some people used to say, `Revelation should be sent down about such and such matters,' and, `such and such practices should be rendered allowed.' Allah the Exalted disliked this attitude." Allah said,

(وَآتَوْا اللَّهَ)

(and have Taqwa of Allah.) meaning, `in what He has ordered you;'

(إِنَّ اللَّهَ سَمِيعٌ)

(Verily, Allah is Hearing,) `your statements,'

(عَلِيمٌ)

(Knowing.) `your intentions.' Allah said,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ
صَوْتِ النَّبِيِّ

(O you who believe! Raise not your voices above the voice of the Prophet,) This contains another kind of favorable behavior. Allah the Exalted is teaching the believers that they should not raise their voices above the voice of the Prophet . It was stated that this Ayah was revealed about Abu Bakr and `Umar. Al-Bukhari recorded that Ibn Abi Mulaykah said, "The two righteous ones, Abu Bakr and `Umar, almost earned destruction when they raised their voices before the Prophet who was receiving the delegation of Bani Tamim. One of them recommended Al-Aqra` bin Habis the member of the Banu Mujashi` while the other recommended another man. Nafi` (a subnarrator) said: "I don't remember his name." Abu Bakr said to `Umar, `You only wanted to contradict me,' while `Umar said, `I did not intend to contradict you.' Their voices then became loud, thereupon Allah the Exalted sent down this Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ
صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ)

(O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.)" `Abdullah bin Az-Zubayr said, "After that, `Umar's voice was so low that the Messenger of Allah had to ask him to repeat what he said so that he could understand what he was saying to him." `Abdullah bin Az-Zubayr did not mention the same regarding his father, Abu Bakr, may Allah be pleased with him. Muslim did not collect this Hadith. In another narration collected by Al-Bukhari, he said that a delegation from the tribe of Banu Tamim came to the Prophet and that Abu Bakr recommended Al-Qa`qa` bin Ma`bad to be appointed as their leader, while `Umar recommended Al-Aqra` bin Habis. Muslim did not collect this narration. Al-Bukhari recorded that Anas bin Malik said, "The Prophet missed Thabit bin Qays and a man said, `O Allah's Messenger! I will find out about his news.' That man went to Thabit and found him sitting at home with his head lowered and asked him, `What is the matter' Thabit said, `An evil matter!' And he said that he used to raise his voice above the voice of the Prophet . He feared that his good deeds would be useless and he would be among the people of the Fire. The man went back to the Prophet and conveyed Thabit's statement and returned to Thabit with a wonderfully good news. The Prophet said,

«إِذْهَبْ إِلَيْهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ،
وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ»

(Go back to him and tell him this news; you are not among the people of the Fire. Rather, you are among the dwellers of Paradise.)" Al-Bukhari collected this Hadith with this wording. Imam Ahmad recorded that Anas bin Malik said, "When this Ayah was revealed,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ
صَوْتِ النَّبِيِّ)

(O you who believe! Raise not your voices above the voice of the Prophet), until,

(وَأَنتُمْ لَا تَشْعُرُونَ)

(while you perceive not), Thabit bin Qays bin Ash-Shammas, whose voice was loud, said, `I was the one who raised his voice above the voice of Allah's Messenger . I am among the dwellers of the Fire. My good deeds have been done in vain.' He remained in his house feeling distressed,

and the Messenger of Allah noticed his absence. So some men went to Thabit and said to him, 'The Prophet noticed your absence. What is the matter with you?' Thabit said, 'I used to raise my voice above the voice of the Prophet and speak loudly in front of him. My deeds have been rendered useless and I am among the people of the Fire.' They went to the Prophet and told him what Thabit said and the Prophet said,

«لَا، بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ»

(Nay, he is among the dwellers of Paradise.)" Anas commented, "We used to see Thabit walk among us knowing that he was (to be) among the dwellers of Paradise. During the battle of Yamamah, our forces suffered retreat. Suddenly, Thabit bin Qays bin Shammah came, having put on his Hanut and shrouds, and said, 'The worst habit is the one you acquire from your enemy and do not set a bad example for your companions.' And he went on fighting until he was martyred, may Allah be pleased with him." Allah then prohibited speaking to the Prophet in a loud voice, just as one speaks loudly to another in a way that offends him. Instead, they were required to speak to him in terms of respect, honor and calmness. This is why Allah the Exalted and Most Honored said,

(وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ)

(nor speak aloud to him in talk as you speak aloud to one another,) just as He said in another Ayah,

(لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا)

(Make not the calling of the Messenger among you as your calling one of another.) (24:63) Allah's statement,

(أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ)

(lest your deeds should be thwarted while you perceive not.) means, 'We ordered you to refrain from raising your voices to the Prophet, so that he will not get angry with you, because in doing so, you will also anger Allah.' The good deeds of he who caused the Prophet's anger will become useless without him even knowing. In the Sahih, there is a Hadith that states,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى لَا يُقْبَلُ لَهَا بَالًا، يُكْتَبُ لَهُ بِهَا الْجَنَّةُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تَعَالَى لَا

يُلقِي لَهَا بَالًا، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ
السَّمَاءِ وَالْأَرْضِ»

(Verily, a man might utter a word that pleases Allah the Exalted, even though he does not recognize the significance of his word, and on its account Paradise is written for him. Verily, a man might utter a word carelessly that angers Allah the Exalted, and on its account, he is cast in the Fire farther than the distance between the heavens and earth.) Allah then ordains lowering one's voice before the Messenger and encourages, directs and recommends this better behavior.

(إِنَّ الَّذِينَ يَعْضُونَ أَسْوَتَهُمْ عِنْدَ رَسُولِ اللَّهِ
أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى)

(Verily, those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for Taqwa.) whose hearts have been purified by Allah and made as a residence and dwelling for the Taqwa,

(لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ)

(For them is forgiveness and a great reward.) Imam Ahmad recorded in the Book of Az-Zuhd that Mujahid said, "Someone wrote to `Umar, `O Leader of the faithful! Who is better, a man who does not feel the desire to commit a sin and does not commit it, or a man who feels desire to commit a sin, but does not commit it' `Umar replied, `He who feels desire to commit a sin, but does not commit it,

(أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ)

(they are the ones whose hearts Allah has tested for Taqwa. For them is forgiveness and a great reward.)"

(إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ
لَا يَعْقِلُونَ - وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ
لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(4. Verily, those who call you from behind the dwellings, most of them have no sense.) (5. And if they had patience till you could come out to them, it would have been better for them. And Allah is Forgiving, Most Merciful.)

Admonishing Those Who call the Prophet from behind Dwellings

Allah the Exalted and Most Blessed admonished those, such as the uncivilized bedouins, who used to call to the Prophet from behind the dwellings which belong to his wives,

(أَكْثَرُهُمْ لَا يَعْقِلُونَ)

(most of them have no sense.) Allah the Exalted and Most Honored then ordains the better behavior in this regard,

(وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ)

(And if they had patience till you could come out to them, it would have been better for them.) it would have earned them the better benefit of this life and the Hereafter. Allah, Worthy of all praise, then encourages them to turn to Him in repentance.

(وَاللَّهُ غَفُورٌ رَحِيمٌ)

(And Allah is Forgiving, Most Merciful.) It was reported that this Ayah was revealed about Al-Aqra` bin Habis At-Tamimi, may Allah be pleased with him, according to more than one source. Imam Ahmad recorded that Al-Aqra` bin Habis said that he called the Messenger of Allah from behind his dwellings, saying, "O Muhammad! O Muhammad!" "O Allah's Messenger!" according to another narration, but the Messenger did not answer him, Al-Aqra` said, "O Allah's Messenger.

Investigating the Reliability of the News conveyed by Wicked People

Allah the Exalted ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allah the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of the scholars of Hadith refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

The Prophet's Decision is Better

Allah said,

(وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ)

(And know that among you there is the Messenger of Allah.) `know that among you is the Messenger of Allah . Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.' Allah the Exalted and Most Blessed said in another Ayah,

(النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ)

(The Prophet is closer to the believers than themselves) (33:6). Then He clarifies that they fall short in overseeing their own benefit;

(لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ)

(If he were to obey you in much of the matter, you would surely be in trouble.) `if he obeys all of your opinions and desires, you will earn trouble and hardship.' Allah the Exalted and Most Honored said,

(وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
وَالْأَرْضُ وَمَن فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَن
ذِكْرِهِمْ مُّعْرِضُونَ)

(And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.) (23:71) Allah's statement,

(وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي
قُلُوبِكُمْ)

(But Allah has endeared the faith to you and has beautified it in your hearts,) `made faith dear to your souls and beautified it in your hearts.' Allah said,

(وَكَرِهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

(and has made disbelief, Fusuq and `Isyan hateful to you.) `He has made disbelief, sins, whether major or minor, and `Isyan -- all types of sins, hateful to you.' This statement transfers us from one level to a better level, to perfect Allah's bounty. Allah's statement next,

(أُولَئِكَ هُمُ الرَّشِدُونَ)

(Such are they who are the rightly guided.) those who have these qualities are the rightly guided ones whom Allah has granted guidance and correctness. Imam Ahmad recorded that Abu Rifa`ah Az-Zuraqi said that his father said, "During the battle of Uhud, when the idolators retreated, the Messenger of Allah said,

«اسْتَوُوا حَتَّى أُثْنِيَ عَلَى رَبِّي عَزَّ وَجَلَّ»

(Stay in straight lines so that I praise my Lord, the Exalted and Most Honored.) They stood behind him in lines and he said,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَائِضَ لِمَا بَسَطْتَ
وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيَ لِمَنْ أَضَلَلْتَ،
وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا
مَانِعَ لِمَا أُعْطِيتَ، وَلَا مُقَرَّبَ لِمَا بَاعَدْتَ، وَلَا
مُبَاعِدَ لِمَا قَرَّبْتَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ
وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ وَالْأَمْنِ يَوْمَ الْخَوْفِ.
اللَّهُمَّ إِنِّي عَائِدٌ بِكَ مِنْ شَرِّ مَا أُعْطِينَنَا وَمِنْ شَرِّ
مَا مَنَعْتَنَا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي
قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَقَّنَا مُسْلِمِينَ

وَأَحِينَا مُسْلِمِينَ وَالْحَقَّنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا
وَلَا مَقْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يُكْذِبُونَ
رُسُلَكَ وَيَصُدُّونَ عَنْ سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ
رِجْزَكَ وَعَذَابَكَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ أُوتُوا
الْكِتَابَ إِلَهَ الْحَقِّ»

(O Allah! Your is the praise. O Allah! There is none who can withhold what You send, or send what You withhold, or guide whom You send astray, or misguide whomever You guide, or give what You deprive, or deprive whom You give, or draw closer whom You cast or cast whom You draw closer. O Allah! Bestow on us from Your blessings, mercy, grace and provisions. O Allah! I ask You for the eternal delight that never ends or fades away. O Allah! I ask You for provisions on the Day of deprivation and safety on the Day of fear. O Allah! I seek refuge with You from the evil repercussions of what You have given us and from the evil of what You have deprived us of. O Allah! Make faith dear to us and beatify it in our hearts and make disbelief, Fusuq and `Isyan hateful to us, and make us among the rightly guided. O Allah! Allow us to die as Muslims, live as Muslims and join us with the ranks of the righteous ones, without tasting humiliation or turmoil. O Allah! Fight the disbelievers who deny Your Messengers and hinder others from Your path; send on them Your torment and punishment. O Allah! Fight the disbelievers who were given the Scriptures, the True God.)" An-Nasa'i collected this Hadith in `Amal Al-Yawm wal-Laylah. Allah said,

(فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً)

((This is) a grace from Allah and His favor.) meaning, this favor that He has bestowed on you is a favor and a bounty from Him to you,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knowing, All-Wise.) All-Knower in those who deserve guidance and those who deserve misguidance, All-Wise in His statements, actions, legislation and the destiny He appoints.

(وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا
بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا
الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ

فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ - إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ
أَخَوَيْكُمْ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ)

(9. And if two parties among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are the equitable.) (10. The believers are but a brotherhood. So make reconciliation between your brothers, and have Taqwa of Allah that you may receive mercy.)

Making Peace between Disputing Muslims

Allah commands making peace between Muslims that fight each other,

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا
بَيْنَهُمَا)

(And if two parties among the believers fall to fighting, then make peace between them both.) Therefore, Allah calls both opposing groups among Muslims, believers, although they are fighting each other. Al-Bukhari and other scholars relied on this Hadith as evidence that committing a sin does not nullify faith, no matter how major the sin is. This creed contradicts the creed of the Khawarij sect and those who accepted their idea, such as the Mu` tazilah sect. Al-Bukhari narrated that Al-Hasan said that Abu Bakrah said that the Messenger of Allah gave a speech on the Minbar while Al-Hasan bin `Ali was with him. He was repeatedly looking at Al-Hasan and then at the people; then said,

«إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ تَعَالَى أَنْ يُصْلِحَ بِهِ
بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ»

(Verily, this son of mine is a Sayyid (chief or master), and may Allah make peace between two great groups of Muslims through him.) What the Prophet said, occurred. Al-Hasan brought peace between the people of Ash-Sham and `Iraq, after they fought tremendous wars and frightening battles. Allah's statement,

(فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي
تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ)

(But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah.) means, until the rebellious group refers to the commands of Allah and His Messenger for judgement and they listen to and obey the truth. There is a Hadith in the Sahih in which Anas states that the Messenger of Allah said,

«انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

(Help your brother, whether he is an oppressor or he is oppressed.) "I asked, `O Allah's Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor' He said,

«تَمْنَعُهُ مِنَ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ»

(By preventing him from oppressing others; this is how you help him in this case.)" Sa`id bin Jubayr said that tribes of Aws and Khazraj once got in a scuffle using date tree branches and slippers. Allah revealed this honorable Ayah commanding them to make peace between them. As-Suddi said, "A man from Al-Ansar, whose name was `Imran, had a wife called Umm Zayd. She wanted to visit her family, but her husband prevented her from visiting them by locking her in an upper room. So, none of her family could visit or see her. She sent someone to her family. They came, took her down from the room and wanted to take her away. Her husband was absent at the time, so his family called on their people. Their cousins came to help prevent the wife from going with her family. A push and shove situation occurred that led to them fighting using slippers. This Ayah was then revealed in their case, and the Messenger of Allah sent someone to bring peace between them, and they both agreed to resort to the decision of Allah the Exalted." The statement of Allah the Exalted, next,

(فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are the equitable.) means, be fair in your judgement regarding the dispute that occurred between them,

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Verily, Allah loves those who are the equitable.) Ibn Abi Hatim recorded, that `Abdullah bin `Amr said that the Messenger of Allah said,

«إِنَّ الْمُقْسِطِينَ فِي الدُّنْيَا عَلَى مَنَابِرَ مِنْ لؤلؤ
بَيْنَ يَدَي الرَّحْمَنِ عَزَّ وَجَلَّ بِمَا أَقْسَطُوا فِي
الدُّنْيَا»

(Verily, those who are equitable in this life, will be on podiums made of pearls before Ar-Rahman, the Exalted and Most Honored, on account of their fairness in this life.) An-Nasa'i collected this Hadith. Allah's statement,

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ)

(The believers are but a brotherhood.) means, all of them are brothers in Islam. The Messenger of Allah said,

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ»

(The Muslim is the brother of the Muslim, he is not unjust with him nor does he forsake him.) In the Sahih,

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ
أَخِيهِ»

(Allah helps the servant as long as the servant helps his brother.) Also in the Sahih:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ يَظْهَرُ الْغَيْبِ قَالَ الْمَلَكُ:
أَمِينَ وَلكَ بِمِثْلِهِ»

(If the Muslim invokes Allah for the benefit of his absent brother, the angel says afterwards, "Amin, and for you the same.") There are many Hadiths with this meaning, such as, in the Sahih,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ
وَتَوَاصُلِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ
عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

(The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.) And also in Sahih.

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

(A believer to another believer is like a building whose different parts enforce each other.) The Prophet then clasped his hands with the fingers interlaced. Allah's statement,

(فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ)

(So make reconciliation between your brothers,) refers to the two groups that fight each other,

(وَاتَّقُوا اللَّهَ)

(and have Taqwa of Allah) in all of your affairs,

(لَعَلَّكُمْ تُرْحَمُونَ)

(that you may receive mercy.) and this is a promise from Allah that He will grant mercy to those who fear and obey Him.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ)

(11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame yourselves, nor insult one another by nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed wrongdoers.)

The Prohibition of mocking and ridiculing One Another

Allah the Exalted forbids scoffing at people, which implies humiliating and belittling them. In the Sahih, it is recorded that the Messenger of Allah said,

«الْكِبْرُ بَطْرُ الْحَقِّ وَغَمْصُ النَّاسِ»

(Arrogance is refusing the truth and belittling people.) And in another Version

«غَمَطُ النَّاسِ»

(And despising people) It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allah the Exalted than those who ridicule and belittle them. This is why Allah the Exalted said,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

(O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former.) thus, stating this prohibition for men and then women. The statement of Allah the Exalted,

(وَلَا تَلْمِزُوا أَنفُسَكُمْ)

(Nor defame yourselves,) forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned as Allah states

(وَيْلٌ لَّكُلِّ هُمَزَةٍ لُّمَزَةٍ)

(Woe to every Humazah, Lumazah)(104:1) Hamz is defamation by action, while Lamz is by words. Allah the Exalted and Most Honored said,

(هَمَّازٌ مَّشَّاءٍ بِنَمِيمٍ)

(Hammaz (defaming), going about with slander.) (68:11) meaning, he belittles and defames people, transgressing and spreading slander among them, which is the Lamz that uses words as its tool. Allah's statement here,

(وَلَا تَلْمِزُوا أَنفُسَكُمْ)

(Nor defame yourselves,) just as He said in another Ayah,

(وَلَا تَقْتُلُوا أَنْفُسَكُمْ)

(Nor kill yourselves) (4:29), meaning, nor kill one another. `Abdullah bin `Abbas, Mujahid, Sa`id bin Jubayr, Qatadah and Muqatil bin Hayyan said that the Ayah,

(وَلَا تَلْمِزُوا أَنْفُسَكُمْ)

(Nor defame yourselves,) means, none of you should defame each other,' while,

(وَلَا تَنَابَزُوا بِالْأَلْقَابِ)

(nor insult one another by nicknames.) means, `you should not address people by nick names that people dislike.' Imam Ahmad recorded that Abu Jabirah bin Ad-Dahhak said, "This Ayah was revealed about us, Banu Salamah;

(وَلَا تَنَابَزُوا بِالْأَلْقَابِ)

(nor insult one another by nicknames.) When the Messenger of Allah migrated to Al-Madinah, every man among us had two or three nicknames. When the Prophet called a man by one of these nicknames, people would say, `O Allah's Messenger! He hates that nickname.' Then this Ayah,

(وَلَا تَنَابَزُوا بِالْأَلْقَابِ)

(nor insult one another by nicknames.) was revealed." Abu Dawud also collected this Hadith. The statement of Allah the Exalted and Most Honored,

(بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ)

(Evil is the name of wickedness after faith), means, the names and descriptions of wickedness are evil; meaning, `to use the nicknames that were used by the people of Jahiliyyah, after you embraced Islam and understood it,'

(وَمَنْ لَمْ يَتُوبْ)

(And whosoever does not repent,) means, from this sin,

(فَأُولَٰئِكَ هُمُ الظَّالِمُونَ)

(then such are indeed wrongdoers.)

(يَأْيُهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرَهُهُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ)

(12. O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother You would hate it. And have Taqwa of Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.)

The Prohibition of Unfounded Suspicion

Allah the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one's family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation. The Leader of the faithful ` Umar bin Al-Khattab said, "Never think ill of the word that comes out of your believing brother's mouth, as long as you can find a good excuse for it." Malik recorded that Abu Hurayrah, may Allah be pleased with him, said that Allah's Messenger said,

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

(Beware of suspicion, for suspicion is the worst of false tales; do not spy on one another; do not look for other's faults; do not be jealous of one another; do not envy one another; do not hate one another; and do not desert (shun) one another. And O Allah's servants! Be brothers!) The Two Sahihs and Abu Dawud recorded this Hadith. Anas said that the Messenger of Allah said,

«لَا تَقَاطَعُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

(Do not shun each other; do not ignore one another; do not hate one another, and do not envy one another, and be brothers, O servants of Allah. No Muslim is allowed to shun his brother for more than three days.) Muslim and At-Tirmidhi collected this Hadith, who considered it Sahih. Allah said,

(وَلَا تَجَسَّسُوا)

(And spy not), on each other. Tajassus, usually harbors ill intentions, and the spy is called a Jasus. As for Tahassus (inquiring) it is usually done for a good reason. Allah the Exalted and Most Honored said that Prophet Ya`qub said,

(يَبْنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوْسُفَ وَ اَخِيهِ وَلَا تَايسُوا مِنْ رَوْحِ اللّٰهِ)

("O my sons! Go you and inquire (Tahassasu) about Yusuf and his brother, and never give up hope of Allah's mercy.") (12:87) Both of these terms, `Tajassus' and `Tahassus' could have evil connotations. In the Sahih it is recorded that the Messenger of Allah said,

«لَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللّٰهِ اِخْوَانًا»

(Neither commit Tajassus nor Tahassus nor hate each other nor commit Tadabur. And be brothers, O servants of Allah.) Al-Awza`i said, "Tajassus means, to search for something, while Tahassus means, listening to people when they are talking without their permission, or eavesdropping at their doors. Tadabur refers to shunning each other. " Ibn Abi Hatim recorded this statement. Allah the Exalted said about backbiting;

(وَلَا يَغْتَاب بَعْضُكُمْ بَعْضًا)

(neither backbite one another), thus prohibiting it, which was explained in a Hadith collected by Abu Dawud that Abu Hurayrah said, "It was asked, `O Allah's Messenger! What is backbiting' He said,

«ذِكْرُكَ اَخَاكَ بِمَا يَكْرَهُ»

(Mentioning about your brother in a manner that he dislikes.) He was asked, `What if my brother was as I mentioned' He said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَّه»

(If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him.)" At-Tirmidhi collected this Hadith and said "Hasan Sahih." Backbiting was sternly warned against, and this is why Allah the Exalted and Most Blessed compared it to eating the flesh of a dead human being,

(أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرَهُنَّوهُ)

(Would one of you like to eat the flesh of his dead brother You would hate it.) Just as you hate eating the flesh of a dead person, on account of your nature; so hate backbiting, on account of your religion. The latter carries a punishment that is worse than the former. This Ayah seeks to discourage people from backbiting and warns against it. The Prophet used these words to discourage taking back a gift that one gives to someone,

«كَالْكَلْبِ يَقِيءُ ثُمَّ يَرْجِعُ فِي قَيْئِهِ»

(He is just like the dog that eats its vomit.) after saying,

«لَيْسَ لَنَا مَثَلُ السَّوِّءِ»

(Ours is not an evil parable.) Using various chains of narration, the Sahih and Musnads record that the Prophet said during the Farewell Hajj:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا»

(Verily, your blood, wealth and honor are as sacred among you as the sanctity of this day of yours, in this month of yours, in this town of yours.) Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعَرَضُهُ
وَدَمُهُ، حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ
الْمُسْلِمَ»

(All of the Muslim is sacred to the Muslim, his wealth, honor and his blood. It is evil enough for someone to belittle his Muslim brother.) At-Tirmidhi collected this Hadith and said "Hasan Gharib." Al-Hafiz Abu Ya`la recorded that a cousin of Abu Hurayrah said, "Ma`iz came to the Messenger of Allah and said, `O Allah's Messenger! I have committed adultery,' and the Messenger turned away from him until Ma`iz repeated his statement four times. The fifth time, the Prophet asked him,

«زَنَيْتَ؟»

(Have you committed adultery?) Ma`iz said, Yes. The Prophet asked,

«وَتَدْرِي مَا الزَّانَا؟»

(Do you know what adultery means) Ma`iz said, `Yes. I have illegally done with her what a husband legally does with his wife.' The Prophet said,

«مَا تُرِيدُ إِلَى هَذَا الْقَوْلِ؟»

(What do you seek to accomplish by this statement) Ma`iz said, `I intend that you purify me.' The Prophet asked,

«أَدْخَلْتَ ذَلِكَ مِنْكَ فِي ذَلِكَ مِنْهَا كَمَا يَغِيبُ الْمِيلُ
فِي الْمُكْحَلَةِ وَالرِّشَا فِي الْبَيْرِ؟»

(Have you gone into her just as the stick goes into the kohl container and the rope goes into the well) Ma`iz said, `Yes, O Allah's Messenger!' The Prophet commanded that Ma`iz be stoned to death and his order was carried out. The Prophet heard two men saying to one another, `Have you not seen the man who had Allah cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned' The Prophet continued on and when he passed by the corpse of a donkey, he asked,

«أَيْنَ فُلَانٌ وَفُلَانٌ؟ انزِلَا فِكُلَا مِنْ حَيْفَةِ هَذَا
الْحِمَارِ»

(Where are so-and-so Dismount and eat from this donkey.) They said, ` May Allah forgive you, O Allah's Messenger! Would anyone eat this meat' The Prophet said;

«فَمَا نَلْتُمَا مِنْ أُخَيْكُمَا أَنفَا أَشَدُّ أَكْلًا مِنْهُ، وَالَّذِي
نَفْسِي بِيَدِهِ إِنَّهُ الْآنَ لَفِي أَنهَارِ الْجَنَّةِ يَنْغَمِسُ
فِيهَا»

(The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise.)" This Hadith has an authentic chain of narration. Imam Ahmad recorded that Jabir bin `Abdullah said, "We were with the Messenger of Allah when a rotten odor was carried by the wind. The Messenger of Allah said,

«أَتَدْرُونَ مَا هَذِهِ الرِّيحُ؟ هَذِهِ رِيحُ الَّذِينَ يَعْتَابُونَ
النَّاسَ»

(Do you know what this odor is It is the odor of those who backbite people.)"

Accepted Repentance from Backbiting and Slander

Allah the Exalted and Most Honored said,

(وَاتَّقُوا اللَّهَ)

(And have Taqwa of Allah), that is, regarding what He has commanded you and forbidden for you. Fear Him and beware of Him,

(إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ)

(Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.) He forgives those who repent to Him, is merciful with those who go back to Him and trust in Him. The majority of scholars have stated that repentance for committing the sin of backbiting is that one refrains from backbiting intending not to repeat it again. There is a difference of opinion if whether feeling remorse is required in this case, and also if one should apologize to those who he has backbitten. Some scholars stated that it is not necessary for one to ask those whom he has backbitten to forgive him, because if they knew what was said about them, they could be hurt more than if they were not told about it. It is better, they said, that one should praise those whom he has backbitten in audiences in which he has committed the act. It is also better if one defends the injured party against any further backbiting, as much as one can, as recompense for his earlier backbiting.

(يَأْيُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَى إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

(13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqlwa. Verily, Allah is All-Knowing, All-Aware.)

All of Mankind are the Children of `Adam and Hawwa'

Allah the Exalted declares to mankind that He has created them all from a single person, `Adam, and from that person He created his mate, Hawwa'. From their offspring He made nations, comprised of tribe, which include subtribes of all sizes. It was also said that `nations refers to non-Arabs, while `tribes refers to Arabs. Various statements about this were collected in an individual introduction from the book, Al-Inbah, by Abu `Amr Ibn `Abdul-Barr, and from the book, Al-Qasad wal-Amam fi Ma`rifah Ansab Al-Arab wal-`Ajam. Therefore, all people are the descendants of `Adam and Hawwa' and share this honor equally. The only difference between them is in the religion that revolves around their obedience to Allah the Exalted and their following of His Messenger . After He forbade backbiting and belittling other people, alerting mankind that they are all equal in their humanity. Allah said,

(يَأْيُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا)

(O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another.) so that they get to know each other by their nation or tribe. Mujahid said that Allah's statement,

(لِتَعْرِفُوا)

(that you may know one another.) refers to one's saying, "So-and-so the son of so-and-so, from the tribe of so-and-so." Sufyan Ath-Thawri said, "The Himyar (who resided in Yemen) dealt with each other according to their provinces, while the Arabs in the Hijaz (Western Arabia) dealt with each other according to their tribes."

Honor is earned through Taqlwa of Allah

Allah the Exalted said,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ﴾

(Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa.) meaning, 'you earn honor with Allah the Exalted on account of Taqwa, not family lineage.' There are many Hadiths from the Prophet that support this meaning. Al-Bukhari narrated that Abu Hurayrah said, "Some people asked the Prophet, 'Who is the most honorable among people?' He replied,

﴿أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ﴾

(The most honorable among them with Allah is the one who has the most Taqwa.) They said, 'We did not ask you about this.' He said,

﴿فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ خَلِيلِ اللَّهِ﴾

(Then the most honorable person is Yusuf, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil.) They said, 'We did not ask you about this.' He said,

﴿فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي﴾

¿ (Then you want to ask me about the Arab lineage) They said, 'Yes.' He said,

﴿فَخَيْرُكُمْ فِي الْجَاهِلِيَّةِ خَيْرُكُمْ فِي الْإِسْلَامِ إِذَا فَفَهُوا﴾

(Those among you who were best in Jahiliyyah, are the best among you in Islam, if they attain religious understanding.)" Al-Bukhari collected this Hadith in several places of his Sahih, An-Nasa'i did as well in the Tafsir section of his Sunan. Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

﴿إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ﴾

(Verily, Allah does not look at your shapes or wealth, but he looks at your hearts and actions.) Ibn Majah also collected this Hadith. Ibn Abi Hatim recorded that 'Abdullah bin 'Umar said, "On the day Makkah was conquered, the Messenger of Allah performed Tawaf around the Ka'bah while riding his camel, Al-Qaswa', and was touching the corners with a stick he had in his hand. He did not find a place in the Masjid where his camel could sit and had to dismount

on men's hands. He led his camel to the bottom of the valley, where he had her sit down. The Messenger of Allah later gave a speech while riding Al-Qaswa' and said, after thanking Allah the Exalted and praising Him as He should be praised,

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى قَدْ أَذْهَبَ عَنْكُمْ
عُبْيَةَ الْجَاهِلِيَّةِ وَتَعْظُمَهَا بِأَبَائِهَا، قَالَ النَّاسُ رَجُلَانِ:
رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ تَعَالَى، وَرَجُلٌ
فَاجِرٌ شَقِيٌّ هَيْنٌ عَلَى اللَّهِ تَعَالَى، إِنَّ اللَّهَ عَزَّ
وَجَلَّ يَقُولُ:

(يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)»

(O people! Allah the Exalted has removed from you the slogans of Jahiliyyah and its tradition of honoring forefathers. Men are of two types, a man who is righteous, fearful of Allah and honorable to Allah, or a man who is vicious, miserable and little to Allah the Exalted. Verily, Allah the Exalted and Most Honored said, (O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa. Verily, Allah is All-Knowing, All-Aware.)) The Prophet said,

«أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ»

(I say this and invoke Allah for forgiveness for me and for you.)" This was recorded by ` Abd bin Humayd. Allah the Exalted said,

(إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

(Verily, Allah is All-Knowing, All-Aware.) means, ` He is All-Knowing of you and All-Aware of all of your affairs.' Allah guides whom He wills, misguides whom He wills, grants mercy to whom He wills, tor- ments whom He wills, elevates whom He wills above whom He wills. He is the All-Wise, the All-Knowing, the All-Aware in all this. Several scholars relied on this honorable Ayah and the honora- ble Hadiths we menti- oned as evidence that compatibility in marriage is not a condition of marriage contracts. They said that the only condition required in this regard is the adherence to the religion, as in the statement of Allah, the Exalted,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَظَمُ

(Verily, the most honorable of you with Allah is the one with the most Taqwa.)

(قَالَتِ الْأَعْرَابُ ءَأَمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ
تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ - إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ
ءَأَمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ
الصَّادِقُونَ - قُلْ أُنْعَلْمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ - يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا
عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ
لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ - إِنَّ اللَّهَ يَعْلَمُ غَيْبَ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ)

(14. The bedouins say: "We believe." Say: "You do not believe. But say, `We have submitted,' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allah is Forgiving, Most Merciful.") (15. Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah. Those! They are the truthful.) (16. Say: "Will you inform Allah of your religion while Allah knows all that is in the heavens and all that is on the earth, and Allah is All-Aware of everything.") (17. They regard as a favor to you that they have embraced Islam. Say: "Do not count your Islam as a favor to me. Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true. ") (18. "Verily, Allah knows the Unseen of the heavens and the earth. And Allah is the All-Seer of what you do.")

There is a Difference between a Believer and a Muslim

Allah chastises the bedouins who, when they embraced Islam, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts,

«قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ»

(The bedouins say: "We believe." Say: "You do not believe, but say, 'We have submitted,' for Faith has not yet entered your hearts...") This honorable Ayah provides proof that Faith is a higher grade than Islam, according to the scholars of the Ahl us-Sunnah wal-Jama`ah. This is also demonstrated in the Hadith of Jibril, peace be upon him, when he questioned the Prophet about Islam, then Iman then Ihsan. Thus moving the general matter to one more specific, then even more specific. Imam Ahmad recorded that `Amir bin Sa`d bin Abi Waqqas said, "The Messenger of Allah gave (something to) some men and did not give one of them. Sa`d said, `O Allah's Messenger, you gave to so-and-so and so-and-so. However, you gave nothing to so-and-so, even though he is a believer.' The Prophet said,

«أَوْ مُسْلِمٌ؟»

(Or say, a Muslim.) Sa`d repeated his statement thrice each time the Prophet answered,

«أَوْ مُسْلِمٌ؟»

(Or say, a Muslim.) The Prophet then said,

«إِنِّي لَأَعْطِي رَجَالًا وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ
مِنْهُمْ، فَلَمْ أُعْطِهِ شَيْئًا مَخَافَةَ أَنْ يُكَبَّرُوا فِي النَّارِ
عَلَى وُجُوهِهِمْ»

(I might give some men and give nothing to others, even though the latter are dearer to me than the former. I do not give them things for fear that they might be thrown on their faces in the Fire.)" This Hadith is recorded in the Two Sahihs. Therefore, the Prophet made a distinction between the grade of believer and the grade of Muslim, indicating that Iman is a more exclusive grade than Islam. I mentioned this subject in detail supported by evidence, in the beginning of the explanation of the chapter on Iman in Sahih Al-Bukhari, all praise is due to Allah and all the favors are from Him. So this proves that the bedouins whom the Ayah mentioned were not hypocrites, rather they were Muslims in whose hearts Faith was not yet firmly established. They claimed a higher grade for themselves than the grade that they earned, and they were taught a lesson as a consequence. This meaning agrees with the meaning given by Ibn `Abbas, Ibrahim An-Nakha`i, Qatadah and that preferred by Ibn Jarir. These bedouins were taught a lesson,

(قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْإِيمَانُ فِي قُلُوبِكُمْ)

(Say: "You do not believe, but say `We are Muslims,' for Faith has not yet entered your hearts..") meaning, `you have not yet achieved the reality of Faith.' Allah the Exalted said,

(وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
شَيْئًا)

(But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds...) `He will not decrease any of your rewards,' as Allah said;

(وَمَا أَلْتَهُمْ مِنْ أَعْمَالِهِمْ مِنْ شَيْءٍ)

(We shall not decrease the reward of their deeds in anything.) (52:21) Allah said:

(إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(Verily, Allah is Oft-Forgiving, Most Merciful.) for those who repent and return to Him. Allah's statement,

(إِنَّمَا الْمُؤْمِنُونَ)

(Only those are the believers), who have perfect Faith,

(الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا)

(who have believed in Allah and His Messenger, and afterward doubt not) They do not have doubts and their Faith was not shaken. Rather, their Faith remained on conviction,

(وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ)

(but strive for the cause of Allah with their wealth and their lives) meaning, they gladly gave away their life and the most precious of their wealth in obedience to Allah as a means of seeking His pleasure,

(أُولَئِكَ هُمُ الصَّادِقُونَ)

(Those! They are the truthful.) ` in their statement if they say that they are believers, unlike some bedouins who are faithful only by words outwardly!' Allah said,

(قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ)

(Say: "Will you inform Allah of your religion...") ` will you inform Allah of what is in your hearts,'

(وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(while Allah knows all that is in the heavens and all that is on the earth,) Nothing in the heavens and earth, even the weight of a speck of dust, all that is bigger or smaller, ever escapes His observation,

(وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(and Allah is All-Aware of everything.) Allah said,

(يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ
إِسْلَامَكُمْ)

(They regard as a favor to you that they have embraced Islam. Say: "Do not count your Islam as a favor to me...") meaning the bedouins who considered embracing Islam, following and supporting the Messenger as a favor to him. Allah the Exalted refuted their false statement,

(قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ)

(Say: "Do not count your Islam as a favor to me...") ` for the benefit of your Islam will only be yours, and this is a favor from Allah to you,'

(بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلَايْمَنِ إِن كُنْتُمْ
صَادِقِينَ)

(Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true.) ` in your claim that you are believers.' The Prophet said to the Ansar on the day of the battle of Hunayn,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَّالًا فَهَدَاكُمْ اللَّهُ
بِي؟ وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي؟ وَكُنْتُمْ عَالَةً
فَأَغْنَاكُمْ اللَّهُ بِي؟»

(O Ansar! Have I not found you astray and Allah guided you through me Were you not divided and Allah united you around me Were you not poor and Allah gave you riches through me) Whenever the Prophet asked them any of these questions, they would reply, "Allah and His Messenger have most favored us." Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn ` Abbas said, "Banu Asad came to the Messenger of Allah and said, `O Allah's Messenger! We embraced Islam, and before that, the Arabs fought against you, yet we did not fight against you.' The Messenger of Allah said,

«إِنَّ فِقْهَهُمْ قَلِيلٌ وَإِنَّ الشَّيْطَانَ يَنْطِقُ عَلَى
السِّنِّهِمْ»

(Verily, they understand but little and the Shaytan speaks through their words.) This Ayah was later revealed,

(يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ
إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِيَايْمَنَ إِنْ
كُنْتُمْ صَادِقِينَ)

(They regard as a favor to you that they have embraced Islam. Say: "Do not count your Islam as a favor to me." Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true.")" Then Allah reminds that He has complete knowledge of all creations and that He sees them all;

(إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
بَصِيرٌ بِمَا تَعْمَلُونَ)

(Verily, Allah knows the Unseen of the heavens and the earth. And Allah is the All-Seer of what you do.) This is the end of the Tafsir of Surat Al-Hujurat. Verily, all praise is due to Allah, all the favors are from Him, and from Him comes the success and protection from error.

The Tafsir of Surah Qaf

(Chapter - 50)

Which was revealed in Makkah

The Beginning of the Mufassal Section of the Qur'an

This Surah is the first Surah in the Mufassal section of the Qur'an, according to the correct view. It is said that the Mufassal starts with Surat Al-Hujurat. Some common people say that the Mufassal starts with Surah `Amma An-Naba, (chapter 78), however, this is not true because none of the respected scholars ever supported this opinion. Aws (bin Hudhayfah) said; "I asked the Companions of Allah's Messenger () how they divided the Qur'an. They said; `Three, five, seven, nine, eleven, thirteen, and the Mufassal section as one.' " This was recorded by Ibn Majah and Imam Ahmad. If one counts forty-eight Surahs, the next Surah will be Surah Qaf. The details are as follows: The first three Surahs are Al-Baqarah (chapter 2), Al `Imran (3), then An-Nisa' (4). The five are Al-Ma'idah (5), Al-An`am (6), Al-A`raf (7), Al-Anfal (8) and Bara'ah (or At-Tawbah) (9). The seven next Surahs are Surah Yunus (10), Hud (11), Yusuf (12), Ar-Ra`d (13), Ibrahim (14), Al-Hijr (15) and An-Nahl (16). The nine next Surahs are, Subhan (or Al-Isra' (17)), Al-Kahf (18), Maryam (19), Ta Ha (20), Al-Anbiya' (21), Al-Hajj (22), Al-Mu`minun (23), An-Nur (24) and Al-Furqan (25). The next eleven Surahs are Surat Ash-Shu`ara (26), An-Naml (27), Al-Qasas (28), Al-`Ankabut (29), Ar-Rum (30), Luqman (31), Alif Lam Mim As-Sajdah (32), Al-Ahzab (33), Saba' (34), Fatir (35) and Ya Sin (36). The next thirteen are Surat As-Saffat (37), Sad (38), Az-Zumar (39), Ghafir (40), Ha Mim As-Sajdah (or Fussilat) (41), Ash-Shura (42), Az-Zukhruf (43), Ad-Dukhan (44), Al-Jathiyah (45), Al-Ahqaf (46), Al-Qital (or Muhammad) (47), Al-Fath (48) and Al-Hujurat (49). After that comes the Mufassal section, according to the Companions, may Allah be pleased with them all. Therefore, Surah Qaf (chapter 50) is the first of the Mufassal, just as we stated, and all praise is due to Allah and all favors are from Him.

The Virtues of Surah Qaf

Imam Ahmad recorded that `Umar bin Al-Khattab asked Abu Waqid Al-Laythi, "What did the Prophet recite during the `Id Prayer" Abu Waqid said, "Surah Qaf and Surat Iqtarabat (i.e. Surat Al-Qamar (54))." Muslim and the Four Collectors of the Sunan collected this Hadith. Imam Ahmad recorded that Umm Hisham bint Harithah said, "For around two years, or a year and a part of another year, our oven and the oven of the Prophet was one and the same. I memorized Surah,

(ق وَالْقُرْءَانَ الْمَجِيدِ)

(Qaf. By the Glorious Qur'an.) from the tongue of the Messenger of Allah who used to recite it every Friday while standing on the Minbar delivering the Friday sermon to the people." Muslim collected this Hadith. Abu Dawud also recorded that the daughter of Al-Harith bin An-Nu`man said, "I only memorized Surah Qaf from the mouth of the Messenger of Allah who used to recite it in every Friday Khutbah. Our oven and the oven of the Messenger was one and the same." Muslim and An-Nasa'i collected this Hadith. Therefore, the Messenger of Allah used to recite this Surah during large gatherings such as the `Ids and during Friday sermons. He did so because this Surah contains news of the beginning of creation, Resurrection, the Return, Standing (before Allah), the Reckoning, Paradise, the Fire, Allah's reward and punishment, lessons of encouragement, and lessons of discouragement. Allah knows best.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(ق) وَالْقُرْءَانَ الْمَجِیْدِ- بَلْ عَجِبُوا اَنْ جَاءَهُمْ
مُنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُونَ هٰذَا شَیْءٌ عَجِیْبٌ-
اٰءَدَا مِثْنًا وَكُنَّا تُرَابًا ذٰلِكَ رَجْعٌ بَعِیْدٌ- قَدْ عَلِمْنَا مَا
تَنْقُصُ الْاَرْضُ مِنْهُمْ وَعِنْدَنَا كِتٰبٌ حٰفِیْظٌ- بَلْ
كٰذَبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِیْ اَمْرٍ مَّرِیْجٍ-

(1. Qaf. By the Glorious Qur'an.) (2. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!") (3. "When we are dead and have become dust. (Shall we be resurrected) That is a far return.") (4. We know that which the earth takes of them, and with Us is a Book preserved.) (5. Nay, but they have denied the truth when it has come to them, so they are in a Marij state.)

(ق)

(Qaf.) which is one of the letters of the alphabet that are mentioned in the beginning of some Surahs, such as,

(ص)

(Sad.) (38:1)

(ن)

(Nun.) (68:1)

(الم)

(Alif Lam Mim.) (2:1),

(حم)

(Ha Mim.) (40:1), and

(طس)

(Ta Sn) (28:1) and etc., Mujahid and several others said this. We also discussed this in the beginning of the explanation of Surat Al-Baqarah, and therefore, it is not necessary to repeat it here.

The Disbelievers wonder at the Message and Resurrection Allah said,

(وَالْقُرْآنَ الْمَجِيدِ)

(By the Glorious Qur'an.) means by the Honorable and Great Qur'an, which,

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

(Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.)(41:42) The subject of the oath contained in this Ayah is specified afterwards, even though it does not appear by word, emphasizing prophethood, resurrection and affirming that they are true. There are similar kinds of oaths in the Qur'an, whose subject is included in the meaning but not by word, such as,

(ص وَالْقُرْآنَ ذِي الذِّكْرِ - بَلِ الَّذِينَ كَفَرُوا فِي
عِزَّةٍ وَشِقَاقٍ)

(Sad. By the Qur'an full of reminding. Nay, those who disbelieve are in false pride and opposition.)(38:1-2) Allah said here,

(ق وَالْقُرْآنَ الْمَجِيدِ - بَلْ عَجِبُوا أَنْ جَاءَهُمْ
مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ)

(Qaf. By the Glorious Qur'an. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!") They wondered at the wisdom behind sending a Messenger who is a human being. Allah the Exalted and Most Honored said in another Ayah

أَكَاَنَ لِلنَّاسِ عَجَبًا أَن أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَن
أَنْذِرِ النَّاسَ

(Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind.") (10:2), meaning, this is not strange, for Allah chooses Messengers from angels and humans. Allah the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

أَعْدَا مِنَّنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

(When we are dead and have become dust. That is a far return.) They said, `after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,'

ذَلِكَ رَجْعٌ بَعِيدٌ

(That is a far return.) `it is not likely that it will ever occur.' They thought that Resurrection was far from happening and will never occur. Allah the Exalted responded to their statement by saying,

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ

(We know that which the earth takes of them.) meaning, `We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allah's knowledge.

وَعِنْدَنَا كِتَابٌ حَفِيظٌ

(and with Us is a Book preserved,) `that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it. Al-`Awfi narrated that `Abdullah bin `Abbas commented on the statement of Allah the Exalted,

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ

(We know that which the earth takes of them,) "It refers to what the earth consumes of their flesh, skin, bones and hair." A similar view was recorded from Mujahid, Qatadah, Ad-Dahhak and several others. Allah, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

(بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ
(

(Nay, but they have denied the truth when it has come to them, so they are in a Marij state.) This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false. Marij means, in disarray, in a confused state and defying the characteristics of the Truth. Allah the Exalted said in another Ayah,

(إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ - يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ)

(Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.)(51:8-9)

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا
وَزَيَّيْنَاهَا وَمَا لَهَا مِنْ فُرُوجٍ - وَالْأَرْضَ مَدَدْنَاهَا
وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ
بَهِيجٍ - تَبْصِرَةٌ وَذِكْرَى لِكُلِّ عَبْدٍ مُّنِيبٍ - وَنَزَّلْنَا
مِنَ السَّمَاءِ مَاءً مُّبْرَكًا فَأَنْبَتْنَا بِهِ جَبَّتٍ وَحَبَّ
الْحَصِيدِ بَسِيقَاتٍ لَهَا طَلْعٌ نَضِيدٌ رِزْقًا لِلْعِبَادِ
وَأَحْيَيْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ)

(6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furuj in it) (7. And the earth! We have spread it out, and set thereon Rawasi standing firm, and We planted in it every lovely (Bahij) pair.) (8. An insight and a Reminder for every servant who turns to Allah in repentance.) (9. And We send down blessed water (rain) from the sky, then We produce therewith Jannat and grain that are reaped.) (10. And date palms Basiqat, with arranged clusters.) (11. A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.)

Allah's Power and Ability over what is Greater than Resurrection

Allah the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا
وَزَيَّنَّاهَا)

(Have they not looked at the heaven above them, how We have made it and adorned it,) with lamps;

(وَمَا لَهَا مِنْ فُرُوجٍ)

(and there are no Furuji in it) i.e., clefts, according to Mujahid. Others said that Furuji means, rifts, or cracks. All these meanings are close to one another. Allah the Exalted and Most Honored said,

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

(Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.) (67:2-4) fatigued, unable to discover any imperfection or shortcomings. The statement of Allah the Exalted, the Blessed,

(وَالْأَرْضَ مَدَدْنَاهَا)

(And the earth! We have spread it out,) means, 'We made it spacious and spread it out,'

(وَأَلْقَيْنَا فِيهَا رَوَاسِيَ)

(and set thereon Pawasi standing firm.) which are the mountains to save the earth from shaking along with its inhabitants,

(وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(and We planted in it every lovely (Bahij) pair.) every kind and species of plant, fruit and vegetation,

(وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ)

(And of everything We have created pairs that you may reflect.)(51:49) Allah's saying `Bahij', meaning a beautiful scene,

(تَبْصِيرَةً وَذِكْرًا لِكُلِّ عَبْدٍ مُنِيبٍ)

(An insight and a Reminder for every servant who turns to Allah in repentance.) Allah says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits in humbleness and repentance to Allah feeling fear, in awe of Him. Allah the Exalted said,

(وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا)

(And We send down blessed water from the sky,) meaning beneficial,

(فَأَنْبَتْنَا بِهِ جَنَّاتٍ)

(then We produce therewith Jannat), means special and public parks, gardens, etc.

(وَحَبَّ الْحَصِيدِ)

(and grain that are reaped) grains that are harvested for food and for storage for later use,

(بَسِيقَاتٍ)

(And date palms Basiqat,) meaning, tall and high, according to the explanation reported from Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Qatadah and As-Suddi. Allah said,

(لَهَا طَلْعٌ نَّضِيدٌ)

(with arranged clusters.) producing fruits arranged in clusters,

(رِزْقًا لِلْعِبَادِ)

(A provision for (Allah's) servants.) for (Allah's) creation,

(وَأَحْيَيْنَا بِهِ بَلَدَةً مَّيْتًا)

(And We give life therewith to a dead land.) this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like -- amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allah resurrects the dead. This sign of Allah's ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allah the Exalted and Most Honored said in other Ayat,

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ
النَّاسِ)

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

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُ خَلْقُهُمْ لِيَوْمِ
الْمَوْتِ بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is Able to do all things.)(46:33)
and,

(وَمِنْ ءَايَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا
لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.)(41:39)

(كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ -
وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ - وَأَصْحَابُ الْأَيْكَةِ

وَقَوْمٌ تَبِعَ كُلُّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ - أَفَعَيْنَا
بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ)

(12. Denied before them the people of Nuh, and the Dwellers of Pass, and Thamud,) (13. And `Ad, and Fir`awn, and the brethren of Lut,) (14. And the Dwellers of Al-Aykah, and the people of Tubba`. Everyone of them denied (their) Messengers, so My threat took effect.) (15. Were We then tired with the first creation Nay, they are in confused doubt about a new creation.)

Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allah the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allah the Exalted punished the people of Nuh by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of Ar-Rass, and we mentioned their story before in Surat Al-Furqan,

(وَتَمُودُ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ)

(...and Thamud, and `Ad, and Fir`awn, and the brethren of Lut,) the people of Sadum (Sodom) and the surrounding areas, to whom Lut was sent. Allah the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

(وَأَصْحَابُ الْأَيْكَةِ)

(And the Dwellers of Al-Aykah), they are the nation of Shu`ayb, peace be upon him,

(وَقَوْمٌ تَبِعَ)

(and the people of Tubba`), King of Yemen; we explained his story in the Tafsir of Surat Ad-Dukhan, and therefore, we do not need to repeat it here. All praise is due to Allah.

(كُلُّ كَذَّبَ الرُّسُلَ)

(Everyone of them denied (their) Messengers,) means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers. Allah the Exalted and Most Honored said,

(كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ)

(The people of Nuh denied the Messengers.)(26:105) even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well. Allah said,

(فَحَقَّ وَعِيدِ)

(so My threat took effect.) meaning, the promise of torment and punishment that Allah delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

Repeating the Creation is Easier than originating It

Allah the Exalted said,

(أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ)

(Were We then tired with the first creation) meaning, 'did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible'

(بَلْ هُمْ فِي لُبْسٍ مِّنْ خَلْقٍ جَدِيدٍ)

(Nay, they are in confused doubt about a new creation.) meaning, 'starting the creation did not tire Us, and repeating it is even easier.' Allah the Exalted and Most Honored said,

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

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

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ)

(قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ-)

(And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!") (36:78-79) aWe mentioned earlier a Hadith collected in the Sahih,

«يَقُولُ اللَّهُ تَعَالَى يُؤْذِينِي ابْنُ آدَمَ يَقُولُ: لَنْ
يُعِيدَنِي كَمَا بَدَأَنِي. وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ
عَلَيَّ مِنْ إِعَادَتِهِ»

(Allah the Exalted said, "Son of ` Adam insults Me when he says, ` He will not resurrect me as He created me before!' But surely, originating creation is not easier for Me than reproducing it again.")

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ - إِذْ يَتَلَقَّى
الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ - مَا
يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ - وَجَاءَتْ
سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ -
وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ - وَجَاءَتْ كُلُّ
نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ - لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ
هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ)

(16. And indeed We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein.) (17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left.) (18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).) (19. And the stupor of death will come in truth: "This is what you have been avoiding!") (20. And the Trumpet will be blown -- that will be the Day of the threat.) (21. And every person will come forth along with a Sa'iq and a Shahid.) (22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!")

Allah encompasses and watches all of Man's Activity

Allah the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allah the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil. In the Sahih, the Messenger of Allah said,

«إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا
مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

(Verily, Allah the Exalted has forgiven my Ummah (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.) The statement of Allah the Exalted,

(وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ)

(And We are nearer to him than his jugular vein.) means, His angels are nearer to man than his jugular vein. Those who explained `We' in the Ayah to mean `Our knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allah is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this Ayah do not need this explanation (that `We' refers to `Allah's knowledge'), for Allah did not say, `and I am closer to him than his jugular vein.' Rather, He said,

(وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ)

(And We are nearer to him than his jugular vein.) just as He said in the case of dying persons,

(وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ)

(But We are nearer to him than you, but you see not.) (56:85), in reference to His angels (who take the souls). Allah the Exalted the Blessed said,

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ)

(Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it.) (15:9) Therefore, the angels brought down the revelation, the Qur'an, by the leave of Allah, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allah. Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allah's Prophet , who is truthful and was told the truth, told us. Allah's statement here,

(إِذْ يَتَلَقَى الْمُتَلَقِيَانِ)

((Remember) that the two receivers receive,) in reference to the two angels who receive and record the deeds of mankind.

(عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ)

(one sitting on the right and one on the left.) means ready to note,

(مَا يَفِيظُ)

(whatever he utters), in reference to the human,

(مِنْ قَوْلٍ)

(of a word), means any word that he or she speaks,

(إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)

(but there is a watcher by him ready.) means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded. Allah the Exalted said,

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

(But verily, over you (are appointed angels) to watch you, Kiraman (honorable) Katibin writing down (your deeds), they know all that you do.) (82:10-12) Therefore, the scribe records every word that is spoken, according to the explanation of Al-Hasan and Qatadah. This is also the apparent meaning of this Ayah. Imam Ahmad recorded that Bilal bin Al-Harith Al-Muzani said, "The Messenger of Allah said,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ
تَعَالَى مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ عَزَّ
وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ، وَإِنَّ الرَّجُلَ
لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تَعَالَى مَا يَظُنُّ أَنْ
تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللَّهُ تَعَالَى عَلَيْهِ بِهَا سَخَطَهُ
إِلَى يَوْمِ يَلْقَاهُ»

(Verily, a man might utter a word that pleases Allah the Exalted, unaware of how highly it will be regarded, and on its account Allah the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him. A man might indeed utter a word that angers Allah the Exalted, unaware of how dreadful it will be and on its account Allah the Exalted decrees for him His anger until the Day he meets Him.)" `Alqamah used to say, "How many words did I not utter because of the Hadith that Bilal bin Al-Harith narrated." At-Tirmidhi, An-Nasa'i and Ibn Majah collected this Hadith. At-Tirmidhi said, "Hasan Sahih." There is a Hadith similar to this in the Sahih.

Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allah the Exalted and Most High said,

(وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ
تَحِيدُ)

(And the stupor of death will come in truth: "This is what you have been avoiding!") Allah the Exalted and Most Honored says, `O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing,'

(ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ)

(This is what you have been avoiding!), means, `this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.' In the Sahih, the Prophet said, while wiping sweat from his face when the stupor of death overcame him,

«سُبْحَانَ اللَّهِ إِنَّ لِلْمَوْتِ لَسَكْرَاتٍ»

(Glory be to Allah! Verily, death has its stupor.) The Ayah,

(ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ)

(This is what you have been avoiding!) has two possible meanings. One of them is this: `what you have been trying to avert, escape and flee from has come to you and resided in your home!' The second meaning is, `you had no way of escaping or averting this end.' At-Tabarani collected a Hadith in Al-Mu`jam Al-Kabir from Samurah who said that the Messenger of Allah said,

«مَثَلُ الَّذِي يَفِرُّ مِنَ الْمَوْتِ مَثَلُ الثَّعْلَبِ تَطْلُبُهُ
 الْأَرْضُ بَدِينٍ، فَجَاءَ يَسْعَى حَتَّى إِذَا أُغْيِيَ
 وَأَسْهَرَ دَخَلَ جُحْرَهُ وَقَالَتْ لَهُ الْأَرْضُ: يَا ثَعْلَبُ،
 دِينِي. فَخَرَجَ وَلَهُ حُصَاصٌ، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى
 تَقَطَّعَتْ عُنُقُهُ وَمَاتَ»

(The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, `O fox! Pay my debt!' The fox went out howling and continued until his neck was cutoff, (i.e.) he died.) This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death. Allah the Exalted the Blessed said,

(وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ)

(And the Trumpet will be blown -- that will be the Day of the threat.) Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection. We also mentioned that the Messenger of Allah said in a Hadith,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ،
 وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤَدَّنَ لَهُ»

(How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allah to blow in it)) They said, "O Allah's Messenger, what should we say" He said,

«قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ»

(Say, "Allah is sufficient for us, and He is the best disposer of affairs.") The Companions repeated this invocation, saying, "Allah is sufficient for us, and He is the best disposer of affairs (for us)." Allah said,

(وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ)

(And every person will come forth along with a Sa'iq and a Shahid.) meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds.

This is the apparent meaning of this honorable Ayah and it is the meaning that Ibn Jarir preferred. It was narrated from Yahya bin Rafi`, the freed servant of Thaqif, that he heard `Uthman bin `Affan, may Allah be pleased with him, giving a speech in which he recited this Ayah,

(وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ)

(And every person will come forth along with a Sa'iq and a Shahid.) and then said, "A Sa'iq to drive every person to Allah the Exalted, and a Shahid to witness against him what he has done." The statement of Allah the Exalted,

(لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ)

(Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!) is directed at humanity. Allah said,

(لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا)

(Indeed you were heedless of this.), of this Day,

(فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ)

(Now We have removed from you, your covering, and sharp is your sight this Day!) `your sight is now clear and strong.' Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allah the Exalted said,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they (disbelievers) see and hear, the Day when they will appear before Us! (19:38), and,

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ)

(And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty.")(32:12)

(وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَتِيدٍ - أَلْقِيَا فِي جَهَنَّمَ
كُلَّ كَفَّارٍ عَنِيدٍ - مَّعَ الْخَيْرِ مُعْتَدٍ مُّرِيبٍ - الَّذِي
جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَهُ فِي الْعَذَابِ
الشَّدِيدِ - قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ
فِي ضَلَالٍ بَعِيدٍ - قَالَ لَا تَخْتَصِمُوا لَدَىٰ وَقَدْ
قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ)

(مَا يُبَدَّلُ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ)

(23. And his companion (angel) will say: "Here is (his record) ready with me!") (24. (Allah will say to the angels:) "Both of you throw into Hell every stubborn disbeliever") (25. "Hinderer of good, transgressor, doubter,") (26. "Who set up another god with Allah. Then both of you cast him in the severe torment.") (27. His companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray.") (28. (Allah) will say: "Dispute not in front of Me, I had already in advance sent you the threat.") (29. "The sentence that comes from Me cannot be changed, and I am not unjust to the servants.")

The Angel will bear Witness; Allah commands that the Disbeliever be thrown into the Fire

Allah the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

(هَذَا مَا لَدَىٰ عَتِيدٍ)

("Here is (his record) ready with me!"), here it is prepared and completed without addition or deletion. This is when Allah the Exalted will judge the creation with fairness, saying,

(أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ)

(Both of you throw into Hell every stubborn disbeliever.) It appears that Allah will say these words to the Sa'iqa and Shahid angels; the Sa'iqa drove him to the grounds where Reckoning is held and the Shahid testified. Allah the Exalted will order them to throw him in the fire of Jahannam, and worse it is as a destination,

(أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ)

(Both of you throw into Hell every stubborn disbeliever.) meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,

(مَنَّعٍ لِلْخَيْرِ)

(Hinderer of good,) meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

(مُعْتَدٍ)

(transgressor,) meaning, he transgresses the limits in spending. Qatadah commented, "He is a transgressor in his speech, behavior and affairs." Allah said,

(مُرِيْبٍ)

(doubter,) meaning, he doubts and raises doubts in those who scrutinize his behavior,

(الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(who set up another god with Allah.) meaning, he associated others with Allah and worshipped others besides Him,

(فَأَلْقِيَهُ فِي الْعَذَابِ الشَّدِيدِ)

(Then both of you cast him in the severe torment.) Imam Ahmad recorded that Abu Sa'id Al-Khudri said that the Prophet said,

«يَخْرُجُ عُنُقٍ مِنَ النَّارِ يَتَكَلَّمُ يَقُولُ: وَكَلْتُ الْيَوْمَ
بِثَلَاثَةٍ: بِكُلِّ جَبَّارٍ عَنِيدٍ، وَمَنْ جَعَلَ مَعَ اللَّهِ إِلَهًا

آخَرَ، وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ، فَتَنْطَوِي عَلَيْهِمْ
فَتَقْدِفُهُمْ فِي غَمْرَاتِ جَهَنَّمَ»

(A neck from the Fire will appear and will speak saying, "Today, I have been entrusted with three: Every obstinate tyrant, everyone who ascribed another god with Allah, and he who took a life without right." The neck will then close in on them and throw them in the midst of Jahannam.)"

Man and Devil dispute before Allah

Allah's saying;

(قَالَ قَرِينُهُ)

(His companion will say), refers to the devil who is entrusted to every man, according to `Abdullah bin `Abbas, Mujahid, Qatadah and several othes. He will say,

(رَبَّنَا مَا أَطَغَيْتُهُ)

(Our Lord! I did not push him to transgression,) meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying,

(رَبَّنَا مَا أَطَغَيْتُهُ)

(Our Lord! I did not push him to transgression) meaning, "I did not lead him astray,"

(وَلَكِنْ كَانَ فِي ضَلَلٍ بَعِيدٍ)

(but he was himself in error far astray.) meaning, he himself was misguided, accepting falsehood and stubborn to the truth. Allah the Exalted and Most Honored said in another Ayah,

(وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ
وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي
عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي

فَلَا تَلُومُونِي وَوَلُّوْا أُنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ
وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ
مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ)

(And Shaytan will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allah. Verily, there is a painful torment for the wrongdoers.") (14:22) Allah the Exalted said,

(قَالَ لَا تَخْتَصِمُوا لَدَيَّ)

((Allah) will say: "Dispute not in front of Me.") The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before Him. The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me," while the devil will declare,

(رَبَّنَا مَا أَطَغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ)

(Our Lord! I did not push him to transgression, but he was himself in error far astray.) from the path of truth. The Lord, the Exalted and Most Honored will say to them,

(لَا تَخْتَصِمُوا لَدَيَّ)

(Dispute not in front of Me,) or `before Me,'

(وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ)

(I had already in advance sent you the threat.) `I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you,'

(مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ)

(The Sentence that comes from Me cannot be changed,) "I have made My decision," according to the explanation of Mujahid,

(وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ)

(And I am not unjust to the servants.) `I will not punish anyone, except on account of their sins after the proof has been established against them.'

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَاتِ وَتَقُولُ هَلْ مِنْ
مَزِيدٍ - وَأَزْلَفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ - هَذَا
مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ - مَنْ خَشِيَ
الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ - ادْخُلُوهَا
بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ - لَهُمْ مَا يَشَاءُونَ فِيهَا
وَلَدَيْنَا مَزِيدٌ)

(30. On the Day when We will say to Hell: "Are you filled" It will say: "Are there any more") (31. And Paradise will be Uzlifat to those who had Taqwa, not far off.) (32. (It will be said): "This is what you were promised -- (it is) for those returning in sincere repentance, and Hafiz.") (33. "Who feared Ar-Rahman unseen and brought a heart turned in repentance.") (34. "Enter you therein in peace and security -- this is a Day of eternal life!") (35. There they will have all that they desire -- and We have more.)

Jahannam and Paradise and their Dwellers

Allah states that He will say to Jahannam on the Day of Resurrection, "Have you had your fill" Allah the Most Honored has promised Hell that it will have its fill from the Jinns and mankind. He, the Exalted and Most Honored, will decide who will be thrown into the Fire and she will keep saying, "Are there any more," or, `Are there any more whom You will provide me with' This is the apparent meaning of this Ayah which is supported by several Hadiths. Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟
حَتَّى يَضَعَ رَبُّ الْعِزَّةِ قَدَمَهُ فِيهَا، فَيَنْزَوِي
بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ: قَطُّ قَطُّ وَعِزَّتِكَ
وَكْرَمِكَ. وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِئَ

اللَّهُ لَهَا خَلْقًا آخَرَ فَيُسْكِنُهُمُ اللَّهُ تَعَالَى فِي فُضُولِ
الْجَنَّةِ»

(The people will be thrown into Jahannam and it will say, `Are there any more' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, "Enough, enough by Your grace and compassion!" There will be sufficient empty space in Paradise until Allah creates another creation and He, the Exalted, makes them dwell in the empty parts of Paradise.)" Muslim also collected this Hadith. Al-Bukhari recorded that Abu Hurayrah narrated that the Prophet said,

«يُقَالُ لِحَبْشَمَ هَلْ امْتَلَأْتَ؟ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟
فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ:
قَطُّ قَطُّ»

(Jahannam will be asked, "Are you full" and it will say, "Are there any more" Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: "Enough! Enough!") Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: أُوثِرْتُ
بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: مَالِي لَأ
يَدْخُلَنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ. قَالَ اللَّهُ عَزَّ
وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ مَنْ
عِبَادِي . وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكَ
مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مَلُؤُهَا،
فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ حَتَّى يَضَعَ رِجْلَهُ فِيهَا
فَتَقُولُ: قَطُّ قَطُّ، فَهُنَاكَ تَمْتَلِئُ وَيَنْزَوِي بَعْضُهَا
إِلَى بَعْضٍ وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ

أَحَدًا، وَأَمَّا الْجِنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا
خَلْقًا آخَرَ»

(Paradise and the Fire quarreled. The Fire said, "I have been favored with the arrogant people and tyrants." Paradise said, "What is wrong with me that only the poor and humble people enter me" Allah the Exalted and Most Honored said to Paradise, "You are My mercy, with which I grant mercy to those whom I will among My servants." He said to Hell, "You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you." As for Hellfire, it will not have its fill until Allah puts His Foot over it and she will say, "Enough! Enough!" She will become full and its sides will come close to each other. Allah the Exalted and Most Honored shall not be unjust to any one of His creatures. As for Paradise, Allah the Exalted and Most Honored will create another creation to fill it.) Allah the Exalted said,

(وَأَزَلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ)

(And Paradise will be Uzlifat to those who had Taqwa, not far off.) meaning, Paradise will be brought close and near to the pious, according to Qatadah, Abu Malik and As-Suddi,

(غَيْرَ بَعِيدٍ)

(not far off), and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

(هَذَا مَا تُوْعَدُونَ لِكُلِّ أُوَّابٍ)

(This is what you were promised -- (it is) for those returning) who go back to Allah in sincere repentance intending not to repeat sin,

(حَفِيزٌ)

(Hafiz), who preserve their covenant with Allah and do not break or betray it,

(مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ)

(Who feared Ar-Rahman unseen) who feared Allah in secret when only Allah the Exalted and Most Honored could see him. The Prophet said,

«وَرَجُلٌ ذَكَرَ اللَّهَ تَعَالَى خَالِيًا، فَفَاضَتْ عَيْنَاهُ»

(And a man who remembered Allah the Exalted while alone, and his eyes became tearful.) Allah said,

(وَجَاءَ بِقَلْبٍ مُنِيبٍ)

(and brought a heart turned in repentance.) meaning, he will meet Allah, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of Shirk) and humbled to Him,

(ادْخُلُوهَا)

(Enter you therein), meaning Paradise,

(بِسَلَامٍ)

(in peace and security), they will earn security from the torment of Allah, the Exalted and Most Honored, and the angels of Allah will greet them with the Salam, according to the explanation of Qatadah. The statement of Allah the Exalted and Most Honored:

(ذَلِكَ يَوْمُ الْخُلُودِ)

(-- this is a Day of eternal life!), meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it. The statement of Allah the All-Mighty,

(لَهُمْ مَا يَشَاءُونَ فِيهَا)

(There they will have all that they desire), means, whatever delights they wish and desire, they will find it brought before them. Allah's statement,

(وَلَدَيْنَا مَزِيدٌ)

(and We have more.) is similar to His other statement,

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best and even more.)(10:26) In the Sahih, Muslim recorded that Suhayb bin Snan Ar-Rumi said that `more' refers to looking at the Most Honorable Face of Allah.

(وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا
فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّحِيصٍ - إِنَّ فِي ذَلِكَ

لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ - وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ - فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ - وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ)

(36. And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge) (37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.) (38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.) (39. So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.) (40. And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.)

Warning the Disbelievers of the imminent Torment; commanding the Prophet to pray and have Patience

Allah the Exalted asks, `how many We have destroyed before these denying disbelievers'

(مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا)

(a generation who were stronger in power than they.) they were more numerous, mightier than they and who constructed on the earth and built on it more than they. The statement of Allah the Exalted,

(فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّحِيصٍ)

(And they went about the land! Could they find any place of refuge) Ibn `Abbas commented, "They left the traces throughout the land," Qatadah said, "They traveled throughout the land seeking provisions through trade and business, more than you have." Allah's statement,

(هَلْ مِنْ مَّحِيصٍ)

(Could they find any place of refuge) means, `could they find a shelter from Allah's decision and appointed destiny Have what they collected benefited them or averted Allah's torment

when it came to them on account of their denial of the Messengers Likewise, you will never be able to avert, avoid, or find refuge or shelter (from His torment).' Allah the Exalted and Most Honored said,

(إِنَّ فِي ذَلِكَ لَذِكْرَى)

(Verily, therein is indeed a reminder) and a lesson,

(لِمَنْ كَانَ لَهُ قَلْبٌ)

(for him who has a heart) meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujahid,

(أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ)

(or gives ear while he is heedful.) meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect. Mujahid said that,

(أَوْ أَلْقَى السَّمْعَ)

(or gives ear), means, he does not talk to himself but listens with an attentive heart. Ad-Dahhak commented, "The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent." Ath-Thawri and several others said similarly. The statement of Allah the Exalted and Most Honored;

(وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ)

(And indeed We created the heavens and the earth and all that between them in six Days and nothing of fatigue touched Us.) is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead. Qatadah said, "The Jews, may Allah's curses descend on them, said that Allah created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allah the Exalted then sent down denial of their statement and false opinion." Allah said, m

(وَمَا مَسَّنَا مِنْ لُغُوبٍ)

(and nothing of fatigue touched Us.) indicating that no sleep, exhaustion or weariness affects Him. Allah the Exalted the Blessed said in other Ayat,

(أولم يروا أن الله الذي خلق السموات
والأرض ولم يعى بخلقهن بقادر على أن يحيى
الموتى بلى إنه على كل شئ قدير)

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is Able to do all things.)(46:33),

(لخلق السموات والأرض أكبر من خلق
الناس)

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

(أعنتم أشد خلقاً أم السماء بنها)

(Are you more difficult to create or is the heaven that He constructed)(79:27) Allah the Exalted and Most Honored said,

(فاصبر على ما يقولون)

(So bear with patience all that they say,) in reference to those who deny the Prophet , ordering him to be patient with them and turn away from them in a good way,

(وسبح بحمد ربك قبل طلوع الشمس وقبل
الغروب)

(and glorify the praises of your Lord, before the rising of the sun and before (its) setting.) There were two ordained prayers prior to the Isra' journey. One before the rising of the sun at dawn and the other before sunset in the evening. Qiyam Al-Layl, prayer at night, was a command for the Prophet and his followers for sometime but it was later abrogated for the Ummah. Later, during the Isra' journey, Allah abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of Fajr before sunrise, and `Asr in the late afternoon. Imam Ahmad recorded that Jarir bin `Abdullah said, "When we were sitting with the Prophet , he looked at the full moon and said,

«أَمَّا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِيهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

(Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so.) He then recited Allah's statement,

(وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
الْغُرُوبِ)

(and glorify the praises of your Lord, before the rising of the sun and before (its) setting.)" The Two Sahihs and the rest of the Group collected this Hadith through the chain of Isma`il. Allah the Exalted said,

(وَمِنَ اللَّيْلِ فَسَبِّحْهُ)

(And during a part of the night glorify His praises), meaning pray to Him. Allah said Ayah,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُودًا)

(And in some parts of the night offer the Salah with it, as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79) Ibn Abi Najih reported that Mujahid said that Ibn `Abbas said that,

(وَأَذْبَرَ السُّجُودِ)

(and after the prostrations.) refers to Tasbih, i.e. glorifying Allah's praises, after the prayers. There is a Hadith collected in the Two Sahihs that supports this meaning. Abu Hurayrah said, "Some poor migrants came and said, `O Allah's Messenger! The wealthy people will get higher grades and will have permanent enjoyment. ' The Prophet said,

«وَمَا ذَاكَ؟»

(Why is that) They said, 'They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.' The Prophet said,

«أَفَلَا أَعَلَّمَكُمْ شَيْئًا إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ
وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ فَعَلَ مِثْلَ مَا
فَعَلْتُمْ؟ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ ذُبْرَ كُلِّ
صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

(Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you and nobody would be better than you except those who would do the same Say, 'Subhan Allah, Alhamdulillah and Allahu Akbar,' thirty-three times each after every prayer.) Later, they came back and said, 'O Allah's Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.' The Prophet said,

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ»

(This is a favor and grace of Allah, and He grants it to whom He wills.)" There is another way of explaining the Ayah. It is that Allah's statement,

(وَأَذْبَرَ السُّجُودِ)

(and after the prostrations.) refers to the two Rak'ahs after the Maghrib prayer. This was reported from 'Umar bin Al-Khattab, 'Ali bin Abi Talib and his son Al-Hasan, 'Abdullah bin 'Abbas, Abu Hurayrah and Abu Umamah, may Allah be pleased with them. This is also the saying of Mujahid, 'Ikrimah, Ash-Sha'bi, An-Nakha'i, Al-Hasan Al-Basri, Qatadah, and others.

(وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ - يَوْمَ
يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ - إِنَّا
نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ - يَوْمَ تَشَقَّقُ
الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ -
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ
فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ)

(41. And listen on the Day when the caller will call from a near place.) (42. The Day when they will hear As-Sayhah in truth, that will be the Day of coming out.) (43. Verily, it is We Who give life and cause death; and to Us is the final return.) (44. On the Day when the earth shall be cleft, from off them (they will come out) hastening forth. That will be a gathering, quite easy for Us.) (45. We know best what they say. And you are not the one to force them. But warn by the Qur'an; him who fears My threat.)

Admonition from Some Scenes of the Day of Resurrection

Allah the Exalted said,

(وَاسْتَمِعْ)

(And listen) `O Muhammad,'

(يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ)

(on the Day when the caller will call from a near place.) to the gathering for the Day of Judgement,

(يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ)

(The Day when they will hear As-Sayhah in truth,) in reference to the blowing in the Trumpet which will bring forth the truth that most of them discounted and denied,

(ذَلِكَ يَوْمَ الْخُرُوجِ)

(that will be the Day of coming out.) from the graves,

(إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ)

(Verily, it is We Who give life and cause death; and to Us is the final return.) Allah is He Who starts creation and then brings it back to life, and the latter is easier for Him; to Him is the final return of all creations. At this time, He will recompense each according to his or her deeds, good for good and evil for evil. Allah the Exalted said,

(يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا)

(On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.) Allah the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allah the Exalted will command angel Israfil and he will blow in the Trumpet (for a second time). The souls will be enclosed in

a hole in the Trumpet. When Israfil blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allah the Exalted and Most Honored, will declare, "By My grace and power, each soul shall return to the body that it used to inhabit," and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allah the Exalted and Most Honored,

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ

(Hastening towards the caller. The disbelievers will say: "This is a hard Day.")(54:8), and

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا

(On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!) (17:52) In the Sahih, it is recorded that Anas said that the Messenger of Allah said,

«أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ»

(The earth will open up first around me.) Allah the Exalted and Most Honored said,

ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

(That will be a gathering, quite easy for Us.) `bringing them back to life is easy for Us and effortless.' Allah the Exalted and Most Honored said,

وَمَا أَمْرُنَا إِلَّا وَحْدَةً كَلِمَةٍ بِالْبَصْرِ

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

مَا خَلَقْتُمْ وَلَا بَعَثْتُمْ إِلَّا كَنَفْسٍ وَحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

(The creation of you all and the resurrection of you all are only as of a single person. Verily, Allah is All-Hearer, All-Seer.) (31:28)

Comforting the Prophet

The statement of Allah the Exalted and Most High,

(نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ)

(We know best what they say.) means, 'Our knowledge is all encompassing of the denial that the idolators are confronting you with, so do not be concerned.' In similar Ayat, Allah said,

(وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ -
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ)
(وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ)

(Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death).) (15:97) Allah's statement,

(وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ)

(And you are not the one to force them.) says, 'it is not you who forces them to accept the guidance; this is not a part of your mission.' Allah the Exalted and Most Honored said,

(فَذَكِّرْ بِالْقُرْآنِ أَنْ مَنِ يَخَافُ وَعِيدِ)

(But warn by the Qur'an; him who fears My threat.) meaning, 'convey the Message of your Lord, for only those who fear Allah and dread His torment, and hope in His promise will remember and heed,'

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey (the Message) and on Us is the reckoning.)(13:40),

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(So remind them -- you are only one who reminds. You are not a dictator over them.)(88:21-22)

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.)(2:272) and,

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ
يَشَاءُ

(Verily, you guide not whom you like, but Allah guides whom He wills.) (28:56) Allah's statement here,

وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ
يَخَافُ وَعِيدِ

(And you are not the one to force them. But warn by the Qur'an; him who fears My threat.) Qatadah used to invoke Allah by saying, "O Allah! Make us among those who fear Your threat and hope for Your promise, O Barr (Subtle, Kind, Courteous, and Generous), O Rahim (the Most Merciful)." This is the end of the Tafsir of Surah Qaf. All praise is due to Allah, He is for us, the most excellent Trustee.

The Tafsir of Surat Adh-Dhariyat

(Chapter - 51)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(وَالذَّرِيَّتِ ذُرُوعًا - فَالْحَمَلِيتِ وَقُرْأًا - فَالْجَرِيَّتِ
يُسْرًا - فَالْمُقَسَّمِيتِ أَمْرًا - إِنَّمَا تُوعَدُونَ لَصَدِيقُ
- وَإِنَّ الدِّينَ لَوَاقِعٌ - وَالسَّمَاءِ ذَاتِ الْحُبُكِ - إِنَّكُمْ
لَفِي قَوْلٍ مُخْتَلِفٍ - يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ - قَتِلَ
الْخَرَصُونَ - الَّذِينَ هُمْ فِي غَمْرَةٍ سَهُونَ -
يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ - يَوْمَ هُمْ عَلَى النَّارِ

يُقْتَنُونَ - دُوقُوا فِئْتَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ
تَسْتَعْجِلُونَ)

(1. By the scattering Dhariyat;) (2. And the laden Hamilat;) (3. And the steady Jariyat;) (4. And the distributors of command,) (5. Verily, that which you are promised is surely true.) (6. And verily, Ad-Din is sure to occur.) (7. By the heaven full of Hubuk,) (8. Certainly, you have different ideas.) (9. Turned aside therefrom is he who is turned aside.) (10. Cursed be Al-Kharrasun) (11. Who are under a cover of Sahun,) (12. They ask: "When will be the Day of Ad-Din") (13. (It will be) a Day when they will be Yuftanun in the Fire!) (14. "Taste you your trial! This is what you used to ask to be hastened!")

Affirming the News of the Resurrection The Commander of the faithful,

Ali bin Abi Talib may Allah be pleased with him, ascended the Minbar in Kufah and declared, "Any Ayah in the Book of Allah the Exalted and any Sunnah from Allah's Messenger you ask me about today, I will explain them." Ibn Al-Kawwa stood up and said, "O Leader of the faithful! What is the meaning of Allah's statement,

(وَالذَّرِيَّتِ ذُرُوًّا)

(By the scattering Dhariyat)," and `Ali said, "The wind." The man asked,

(فَالْحَمَلَتِ وَقْرًا)

"(And the laden Hamilat)" `Ali said, "The clouds." The man again asked,

(فَالْجَرِيَّتِ يُسْرًا)

"(And the steady Jariyat)" `Ali said, "The ships." The man asked,

(فَالْمُقَسَّمَتِ أَمْرًا)

"(And the distributors of command)" `Ali said, it refers to "The angels." Some scholars said that Al-Jariyat Yusra refers to the stars that float in their orbits with ease. This would mean that the things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allah's order are above that, and they descend with Allah's legislative orders and the decrees He determines. These Ayat contain a vow from Allah that Resurrection shall come to pass. Allah's statement,

(إِنَّمَا تُوْعَدُونَ لَصَدِيقٍ)

(Verily, that which you are promised is surely true.), it is a truthful promise,

(وَإِنَّ الدِّينَ)

(And verily, Ad-Din) the Recompense,

(لَوَاقِعُ)

(will occur), it will surely come to pass. Then Allah the Exalted said,

(وَالسَّمَاءِ ذَاتِ الْحُبُكِ)

(By the heaven full of Hubuk,) Ibn `Abbas said; "Full of beauty, grace, magnificence and perfection." Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, `Atiyah Al-`Awfi, Ar-Rabi` bin Anas and others said similarly. Ad-Dahhak, Al-Minhal bin `Amr and others said, "The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the Hubuk." All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

The Differing Claims of the Idolators

Allah the Exalted said,

(إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ)

(Certainly, you have different ideas.) Allah says, `you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.' Qatadah commented on the Ayah, "You have different ideas about the Qur'an. Some of you agree that it is true while some others deny this fact." Allah said,

(يُؤْفِكُ عَنْهُ مَنْ أَفَكَ)

(Turned aside therefrom is he who is turned aside.) Allah says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided and originally liars, the fools who have no sound comprehension, as Allah said,

(فَإِنَّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ - إِلَّا
مَنْ هُوَ صَالِ الْجَحِيمِ)

(So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell!)(37:161-163) Ibn `Abbas, may Allah be pleased with him, and As-Suddi said:

(يُؤْفَكُ عَنْهُ مَنْ أُفِكَ)

(Turned aside therefrom is he who is turned aside.) "He who is misguided is led astray from it. " Allah said;

(قَتِلَ الْخَرَّصُونَ)

(Cursed be Al-Kharrasun), Mujahid said; "The liars. This is similar to what is mentioned in (Surah) `Abasa:

(قَتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ)

(Be cursed man! How ungrateful he is!)(80:17) Al-Kharrasun are those who claim that they will never be brought back to life, doubting the coming of Resurrection." `Ali bin Abi Talhah reported from Ibn `Abbas;

(قَتِلَ الْخَرَّصُونَ)

(Cursed be Al-Kharrasun), "Cursed be the doubters." Mu`adh said similarly, may Allah be pleased with him. During one of his speeches he said, "Destroyed be the doubters." Qatadah said, "Al-Kharrasun are the people of doubt and suspicion." Allah said;

(الَّذِينَ هُمْ فِي غَمْرَةٍ سَهُونَ)

(Who are under a cover of Sahun,) Ibn `Abbas, may Allah be pleased with him, and others said; "In disbelief and doubt, they are heedless and playful." Allah said,

(يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ)

(They ask: "When will be the Day of Ad-Din") They utter this statement in denial, stubbornness, doubt and suspicion. Allah the Exalted replied,

(يَوْمَ هُمْ عَلَى النَّارِ يُقْتَلُونَ)

((It will be) a Day when they will be Yuftanun in the Fire!) Ibn `Abbas, Mujahid, Al-Hasan and several others said that Yuftanun means punished. Mujahid said: "Just as gold is forged in the fire." A group of others also including Mujahid, `Ikrimah, Ibrahim An-Nakha`i, Zayd bin Aslam, and Sufyan Ath-Thawri said, "They will be burnt."

(ذُوقُوا فِتْنَتَكُمْ)

(Taste you your trial!), Mujahid said, "Your burning" while others said, "Your punishment."

(هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ)

(This is what you used to ask to be hastened!) This will be said admonishing, chastising, humiliating and belittling them. Allah knows best.

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ءَأَخَذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَيَبْتَغُونَ رَبَّكَ بِالْأَسْحَرِ هُمْ يَسْتَغْفِرُونَ

(وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ - وَفِي الْأَرْضِ ءَايَاتٌ لِّلْمُوقِنِينَ - وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ - وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ - فَوَرَبُّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ)

(15. Verily, those who have Taqwa will be in the midst of Gardens and Springs,) (16. Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.) (17. They used to sleep but little by night.) (18. And in the hours before dawn, they were asking for forgiveness.) (19. And in their wealth there was the right of the Sa'il and the Mahrum.) (20. And on the earth are signs for those who have faith with certainty.) (21. And also in yourselves. Will you not then see (22. And in the heaven is your provision, and that which you are promised.) (23. Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.)

Qualities of Those Who have Taqwa and Their Reward

Allah the Exalted informs about those who have Taqwa, that on the Day of their Return they will be amidst gardens and springs. To the contrary the miserable ones will be amidst torment, punishment, fire and chains. Allah said,

ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ

(Taking joy in the things which their Lord has given them.) His statement ;

ءَاخِذِينَ

(Taking) describes the state of the people of Taqwa in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors. Allah the Exalted and Most Honored said,

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ

(Verily, they were before that), in the life of the world,

مُحْسِنِينَ

(gooddoers) As He said:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

(Eat and drink at ease for that which you have sent on before you in days past!)(69:24) Allah the Exalted described the good acts that they performed,

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

(They used to sleep but little at night.) The scholars of Tafsir have two opinions about this:

The First Opinion

The first is that, they used to spend a little part of every night awake. Ibn `Abbas said, "Every night, they would worship Allah, even during a little part of the night." Qatadah narrated that Mutarrif bin `Abdullah said, "Hardly a night would pass by them that they did not pray to Allah the Exalted and Most Honored, either in the beginning, or the middle of it." Mujahid said, "Only a few nights, if any, would they sleep through the night until the morning without praying Tahajjud." Qatadah said similarly. Anas bin Malik and Abu Al-`Aliyah said, "They used to pray between Al-Maghrib and Al-`Isha'." The Second Opinion They used to spend a little part of the night in sleep. This was preferred by Ibn Jarir. Al-Hasan Al-Basri said:

(كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ)

(They used to sleep but little by night), "They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn." `Abdullah bin Salam said, "When the Messenger of Allah arrived at Al-Madinah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

«يَا أَيُّهَا النَّاسُ أَطْعَمُوا الطَّعَامَ، وَصَلُّوا
الْأَرْحَامَ، وَأَفْشُوا السَّلَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ
نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

(O people! Feed with food, keep relations to kith and kin, spread the Salam, pray at night while people are asleep, and you will enter Paradise in peace.)" Imam Ahmad recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا
وَبَاطِنُهَا مِنْ ظَاهِرِهَا»

(Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.) Abu Musa Al-Ash`ari said, "Who are they for, O Allah's Messenger" He said,

«لِمَنْ أَلَانَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ لِلَّهِ قَائِمًا
وَالنَّاسُ نِيَامٌ»

(For those who use soft speech, feed food and spend the night in voluntary prayer while people are asleep.) Allah said:

(وَبِالْأَسْحَرِ هُمْ يَسْتَغْفِرُونَ)

(And in the hours before dawn, they were asking for forgiveness.) Mujahid and several others said: "They were performing Salah." Others said that they would stand in prayer during the night and delayed asking Allah for forgiveness until the latter hours before dawn. As Allah, the Exalted the Blessed, said;

(وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ)

(And those who seek forgiveness during the last hours of the night.)(3:17); This is because it is better if asking for forgiveness is done while praying. It is confirmed in the Sahih collections as well as others, from several Companions, that the Messenger of Allah said,

«إِنَّ اللَّهَ تَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخِيرِ، فَيَقُولُ: هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ. هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ. هَلْ مِنْ سَائِلٍ فَيُعْطَى سُؤْلُهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ»

(Allah, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says, "Is there anyone who is repenting so that I may accept his repentance Is there anyone seeking forgiveness, so that I may forgive him Is there anyone asking of Me, so that I may grant him his request" until Fajr begins.) Many of the scholars of Tafsir said that when the Prophet Ya' qub said to his sons:

(سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي)

(I will ask my Lord for forgiveness for you)(12:98), he delayed doing so until the hours before dawn. Allah the Exalted and Most Honored said,

(وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ)

(And in their wealth there was the right of the Sa'il and the Mahrum.) After Allah mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness,

(وَفِي أَمْوَالِهِمْ حَقٌّ)

(And in their wealth there was the right), a designated part which they dedicated to the Sa'il and Mahrum. The Sa'il is the poor who begs others, and he has a due right. As for the Mahrum, Ibn `Abbas and Mujahid said, "He is the poor person who does not receive a stipend." Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession. The Mother of the faithful, `A'ishah may Allah be pleased with her, said about the Mahrum, "He is the displaced, the one who does not have a profession to easily earn an income from." Qatadah and Az-Zuhri: "The Mahrum is the one who does not ask the people for anything." Az-Zuhri added that the Messenger of Allah said,

«لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ الَّذِي تَرُدُّهُ الْقُمَّةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنِ الْمِسْكِينُ

الَّذِي لَا يَجِدُ غَنًى يُعْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ
عَلَيْهِ»

(The poor (Miskin) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.) This Hadith is recorded in the Two Sahihs using another chain of narration.

Allah's Signs on the Earth and in Mankind

Allah the Exalted and the Blessed said next,

(وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ)

(And on the earth are signs for those who have faith with certainty.) Allah says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allah placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans. He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allah put every organ in their bodies in its rightful place where they most need it to be. So He said:

(وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ)

(And also in yourselves. Will you not then see) Qatadah commented, "He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship." Allah the Exalted said next,

(وَفِي السَّمَاءِ رِزْقُكُمْ)

(And in the heaven is your provision,) meaning, rain,

(وَمَا تُوعَدُونَ)

(and that which you are promised.) meaning Paradise. This was said by Ibn `Abbas, Mujahid and several others. Allah said:

(فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنَّكُمْ
تَنطِقُونَ)

(Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.) Allah is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth, there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak. When he would talk to one of his friends, Mu`adh used to say: "What I am saying is as true as your being here."

(هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ - إِذْ
دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَّمَ قَوْمٌ مُنْكَرُونَ -
فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ - فَقَرَّبَهُ إِلَيْهِمْ
قَالَ أَلَا تَأْكُلُونَ - فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا
تَخَفْ وَبَشِّرُوهُ بِعِلْمٍ عَلِيمٍ - فَأَقْبَلَتْ امْرَأَتُهُ فِي
صَرََّةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ -
قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ)

(24. Has the story reached you, of the honored guests of Ibrahim) (25. When they came in to him and said: "Salaman!" He answered: "Salamun" and said: "You are a people unknown to me.") (26. Then he turned to his household, and brought out a roasted calf.) (27. And placed it before them (saying): "Will you not eat") (28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge.) (29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!") (30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower.")

The Guests of the Prophet Ibrahim

We mentioned this story before in Surah Hud and Al-Hijr. Allah said,

(هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ)

(Has the story reached you, of the honored guests of Ibrahim), whom Ibrahim honored and who,

(قَالُوا سَلَامًا قَالَ سَلَّمَ)

(they said: "Salaman!" He answered: "Salamun.")

(وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا)

(When you are greeted with a greeting, greet in return with what is better than it, or return it equally.)(4:86) So the Friend of Allah chose a better reply in return for their greeting, implementing Allah's command: Reciprocating the greeting with the term Salamun is stronger than the greeting using the term Salaman. The three angels; Jibril, Mika'il and Israfil came to Ibrahim in the image of handsome young wonderfully graceful men. This is why Ibrahim said,

(قَوْمٌ مُنْكَرُونَ)

(You are a people unknown to me.) Allah the Exalted said,

(فَرَاغَ إِلَى أَهْلِهِ)

(Then he turned to his household,) Ibrahim discretely went inside in haste,

(فَجَاءَ بِعِجْلٍ سَمِينٍ)

(and brought out a roasted calf.) from the best of his menu, And in another Ayah

(فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ)

(And he hastened to entertain them with a roasted calf.) (11:69) means roasted on hot coals

(فَقَرَّبَهُ إِلَيْهِمْ)

(And placed it before them), brought it close to them,

(قَالَ أَلَا تَأْكُلُونَ)

(Saying, "Will you not eat") Ibrahim said this polite and kind statement to his guests, and surely, this Ayah indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you." Rather, he discretely had it prepared and placed before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation,

(أَلَا تَأْكُلُونَ)

(Will you not eat) This statement is similar to one of us saying to a guest, "Would you be kind and generous to do such and such" Allah the Exalted said,

(فَأَوْجَسَ مِنْهُمْ خِيفَةً)

(Then he conceived fear of them.) this Ayah is explained by Allah's statement,

(فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ)

(But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of Lut." And his wife was standing (there), and she laughed.)(11:70-71), meaning, she was glad that the people of Lut would be destroyed on account of their rebellion and transgression against Allah, the Exalted. This is when the angels delivered the good news to her of a son, Ishaq, and Ya`qub after Ishaq,

(قَالَتْ يَوَيْلَتَا ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ - قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ)

(She said: "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man Verily, this is a strange thing!" They said, "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O family of the house. Surely, He (Allah) is All-Praiseworthy, All-Glorious.")(11:72-73) Allah said here;

(وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ)

(And they gave him glad tidings of a son having knowledge.) This news was as good to Ibrahim as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news. Allah the Exalted said,

(فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ)

(Then his wife came forward with a loud voice), She screamed loudly, according to Ibn ` Abbas, Mujahid, `Ikrimah, Abu Salih, Ad-Dahhak, Zayd bin Aslam, Ath-Thawri and As-Suddi. She said when she shouted,

(يَوَيْلَتَا)

(Ah! Woe to me!)(25:28), then,

(فَصَكَّتْ وَجْهَهَا)

(she smote her face,) meaning, she struck herself upon her forehead, according to Mujahid and Ibn Sabit. Ibn ` Abbas said that she smacked her face just as women do when confronted with an amazing thing,

(وَقَالَتْ عَجُوزٌ عَقِيمٌ)

(and said: "A barren old woman!") meaning, "How can I give birth while I am an old woman And even when I was young I was barren and could not have children,"

(قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ)

(They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower"), ` He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

(قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ - قَالُوا إِنَّا
أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً
مِّن طِينٍ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ فَأَخْرَجْنَا
مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ فَمَا وَجَدْنَا فِيهَا غَيْرَ
بَيْتٍ مِّنَ الْمُسْلِمِينَ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ
يَخَافُونَ الْعَذَابَ الْأَلِيمَ)

(31. (Ibrahim) said: "Then for what purpose you have come, O messengers") (32. They said: "We have been sent to a people who are criminals.") (33. "To send down upon them stones of clay.") (34. "Marked by your Lord for transgressors.") (35. So We brought out from therein the believers.) (36. But We found not there any household of the Muslims except one.) (37. And We have left there a sign for those who fear the painful torment.)

The Angels were sent to destroy the People of the Prophet Lut

Allah the Exalted said about Ibrahim, peace be upon him,

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

(Then when the fear had gone away from (Ibrahim), and the glad tidings had reached him, he began to plead with Us for the people of Lut. Verily, Ibrahim was, without doubt forbearing, used to invoke Allah with humility, and was repentant. "O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.") (11:74-76) Allah said here,

(قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ)

((Ibrahim) said: "Then for what purpose you have come, O messengers") meaning, 'what is the mission that you were sent with,'

(قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ)

(They said: "We have been sent to a people who are criminals.") in reference to the people of Lut,

(لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ مُّسَوَّمَةً)

(To send down upon them stones of baked clay, marked), or written,

(عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ)

(by your Lord for transgressors.) recorded with Allah to their names; each stone has the name of its companion. Allah said in Surat Al-`Ankabut,

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

((Ibrahim) said: "But there is Lut in it." They said: "We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind.")(29:32), and said here,

(فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ)

(So We brought out from therein the believers.) they are: Lut and his family, except his wife,

(فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ)

(But We found not there any household of the Muslims except one.) Allah the Exalted said,

(وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ)

(And We have left there a sign for those who fear the painful torment.) meaning, ` We left a proof of the punishment, torment and stones made of Sijil (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers,'

(لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ)

(for those who fear the painful torment.)

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَنٍ
مُّبِينٍ - فَتَوَلَّىٰ بُرْكَانِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ -
فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ -
وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ - مَا تَدْرُ
مِنْ شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ - وَفِي
ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ - فَعَتَوْا عَنْ

أَمْرَ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ - فَمَا
 اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ - وَقَوْمَ
 نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَسِقِينَ)

(38. And in Musa, when We sent him to Fir`awn with a manifest authority.) (39. But (he) turned away along with his hosts, and said: "A sorcerer or a madman.") (40. So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.) (41. And in `Ad when We sent against them the barren wind;) (42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.) (43. And in Thamud, when they were told: "Enjoy yourselves for a while!") (44. But they insolently defied the command of their Lord, so the Sa`iqah overtook them while they were looking.) (45. Then they were unable to rise up, nor could they help themselves.) (46. (So were) the people of Nuh before them. Verily, they were a people who were rebellious.)

Lessons from the Destruction of Fir`awn, `Ad, Thamud, and the People of Nuh

Allah the Exalted said,

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَنٍ
 مُّبِينٍ)

(And in Musa, when We sent him to Fir`awn with a manifest authority.) meaning, with clear proof and plain evidence,

(فَتَوَلَّى بِرُكْنِهِ)

(But he turned away along with his hosts,) meaning, in rebellion and arrogance, Fir`awn turned away from the plain truth that Musa was sent with,

(ثَانِيَ عِطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ)

(Bending his neck in pride, and leading (others) too (far) astray from the path of Allah.) (22:9), meaning turning away from truth in arrogance,

(وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ)

(and said: "A sorcerer, or a madman.") meaning Fir`awn said to Musa, "With regards to the message that you brought me, you are either a magician or a madman." Allah the Exalted replied,

(فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ)

(So We took him and his armies, and dumped them), meaning `We threw them,'

(فِي الْيَمِّ)

(into the Yamm), into the sea,

(وَهُوَ مُلِيمٌ)

(for he was blameworthy.) meaning, Fir`awn was a denying sinner and a stubborn disbeliever worthy of blame. Allah the Exalted and Most Honored said,

(وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ)

(And in `Ad when We sent against them the barren wind) that destroys everything and produces nothing. This was said by Ad-Dahhak, Qatadah and others. Allah's statement,

(مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ)

(It spared nothing that it reached,) meaning, everything that the wind could destroy,

(إِلَّا جَعَلْتَهُ كَالرَّمِيمِ)

(but blew it into broken spreads of rotten ruins.) meaning, made it just like a rotten and destroyed. Sa`id bin Al-Musayyib and others commented on:

(إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ)

(when We sent against them the barren wind), "Sutherly winds." However, there is a Hadith in the Sahih from Shu`bah bin Al-Hakam, from Mujahid, from Ibn `Abbas, who said that the Messenger of Allah said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكْتُ بِالدَّبُورِ»

(I have been made victorious with the Saba (easterly wind), and the people of `Ad were destroyed with the Dabur (westerly wind).) Allah saying,

(وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ)

(And in Thamud, when they were told: "Enjoy yourselves for a while!") is just as He said in another Ayah,

(وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى
الهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ)

(And as for Thamud, We guided them to the path of truth, but they preferred blindness to guidance; so the Sa`iqah of disgracing torment seized them.) (41:17) Allah said here,

(وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ - فَعَتَوْا
عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ
(

(And in Thamud, when they were told: "Enjoy yourselves for a while!" But they insolently defied the command of their Lord, so the Sa`iqah overtook them while they were looking.) Thamud were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

(فَمَا اسْتَطَعُوا مِنْ قِيَامٍ)

(Then they were unable to rise up,) they were unable to escape and run away from it,

(وَمَا كَانُوا مُنْتَصِرِينَ)

(nor could they help themselves.) nor could they save themselves from the torment that befell them. Allah the Exalted and Most Honored said,

(وَقَوْمَ نُوحٍ مِّنْ قَبْلُ)

((So were) the people of Nuh before them.) meaning, `We destroyed the people of Nuh before these people (Fir`awn, `Ad and Thamud).`

(إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ)

(Verily, they were a people who were revellious.) We mentioned these stories in details before in the Tafsir of several other Surahs.

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ - وَالْأَرْضَ
فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ - وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا
زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ - فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ
مِّنْهُ نَذِيرٌ مُّبِينٌ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ لَّكُمْ
مِّنْهُ نَذِيرٌ مُّبِينٌ)

(47. With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.) (48. And We have made the earth a Firash; how excellent spreader (thereof) are We!) (49. And of everything We have created pairs, that you may remember.) (50. So, flee to Allah. Verily, I am a plain warner to you from Him.) (51. And set not up any other god along with Allah. Verily, I am a plain warner to you from Him.)

Proofs of Allah's Oneness abound in the Creation of the Heavens and the Earth

Allah reminds us of the creating of the higher and lower worlds,

(وَالسَّمَاءَ بَنَيْنَاهَا)

(We constructed the heaven.) meaning, 'We made it as a high roof, protected from falling,'

(بِأَيْدٍ)

(with Hands), meaning, with strength, according to `Abdullah bin `Abbas, Mujahid, Qatadah, Ath-Thawri and several others,

(وَإِنَّا لَمُوسِعُونَ)

(Verily, We are able to extend the vastness of space thereof.) means, 'We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

(وَالْأَرْضَ فَرَشْنَاهَا)

(And We have made the earth a Firash), meaning, `We have made it a resting place for the created,'

(فَنِعْمَ الْمَهْدُونَ)

(how excellent a spreader (thereof) are We!), meaning, `We spread it for its inhabitants,'

(وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ)

(And of everything We have created pairs,) meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants. The statement of Allah the Exalted,

(لَعَلَّكُمْ تَذَكَّرُونَ)

(that you may remember.) and know that the Creator, Allah, is One without partners,

(فَفِرُّوا إِلَى اللَّهِ)

(So, flee to Allah.) meaning, seek shelter with Him and trust in Him in all of your affairs,

(إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ لَّا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا
ءَاخَرَ)

(Verily, I am a plain warner to you from Him. And set not up any other god along with Allah.) do not associate any partners with Him,

(إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ)

(Verily, I am a plain warner to you from Him.)

(كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ - أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ
طُغُونَ - فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ - وَذَكَرَ فَإِنَّ

الدُّكْرَى تَنْفَعُ الْمُؤْمِنِينَ - وَمَا خَلَقْتُ الْجِنَّ
وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ - مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ
وَمَا أُرِيدُ أَنْ يُطْعَمُونِ - إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو
الْقُوَّةِ الْمَتِينُ - فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ - فَوَيْلٌ لِلَّذِينَ كَفَرُوا
مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ)

(52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!") (53. Have they transmitted this saying to these Nay, they are themselves a people transgressing beyond bounds!) (54. So turn away from them, you are not blameworthy.) (55. And remind, for verily, the reminding profits the believers.) (56. And I created not the Jinn and mankind except that they should worship Me.) (57. I seek not any provision from them nor do I ask that they should feed Me.) (58. Verily, Allah is the All-Provider, Owner of power, the Most Strong.) (59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!) (60. Then woe to those who disbelieve from their Day which they have been promised.)

All Messengers met the Same Type of Denial from Their Nations

Allah comforts His Prophet by saying to Him, 'just as these idolators denied you, the disbelievers of old used the same words with their Messengers,'

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ)

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!") Allah the Exalted and Most Honored said,

(أَتَوَصَّوْا بِهِ)

(Have they transmitted this saying to these), meaning, have those of the past taught these words to the people of the present

(بَلْ هُمْ قَوْمٌ طُغُونُ)

(Nay, they are themselves a people transgressing beyond bounds!) They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said. Allah the Exalted said,

(فَقُولَ عَنْهُمْ)

(So turn away from them,) meaning, `O Muhammad, turn away from the Quraysh idolators,'

(فَمَا أَنْتَ بِمَلُومٍ)

(you are not blameworthy.) meaning, `We blame you not if you turn away from them,'

(وَذَكَّرَ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ)

(And remind, for verily, the reminding profits the believers.) meaning, for only the believing hearts benefit from being reminded.

Allah Only created Mankind and Jinns to worship Him Alone

Allah the Exalted and Most Honored said,

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

(And I created not the Jinn and mankind except that they should worship Me.) meaning, `I, Allah, only created them so that I order them to worship Me, not that I need them.' `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(إِلَّا لِيَعْبُدُونِ)

(...except that they should worship Me.) meaning, "So that they worship Me, willingly or unwillingly." Allah the Exalted said,

(مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ -
إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

(I seek not any provision from them nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of power, the Most Strong.) Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah taught the following: (الْمَتِينِ الْقُوَّةُ ذُو الرِّزْقِ أَنَا أَنِّي) `Verily, I am the Provider, Owner of power, the Most Strong.' Abu Dawud, At-Tirmidhi and An-Nasa'i also collected this Hadith. At-Tirmidhi said, "Hasan Sahih. " The meaning of this Ayah (51:56) is that, Allah the Exalted, the Blessed created the creatures so that they worship Him Alone

without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allah stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلاً
صَدْرَكَ غِنَى وَأَسُدَّ فَقْرَكَ، وَإِلَّا تَفَعَلَ، مَلَأْتُ
صَدْرَكَ شُغْلاً وَلَمْ أُسُدِّ فَقْرَكَ»

(Allah the Exalted said, "O Son of Adam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness.") At-Tirmidhi and Ibn Majah collected this Hadith and At-Tirmidhi said, "Hasan Gharib." The statement of Allah the Exalted,

(فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا)

(And verily, for those who do wrong, there is a portion), indicates that they will receive their due share of the torment,

(مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ)

(like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on! let them not ask that the punishment is rushed to them, for it will surely come,

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ)

(Then woe to those who disbelieve from their Day which they have been promised.) meaning, the Day of Resurrection. This is the end of the Tafsir of Surat Adh-Dhariyat; all praise is due to Allah and all the favors come from Him Alone.

The Tafsir of Surat At-Tur

(Chapter - 52)

Which was revealed in Makkah

Malik narrated that Jubayr bin Mut`im said, "I heard the Prophet reciting Surat At-Tur while praying Maghrib. Surely, I have never heard a more beautiful voice or recitation than his recitation." This Hadith is recorded in the Two Sahihis using a chain of narration that includes Malik. Al-Bukhari recorded that Umm Salamah said, "I complained of being ill to the Messenger of Allah , and he said,

«طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ»

(Perform Tawaf (of the Ka`bah) behind the crowd, while you are riding.) So, I performed Tawaf while the Messenger of Allah was praying beside the House, reciting At-Tur."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(وَالطُّورِ- وَكِتَابٍ مُسْتُورٍ- فِي رَقٍّ مَنْشُورٍ-
وَالْبَيْتِ الْمَعْمُورِ- وَالسَّقْفِ الْمَرْفُوعِ- وَالْبَحْرِ
الْمَسْجُورِ- إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ- مَا لَهُ مِنْ
دَافِعٍ- يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا- وَتَسِيرُ الْجِبَالُ
سَيْرًا- فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ- الَّذِينَ هُمْ فِي
خَوْضٍ يَلْعَبُونَ- يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً-
هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ- أَفَسِحْرٌ هَذَا أَمْ
أَنْتُمْ لَا تُبْصِرُونَ- اصْلَوْهَا فَاصْبِرُوا أَوْ لَا
تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِمَّا تُجْزَوْنَ مَا كُنْتُمْ
تَعْمَلُونَ-)

(1. By the Tur) (2. And the Book inscribed) (3. In parchment unrolled.) (4. And by Al-Bayt Al-Ma`mur.) (5. And the roof raised high.) (6. And by the sea that is Masjur.) (7. Verily, the torment of your Lord will surely come to pass.) (8. There is none that can avert it.) (9. On the Day when Tamur the heaven Mawr,) (10. And Tasir the mountains Sayr.) (11. Then woe that Day to those who denied.) (12. Those who were, in their falsehood, playing.) (13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.) (14. This is the Fire which you used to deny.) (15. Is this magic or do you not see) (16. Enter therein and whether you are patient of it or impatient of it, it is all the same. You are only being required for what you used to do.)

Allah swears that the Coming of Torment is Near

Allah swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it. At-Tur is the mount that has trees, similar to the mount where Allah spoke to Musa, while Musa was on it, and the mount on which Allah started the prophethood of `Isa. A mount that does not have trees is called Jabal, not Tur. Allah said,

(وَكِتَابٍ مُّسْتَوْرٍ)

(And by the Book inscribed), it is said that it means Al-Lawh Al-Mahfuz, (the Preserved Table). It is also said that it refers to the divinely revealed inscribed Books that people recite, and this is why Allah said,

(فِي رَقٍّ مَّنشُورٍ - وَالْبَيْتِ الْمَعْمُورِ)

(In parchment unrolled. And by Al-Bayt Al-Ma`mur.) In the Two Sahihis it is confirmed that the Messenger of Allah said in the Hadith about Al-Isra', after ascending to the seventh heaven:

«ثُمَّ رَفَعَ بِي إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ
كُلَّ يَوْمٍ سَبْعُونَ أَلْفًا، لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا
عَلَيْهِمْ»

(Then, I was taken to Al-Bayt Al-Ma`mur. It is visited every day by seventy thousand angels who will not come back to visit it again.) The angels worship Allah in Al-Bayt Al-Ma`mur and perform Tawaf around it just as the people of the earth perform Tawaf around the Ka`bah. Al-Bayt Al-Ma`mur is the Ka`bah of those who reside in the seventh heaven. During the Isra' journey, the Prophet saw Ibrahim Al-Khalil, who was reclining with his back on Al-Bayt Al-Ma`mur. It was Ibrahim who built the Ka`bah on earth, and surely, the reward is compatible with the action. Al-Bayt Al-Ma`mur is parallel to the Ka`bah; every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called Bayt Al-`Izzah. And Allah knows best. The statement of Allah the Exalted,

(وَالسَّقْفِ الْمَرْفُوعِ)

(And by the roof raised high.) Sufyan Ath-Thawri, Shu`bah, and Abu Al-Ahwas, all narrated from Smak, from Khalid bin `Ar`arah, from `Ali bin Abi Talib:

(وَالسَّقْفِ الْمَرْفُوعِ)

(And by the roof raised high) "Meaning the heaven." Sufyan added, "Then `Ali recited,

(وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا
مُغْرَضُونَ)

(And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.) (21:32)" Similar was said by Mujahid, Qatadah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarir. The statement of Allah the Exalted,

(وَالْبَحْرُ الْمَسْجُورُ)

(And by the sea that is Masjur.) The majority say it refers to the oceans of the earth. Masjur, means, the sea will be kindled with fire on the Day of Resurrection just as Allah said in another Ayah,

(وَإِذَا الْبِحَارُ سُجِّرَتْ)

(And when the seas become as blazing fire.) (81:6) i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area, this was reported by Sa`id bin Al-Musayyib from `Ali bin Abi Talib. It was also reported from Ibn `Abbas, and it is the view of Sa`id bin Jubayr, Mujahid, `Abdullah bin `Ubayd bin `Umayr and others. Qatadah said, "Masjur is the `filled sea." Ibn Jarir preferred this explanation saying, "The sea is not lit with fire now, so it is filled." Allah's statement;

(إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ)

(Verily, the torment of your Lord will surely come to pass.) contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allah stated in another Ayah;

(مَّا لَهُ مِنْ دَافِعٍ)

(There is none that can avert it.) indicating that when Allah decides to send the torment upon them, none can prevent it or stop it from striking them. Al-Hafiz Abu Bakr Ibn Abi Ad-Dunya recorded that Ja`far bin Zayd Al-`Abdi said, "One night, in Al-Madinah, `Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. `Umar stood quietly, listening to his recitation; the man was reciting,

(وَالطُّورُ)

(By At-Tur), until he reached the Ayah,

(إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ - مَّا لَهُ مِنْ دَافِعٍ)

(Verily, the torment of your Lord will surely come to pass. There is none that can avert it.) `Umar said, `By the Lord of the Ka`bah, this is a true vow.' `Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness." May Allah be pleased with `Umar.

Describing the Day of Torment, the Day of Resurrection

Allah said;

(يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا)

(On the Day when Tamur the heaven Mawr) Ibn `Abbas and Qatadah said: "Shaking violently." Also from Ibn `Abbas, "Split." Mujahid said: "Spin violently." Ad-Dahhak commented on the Ayah, saying, "The earth will violently spin and move by the command of Allah, and its areas will violently move towards each other." This was preferred by Ibn Jarir, because of the meaning of the word, Mawra, which denotes meanings of spinning and shaking. Allah said,

(وَتَسِيرُ الْجِبَالُ سَيْرًا)

(And Tasir the mountains will Sayr.) will fade away and become scattered particles of dust blown away by the wind,

(فَوَيْلٌ لِلْمُكَذِّبِينَ)

(Then woe that Day to those who denied), woe to them that Day as a result of Allah's torment, punishment and affliction that He will direct at them,

(الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ)

(Those who were in their falsehood, playing.) meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

(يَوْمَ يُدْعَوْنَ)

(The Day when they will be pushed down by force) meaning, they will be violently driven and shoved,

(إِلَى نَارِ جَهَنَّمَ دَعًّا)

(to the fire of Hell, with a horrible, forceful pushing.) Mujahid, Ash-Sha`bi, Muhammad bin Ka`b, Ad-Dahhak, As-Suddi and Ath-Thawri said that this Ayah means, "They will be violently shoved into the Fire." Allah said,

(هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ)

(This is the Fire, which you used to deny.) meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

(أَفْسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ اصْلَوْهَا)

(Is this magic or do you not see Enter therein) meaning, enter the Fire, ` which will encircle you from every direction,'

(فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ)

(and whether you are patient of it or impatient of it, it is all the same.) ` whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

(إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(You are only being requited for what you used to do.) and surely, Allah is never unjust with anyone. Most certainly, Allah recompenses each according to their deeds.

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ - فَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّهْمُ رَبُّهُمْ عَذَابَ الْجَحِيمِ)

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ - مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَهُمْ بِحُورٍ عِينِ)

(17. Verily, those who have Taqwa will be in Gardens and Delight.) (18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.) (19. "Eat and drink with happiness because of what you used to do.") (20. They will recline on thrones Masfufah. And We shall marry them to Hur (fair females) with wide lovely eyes.)

Description of the Destination of the Happy

Allah the Exalted described the destination of the happy ones,

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ)

(Verily, those who have Taqwa will be in Gardens and Delight.) in contrast to the torment and punishment of the miserable;

(فَكِهِينَ بِمَا ءَاتَهُمُ رَبُّهُمُ)

(Enjoying in that which their Lord has bestowed on them,) meaning, enjoying the various types of delight that Allah has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

(وَوَقَّاهُمُ رَبُّهُمُ عَذَابَ الْجَحِيمِ)

(and (the fact that) their Lord saved them from the torment of the blazing Fire.) He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined. The statement of Allah the Exalted,

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ)

("Eat and drink with happiness because of what you used to do") is similar to another of His statements,

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ)

(Eat and drink at ease for that which you have sent on before you in days past!)(69:24) meaning this is the just reward for your deeds; surely, all this is a favor from Allah and a reward from Him. Allah the Exalted said,

(مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ)

(They will recline (with ease) on thrones Masfufah.) Ath-Thawri reported from Husayn, from Mujahid, from Ibn ` Abbas: "Thrones in howdahs." And the meaning of, (Masfufah) is they will be facing each other,

(عَلَى سُرُرٍ مُتَّقَابِلِينَ)

(Facing one another on thrones.)(37:44) Allah said next,

(وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ)

(And We shall marry them to Hur (fair females) with wide lovely eyes.) We made for them righteous spouses, beautiful wives from Al-Hur Al-`Ayn. We mentioned the description of Al-Hur Al-`Ayn in several other places in this Tafsir, and therefore, it is not necessary to repeat their description here.

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ - وَأَمْدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ - يَتَنَزَّعُونَ فِيهَا كَأْسًا لَّا لَعْوُ فِيهَا وَلَا تَأْتِيمٌ - وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكُونٌ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ)

(21. And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.) (22. And We shall provide them with fruit and meat such as they desire.) (23. There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.) (24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.) (25. And some of them draw near to others, questioning.) (26. Saying: "Aforetime, we were afraid in the midst of our families.") (27. "So Allah has been gracious to us, and has saved us from the torment of the Fire.") (28. "Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful.")

The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

In this Ayah, Allah the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate their parents regarding faith, Allah will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allah will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allah will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

(الْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ)

(to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.) Ath-Thawri reported that Ibn `Abbas said, "Verily, Allah elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted." Ibn `Abbas then recited this Ayah,

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ)

(And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.) Ibn Jarir and Ibn Abi Hatim recorded this statement from Sufyan Ath-Thawri from Ibn `Abbas. Ibn Abi Hatim also recorded that Ibn `Abbas commented on Allah's statement,

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ)

(And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring.) saying, "They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them." `Abdullah, son of Imam Ahmad, recorded that `Ali said, "Khadijah asked the Prophet about two of her children who died during the time of Jahiliyyah, and the Messenger of Allah said;

«هُمَا فِي النَّارِ»

(They are both in the Fire.) When he saw sadness on her face, he said,

«لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتَهُمَا»

(If you saw their dwelling place, you would hate them.) She said, `O Allah's Messenger! What about my children with you.' He said,

«فِي الْجَنَّةِ»

(They are in Paradise.) The Messenger of Allah said,

«إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ
الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ»

(Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.) The Prophet then recited the Ayah,

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ)

(And those who believe and whose offspring follow them in faith...) "Certainly, it is Allah's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allah for them. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said,

«إِنَّ اللَّهَ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ
فَيَقُولُ: يَا رَبِّ أُنَى لِي هَذِهِ؟ فَيَقُولُ: بِاسْتِغْفَارِ
وَلَدِكَ لَكَ»

(Verily, Allah shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this" Allah will reply, "Through your son's invoking Me to forgive you.") This Hadith has an authentic chain of narration, but it was not recorded in the Sahih this way. However, there is a witnessing narration for it in Sahih Muslim, from the Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:
صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ
يَدْعُو لَهُ»

(When the Son of Adam dies, his record of deeds will cease except in three cases: an ongoing charity, knowledge that people are benefiting from and a righteous son who invokes Allah for him.)

Allah is Just with the Sinners

Allah the Exalted said,

(كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ)

(Every person is a pledge for that which he has earned.) After Allah mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others,

(كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ)

(Every person is a pledge for that which he has earned.) Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring. Allah the Exalted said,

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ
الْيَمِينِ - فِي جَنَّاتٍ يَتَسَاءَلُونَ - عَنِ الْمُجْرِمِينَ)

(Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals.)(74:38-41)

Description of the Khamr of Paradise and the Delight of its Dwellers

Allah said,

(وَأَمْدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ)

(And We shall provide them with fruit and meat such as they desire.) meaning, 'We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,'

(يَتَنَزَّعُونَ فِيهَا كَأْسًا)

(There they shall pass from hand to hand a cup,) meaning, of wine, according to Ad-Dahhak,

(لَا لَعْوٌ فِيهَا وَلَا تَأْتِيمٌ)

(free from any Laghw, and free from Ta'thim) meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. Ibn `Abbas said that Laghw means `falsehood' while Ta'thim means `lying'. Mujahid said, "They do not curse each other nor sin." Qatadah said, "These were the consequences of drinking in this life, and Shaytan helped in this regard. Allah purified the wine of the Hereafter from the ills and harm caused by the wine of this life." Therefore, Allah has purified the wine of the Hereafter

from causing headaches, stomachaches and intoxication like the wine of this life. Allah stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allah also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

(بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ - لَا فِيهَا غَوْلٌ وَلَا هُمْ
عَنْهَا يُنْزَفُونَ)

(White, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.)(37:46-47) and,

(لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ)

(Wherefrom they will get neither nay aching of the head nor any intoxication.)(56:19) Allah the Exalted said here,

(يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَعْوٌ فِيهَا وَلَا تَأْتِيمٌ)

(There they shall pass from hand to hand a (wine) cup, free from any Laghw, and free from sin.) Allah said,

(وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ)

(And there will go round boy-servants of theirs to serve them as if they were preserved pearls.) This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

(يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ - بِأَكْوَابٍ
وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ)

(Immortal boys will go around them with cups, and jugs, and a glass of flowing wine.)(56:17-18) Allah the Exalted said,

(وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ)

(And some of them draw near to others, questioning.) meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

(قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ)

(Saying: "Aforetime, we were afraid in the midst of our families.") meaning, 'in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'

(فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ)

(So Allah has been gracious to us, and has saved us from the torment of the Fire.) meaning, 'He has granted us a favor and saved us from what we feared,'

(إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ)

(Verily, We used to invoke Him before.) meaning, 'we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished,'

(إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ)

(Verily, He is the Most Subtle, the Most Merciful.)

(فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَهِنٍ وَلَا مَجْنُونٍ -
أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ - قُلْ
تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِّنَ الْمُتَرَبِّصِينَ - أَمْ
تَأْمُرُهُمْ أَحْلَمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاعُونَ - أَمْ
يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ - فَلْيَأْتُوا بِحَدِيثٍ
مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ)

(29. Therefore, remind. By the grace of Allah, you are neither a Kahin nor a madman.) (30. Or do they say: "A poet! We await for him some calamity by time!") (31. Say: "Wait! I am with you among those who wait!") (32. Or do their minds command them this or are they people transgressing all bounds) (33. Or do they say: "He has forged it" Nay! They believe not!) (34. Let them then produce a recitation like unto it if they are truthful.)

Absolving the Prophet of the False Accusations the Idolators made against Him

Allah the Exalted commands His Messenger to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allah refutes the false accusations that the liars and sinners accused the Prophet of,

(فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَهِنٍ وَلَا مَجْنُونٍ)

(Therefore, remind. By the grace of Allah, you are neither a Kahin nor a madman.) Allah says, 'by the grace of Allah, you, O Muhammad, are not a Kahin, as the ignorant Quraysh idolators claim.' A Kahin is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven,

(وَلَا مَجْنُونٍ)

(nor a madman) whom Shaytan has possessed with insanity. Allah the Exalted said, while chastising the pagans for uttering false statements about the Prophet ,

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ)

(Or do they say: "A poet! We await for him some calamity by time!") They said, 'We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.' Allah the Exalted said,

(قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ)

(Say: "Wait! I am with you among those who wait!") 'wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.' Muhammad bin Ishaq reported that 'Abdullah bin Abi Najih said that Mujahid said that Ibn 'Abbas said, "When the Quraysh gathered in the Dar An-Nadwah (their meeting place) to discuss the matter of the Prophet, one of them said, 'Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nabighah, for he is a poet just like them.' Allah the Exalted said in response to their statement,

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ)

(Or do they say: "A poet! We await for him some calamity by time!")" Allah the Exalted said,

(أَمْ تَأْمُرُهُمْ أَحْلَمُهُمْ بِهَذَا)

(Or do their minds command them this), 'do their minds command them to tell these lies against you (O Muhammad), even though they know in their hearts that they are untrue and false,'

(أَمْ هُمْ قَوْمٌ طَاغُونَ)

(or are they people transgressing all bounds) `surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muhammad). ' Allah the Exalted said,

(أَمْ يَقُولُونَ تَقَوَّلَهُ)

(Or do they say: "He has forged it") They said, `he has forged this Qur'an and brought it from his own.' Allah the Exalted responded to them,

(بَلْ لَا يُؤْمِنُونَ)

(Nay! They believe not!), meaning, their disbelief drives them to utter these statements,

(فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ)

(Let them then produce a recitation like unto it if they are truthful.) meaning, if they are truthful in their statement that Muhammad has forged this Qur'an and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'an! And even if they combine their strength to that of the people of the earth, Jinns and mankind alike, they will never produce something like the Qur'an, or ten Surahs like it, or even one Surah!

(أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ - أَمْ خُلِقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ - أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ - أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُبِينٍ - أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ - أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّنْ مَّعْرَمٍ مُّثْقَلُونَ - أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ - أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ - أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ)

(35. Or were they created by nothing Or were they themselves the creators) (36. Or did they create the heavens and the earth Nay, but they have no firm belief.) (37. Or are with them the treasures of your Lord Or are they the tyrants with the authority to do as they like) (38. Or have they a stairway (to heaven), by means of which they listen Then let their listener produce some manifest proof.) (39. Or has He only daughters and you have sons) (40. Or is it that you ask a wage from them so that they are burdened with a load of debt) (41. Or that the Unseen is with them, and they write it down) (42. Or do they intend a plot But those who disbelieve are themselves plotted against!) (43. Or have they a god other than Allah Glorified be Allah from all that they ascribe as partners.)

Affirming Tawhid and annulling the Plots of the Idolators This is the position where Tawhid of Allah's Lordship and Divinity are affirmed.

Allah the Exalted said,

(أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ)

(Or were they created by nothing Or were they themselves the creators) Allah asks them, were they created without a maker or did they create themselves Neither is true. Allah is the One Who created them and brought them into existence after they were nothing. Al-Bukhari recorded that Jubayr bin Mut`im said, "I heard the Prophet recite Surat At-Tur in Al-Maghrib prayer and when he reached this Ayah,

(أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ - أَمْ
خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَّا يُوقِنُونَ - أَمْ
عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ)

(Or were they created by nothing Or were they themselves the creators Or did they create the heavens and the earth Nay, but they have no firm belief. Or are with them the treasures of your Lord Or are they the tyrants with the authority to do as they like), I felt my heart would fly away." This Hadith is collected in the Two Sahihs using various chains of narration. Jubayr bin Mut`im went to the Messenger of Allah after the battle of Badr to ransom the captured idolators. At that time, he was still an idolator. Hearing the Prophet recite this Ayah was one of the reasons that he later embraced Islam. Allah the Exalted said, o

(أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَّا يُوقِنُونَ)

(Or did they create the heavens and the earth Nay, but they have no firm belief.) meaning, Allah is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allah Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

(أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ)

(Or are with them the treasures of your Lord Or are they the tyrants with the authority to do as they like) meanings, do they have the authority to do whatever they will in His kingdom Do they hold the keys to His treasures in their hands

(أَمْ هُمُ الْمُسَيْطِرُونَ)

(or are they the tyrants with the authority to do as they like) meanings, are they the tyrants who would hold the creation to account Never, Allah the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills. Allah the Exalted said,

(أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ)

(Or have they a stairway, by means of which they listen.) meaning, do they have a stairway to heaven (to the place where the angels are),

(فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُّبِينٍ)

(Then let their listener produce some manifest proof.) meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance. Allah admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allah's daughters and worshipped them besides Allah,

(أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ)

(Or has He only daughters and you have sons) Allah sends a strong warning and stern admonition to them in this Ayah and a sure promise. Allah said,

(أَمْ تَسْأَلُهُمْ أَجْرًا)

(Or is it that you ask a wage from them) meaning, `as a remuneration for your preaching Allah's Message to them Nay, you, do not ask them for a wage,'

(فَهُمْ مِّنْ مَّعْرَمٍ مُّثْقَلُونَ)

(so that they are burdened with a load of debt), meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

(أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ)

(Or that the Unseen is with them, and they write it down) means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allah,

(أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ)

(Or do they intend a plot But those who disbelieve are themselves plotted against!) Allah the Exalted is asking, `Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

(أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ)

(Or have they a god other than Allah Glorified be Allah from all that they ascribe as partners (to Him).) This Ayah contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allah. Allah next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

(سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ)

(Glorified be Allah from all that they ascribe as partners (to Him).)

(وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ - فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ - يَوْمَ لَا يُعْنَىٰ عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ - وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ - وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ)

(44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!") (45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).) (46. The Day when their plotting shall not avail them at all, nor will they be helped.) (47. And verily, for those who do wrong, there is another punishment before this; but most of them know not.) (48. So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.) (49. And in the nighttime also glorify His praises and at the setting of the stars.)

The Stubbornness of the Idolators; Their Punishment

Allah the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

(وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا)

(And if they were to see a piece of the heaven falling down,) meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other. Allah the Exalted said in other Ayat,

(وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ
يَعْرُجُونَ - لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَرُنَا بَلْ نَحْنُ
قَوْمٌ مَّسْحُورُونَ)

(And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched.") (15:14-15) Allah the Exalted said,

(فَذَرَهُمْ)

(So leave them alone), `O Muhammad,'

(حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ)

(till they meet their Day, in which they will sink into a fainting.) on the Day of Resurrection,

(يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا)

(The Day when their plotting shall not avail them at all,) meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

(وَلَا هُمْ يُنصَرُونَ)

(nor will they be helped.) Allah the Exalted said,

(وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ)

(And verily, for those who do wrong, there is another punishment before this;) meaning, that of being the torment in this world. Allah the Exalted said in another Ayah,

(وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ)

(And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return.)(32:21) Allah said;

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(but most of them know not.) meaning, 'We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.' A Hadith states that,

Ordering the Prophet to have Patience and to glorify Allah

Allah the Exalted said,

(وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا)

(So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;) meaning, 'be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and Protection, and We will surely protect you from the people,'

(وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ)

(and glorify the praises of your Lord when you get up.) Ad-Dahhak said, "Meaning to stand for the Salah (and say): "Glorious are You and with Your praise, Hallowed be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You." In his Sahih, Muslim recorded that `Umar used to recite this supplication when he began Salah. Ahmad and the Sunan compilers recorded this Hadith from Abu Sa`id and other Companions, who stated that the Prophet used to say that. Abu Al-Jawza' commented on the Ayah;

(وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ)

(and glorify the praises of your Lord when you get up.) "From your sleep, from your bed." And this is the view chosen by Ibn Jarir. Supporting this view is the Hadith that Imam Ahmad recorded that `Ubadah bin As-Samit said that the Messenger of Allah said,

«مَنْ تَعَارَى مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي أَوْ قَالَ: ثُمَّ دَعَا اسْتُجِيبَ لَهُ، فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُهُ»

(Whoever gets up at night and says: `La ilaha illallah, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allah, and all praise is due to Allah, and La illaha illallah and Allah is Greater. There is neither might nor power except Allah.' And then says, `O Lord! Forgive me.' Or invokes (Allah), he will be responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.) Al-Bukhari and the Sunan compilers also recorded this Hadith. Ibn Abi Najih reported that Mujahid commented on the Ayah,

(وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ)

(and glorify the praises of your Lord when you get up.) saying, "From every gathering you sit in." Ath-Thawri said that Abu Ishaq narrated that Abu Al-Ahwas said that,

(وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ)

(and glorify the praises of your Lord when you get up.) "When a person wants to stand from a gathering, he says: `Glory be to You, O Allah, and with Your praise.'" Abu Hurayrah narrated that the Prophet said,

«مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ،
إِلَّا غَفَرَ اللَّهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ»

(Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, ` Glory be to You O Allah , and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.' Then, Allah will forgive him what he has said in that gathering.) This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasa'i in)` Amal(Al-Yawm wal-Laylah. At-Tirmidhi said, "Hasan Sahih." It was also recorded by Al-Hakim in his Mustadrak, and he said, "Its chain meets the criteria of Muslim." Allah the Exalted said;

(وَمِنَ اللَّيْلِ فَسَبِّحْهُ)

(And in the nighttime also glorify His praises), meaning remember and worship Allah by reciting the Qur'an and praying at night. Allah the Exalted said in another Ayah,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُودًا)

(And in some of the night, offer Tahajjud in it as an additional (prayer) for you. It may be that your Lord will raise you to Maqam Mahmud.)(17:79) Allah said;

(وَإِذْ بَرَ النُّجُومِ)

(and at the setting of the stars.) is in reference to the two voluntary Rak`ahs before the Dawn prayer, according to a Hadith from Ibn `Abbas. These two Rak`ahs are an established Sunnah performed before the stars are about to set. It is confirmed in the Two Sahihs from `A'ishah, may Allah be pleased with her, who said, "The Prophet was never more regular and particular in offering any voluntary prayer than the two (Sunnah) Rak`ahs of the Fajr prayer." In another narration collected by Muslim,)the Prophet said,(

«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

(Two (Sunnah) Rak`ahs before Fajr are better than this life and all that in it.)This is the end of the Tafsir of Surat At-Tur, all praise and gratitude is due to Allah.

The Tafsir of Surat An-Najm

(Chapter - 53)

Which was revealed in Makkah

Al-Bukhari recorded that `Abdullah)bin Mas` ud(said, "Surat An-Najm was the first Surah in which a prostration was revealed. The Prophet (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf." Al-Bukhari recorded this Hadith in several places of his Sahih, as did Muslim, Abu Dawud and An-Nasa'i, using various chains of narration through Abu Ishaq from `Abdullah.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(وَالنَّجْمِ اِذَا هَوٰی - مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰی
- وَمَا يَنْطِقُ عَنِ الْهَوٰی - اِنْ هُوَ اِلَّا وَحٰی
یُوْحٰی)

(1. By the star when it goes down.) (2. Your companion has neither gone astray nor has he erred.) (3. Nor does he speak of desire.) (4. It is only a revelation revealed.)

Allah swears the Messenger is True and His Words are a Revelation from Him

Ibn Abi Hatim recorded that Ash-Sha` bi and others stated that the Creator swears by whatever He wills among His creation, but the created only vow by the Creator. Allah said,

(وَالنَّجْمِ اِذَا هَوٰی)

(By the star when it goes down.) Ibn Abi Najih reported that Mujahid said, "The star refers to Pleiades when it sets at Fajr." Ad-Dahhak said "When the Shayatin are shot with it." And this Ayah is like Allah's saying;

(فَلَا اُقْسِمُ بِمَوْجِ النَّجْمِ - وَاِنَّهُ لَقَسَمٌ لِّو تَعْلَمُوْنَ
عَظِیْمٌ - اِنَّهُ لَقُرْءَانٌ كَرِیْمٌ - فِی كِتَابٍ مَّكْنُوْنٍ -
لَّا یَمَسُّهُ اِلَّا الْمُطَهَّرُوْنَ - تَنْزِیْلٌ مِّن رَّبِّ
الْعٰلَمِیْنَ)

(So, I swear by the setting of the stars. And verily, that is indeed a great oath, if you but know. That is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of all that exists.)(56:75-80) Allah said;

(مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ)

(Your companion has neither gone astray nor has erred.) This contains the subject of the oath. This part of the Ayah is the witness that the Messenger of Allah is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who erred, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allah exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allah's peace and blessings be on him, and his glorious Message that Allah has sent him with, are on the perfect straight path, following guidance and what is correct.

Muhammad was sent as a Mercy for all that exists; He does not speak of His Desire

Allah said,

(وَمَا يَنْطِقُ عَنِ الْهَوَىٰ)

(Nor does he speak of desire), asserting that nothing the Prophet utters is of his own desire or wish,

(إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ)

(It is only a revelation revealed.), means, he only conveys to the people what he was commanded to convey, in its entirety without additions or deletions. Imam Ahmad recorded that Abu Umamah said that he heard the Messenger of Allah say,

«لِيَدْخُلَنَّ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ لَيْسَ بِنَبِيِّ مِثْلُ الْحَيَّيْنِ أَوْ مِثْلُ أَحَدِ الْحَيَّيْنِ رَيْبَعَةٌ وَمُضَرٌ»

(Verily, numbers similar to the two tribes, or one of them, Rabi`ah and Mudar, will enter Paradise on account of the intercession of one man, who is not a Prophet.) A man asked, "O Allah's Messenger! Is not Rabi`ah a subtribe of Mudar." The Prophet said,

«إِنَّمَا أَقُولُ مَا أَقُولُ»

(I said what I said.) Imam Ahmad recorded that `Abdullah bin `Amr said, "I used to record everything I heard from the Messenger of Allah so it would be preserved. The Quraysh discouraged me from this, saying, `You record everything you hear from the Messenger of Allah , even though he is human and sometimes speaks when he is angry' I stopped recording the Hadiths for a while, but later mentioned what they said to the Messenger of Allah , who said,

«اَكْتُبْ، فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنِّي إِلَّا
الْحَقُّ»

(Write! By He in Whose Hand is my soul, every word that comes out of me is the Truth.)" Abu Dawud also collected this Hadith.

(عَلَّمَهُ شَدِيدُ الْقُوَى - ذُو مِرَّةٍ فَاسْتَوَى - وَهُوَ
بِالْأَفْقِ الْأَعْلَى - ثُمَّ دَنَا فَتَدَلَّى - فَكَانَ قَابَ
قَوْسَيْنِ أَوْ أَدْنَى - فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى -
مَا كَذَبَ الْفُؤَادُ مَا رَأَى - أَفَتُمَرُونَهُ عَلَى مَا
يَرَى - وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى - عِنْدَ سِدْرَةِ
الْمُنْتَهَى - عِنْدَهَا جَنَّةُ الْمَأْوَى - إِذْ يَغْشَى السِّدْرَةَ
مَا يَغْشَى - مَا زَاغَ الْبَصَرُ وَمَا طَغَى - لَقَدْ رَأَى
مِنْ آيَاتِ رَبِّهِ الْكُبْرَى)

(5. He has been taught by one mighty in power.) (6. Dhu Mirrah then he Istawa.) (7. While he was in the highest part of the horizon,) (8. Then he approached and came closer,) (9. And was at a distance of two bows' length or less.) (10. So (Allah) revealed to His servant whatever He revealed.) (11. The heart lied not in what he saw.) (12. Will you then dispute with him about what he saw) (13. And indeed he saw him at a second descent.) (14. Near Sdrat Al-Muntaha.) (15. Near it is the Paradise of Abode.) (16. When that covered the lote tree which did cover it!) (17. The sight turned not aside, nor it transgressed beyond the limit.) (18. Indeed he saw of the greatest Signs of his Lord.)

The Trustworthy Angel brought Allah's Revelation to the Trustworthy Messenger

Allah the Exalted states that the Message His servant and Messenger Muhammad brought to people was taught to him by,

(شَدِيدُ الْقُوَى)

(mighty in power), he is Jibril, peace be upon him,

(إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ
مَكِينٍ مُطْعَمٌ تَمَّ أَمِينٍ)

(Verily, this is the Word a most honorable messenger, owner of power, with (Allah) the Lord of the Throne, obeyed (by the angels) and trustworthy.) (81:19-21) Allah said here,

(ذُو مِرَّةٍ)

(Dhu Mirrah), meaning, he is mighty in power, according to Mujahid, Al-Hasan and Ibn Zayd. In an authentic Hadith from `Abdullah bin `Umar and Abu Hurayrah, the Prophet said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

(Charity is not allowed for a rich person nor Dhu Mirrah (a strong person) of sound mind and body.) Allah said;

(فَاسْتَوَى)

(then he Istawa (rose).) this refers to the angel Jibril, according to Al-Hasan, Mujahid, Qatadah and Ar-Rabi` bin Anas,

(وَهُوَ بِالْأَفْقِ الْأَعْلَى)

(While he was in the highest part of the horizon.) meaning, Jibril rose to the highest part of the horizon, according to `Ikrimah and several others; `Ikrimah said, "The highest horizon where the morning comes from." Mujahid said, "It is (the place of) sunrise." Qatadah said, "That from which the day comes." Ibn Zayd and several others said similarly. Imam Ahmad recorded that Abdullah bin Mas`ud said, "The Messenger of Allah saw Jibril in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allah knows." Only Imam Ahmad collected this Hadith. Imam Ahmad recorded that `Abdullah bin `Abbas said, "The Prophet asked Jibril to appear himself to him in his original shape and Jibril said to him, 'Invoke your Lord.' The Prophet invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading. When the Prophet saw Jibril in his original shape, he was knocked unconscious. Jibril came down and revived the Prophet and wiped the saliva off of his cheeks." Only Ahmad collected this Hadith.

Meaning of 'at a distance of two bows' length or less

Allah's statement,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ)

(And was at a distance of two bows` length or less.) means, Jibril came closer to Muhammad when Jibril was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujahid and Qatadah. It was said that the meaning here is the distance between the bow's string and its wood center. Allah's statement,

(أَوْ أَدْنَىٰ)

(or less) indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'an, such as,

(ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)

(Then, after that, your hearts were hardened and became as stones or even worse in hardness.)(2:74) The Ayah says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar Ayah,

(يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(fear men as they fear Allah or even more.)(4:77), and Allah's statement,

(وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ)

(And We sent him to hundred thousand (people) or even more.)(37:147), indicating that they were not less than a hundred thousand, but that amount or more. Therefore, this verifies the facts mentioned, leaving no doubt or means of refute. Similarly, Allah said,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ)

(And was at a distance of two bow lengths or less.) We stated before that it was Jibril who came down near the Prophet , according to `A'ishah, the Mother of the faithful, `Abdullah bin Mas`ud, Abu Dharr and Abu Hurayrah. We will mention their statements about this soon afterwards, Allah willing. Ibn Jarir recorded that `Abdullah bin Mas`ud said about this Ayah,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ)

(And was at a distance of two bow lengths or less.) "Allah's Messenger said,

«رَأَيْتُ جِبْرِيْلَ لَهُ سِتْمِائَةٌ جَنَاحَ»

(I saw Jibril; he had six hundred wings.)" Al-Bukhari recorded that Talq bin Ghannam said that Za'idah said that Ash-Shaybani said, "I asked Zirr about the Ayah,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ - فَأُوْحِيَ إِلَىٰ عَبْدِهِ
مَا أُوْحِيَ)

(And was at a distance of two bow lengths or less. So (Allah) revealed to His servant whatever He revealed.) Zirr said, "Abdullah narrated to us that Muhammad saw Jibril having six hundred wings." Allah's statement,

(فَأُوْحِيَ إِلَىٰ عَبْدِهِ مَا أُوْحِيَ)

(So he revealed to His servant whatever He revealed.) means, Jibril conveyed to Allah's servant Muhammad whatever he conveyed. Or, the meaning here could be: Allah revealed to His servant Muhammad whatever He revealed through Jibril. Both meanings are correct. Sa'id bin Jubayr said about Allah's statement,

(فَأُوْحِيَ إِلَىٰ عَبْدِهِ مَا أُوْحِيَ)

(So He revealed to His servant whatever He revealed.) "Allah revealed to him,

(أَلَمْ يَجِدْكَ يَتِيْمًا)

(Did He not find you an orphan.)(93:6), and,

(وَرَفَعْنَا لَكَ ذِكْرَكَ)

(And have We not raised high your fame)(94:4)" Someone else said, "Allah revealed to the Prophet that the Prophets will not enter Paradise until he enters it first, and the nations will not enter it until his Ummah enters it first."

Did the Prophet see His Lord during the Night of Isra

Allah said next,

(مَا كَذَبَ الْفُؤَادُ مَا رَأَى - أَفْتُمَرُونَهُ عَلَى مَا يَرَى)

(The heart lied not in what he saw. Will you then dispute with him about what he saw) Muslim recorded from Ibn ` Abbas about:

(مَا كَذَبَ الْفُؤَادُ مَا رَأَى)

(The heart lied not in what he saw), and,

(وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى)

(And indeed he saw him at a second descent.) "He saw Allah twice in his heart." Smak reported a similar from `Ikrimah from Ibn ` Abbas. Abu Salih, As-Suddi and several others said similarly that the Prophet saw Allah twice in his heart. Masruq said, "I went to `A'ishah and asked her, `Did Muhammad see his Lord' She said, `You said something that caused my hair to rise!' I said, `Behold!' and recited this Ayah,

(لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى)

(Indeed he saw of the greatest signs of his Lord.) She said, `Where did your mind wander It was Jibril. Whoever says to you that Muhammad saw his Lord, or hid any part of what he was commanded (i.e., Allah's Message), or knew any of the five things which only Allah knows,

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ)

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain...)(31:34), Then he invents a great lie against Allah! The Prophet only saw Jibril twice, in his original shape, once near Sdrat Al-Muntaha and another time in Ajyad (in Makkah) while Jibril had six hundred wings that covered the horizon." Muslim recorded that Abu Dharr said, "I asked the Messenger of Allah , `Have you seen your Lord' He said,

«نُورٌ أَنَّى أَرَاهُ»

(How can I see Him since there was a light)" In another narration, the Prophet said,

«رَأَيْتُ نُورًا»

(I only saw a light.) Allah's statement,

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى - عِنْدَ سِدْرَةِ الْمُنْتَهَى -
عِنْدَهَا جَنَّةُ الْمَأْوَى)

(And indeed he saw him at a second descent. Near Sdrat Al-Muntaha.) "The Messenger of Allah said,

«رَأَيْتُ جِبْرِيْلَ وَكَهُ سِتْمَائَةَ جَنَاحٍ يَنْتَثِرُ مِنْ
رِيْشِهِ التَّهَآوِيْلُ مِنَ الدَّرِّ وَالْيَاقُوْتِ»

(I saw Jibril while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.)" This Hadith has a good, strong chain of narration. Ahmad also recorded that `Abdullah)bn Mas`ud(said, "The Messenger of Allah saw Jibril in his original shape while Jibril had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allah has knowledge." This Hadith has a good chain of narration. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah said,

«رَأَيْتُ جِبْرِيْلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَكَهُ سِتْمَائَةَ
جَنَاحٍ»

(I saw Jibril over Sdrat Al-Muntaha while he had six hundred wings.)" One of the subnarrators of the Hadith asked `Asim about Jibril's wings and `Asim refused to elaborate. So some of his companions were asked and one of them said, "Each wing was covering what is between the east and the west." This Hadith has a good chain of narration. Imam Ahmad recorded that Ibn Mas`ud said that Allah's Messenger said:

«أَتَانِي جِبْرِيْلُ فِي خُضْرٍ مُعَلَّقٍ بِهِ الدَّرُّ»

(Jibril came to me wearing green with pearls hanging down.) This Hadith has a good chain of narration. Imam Ahmad recorded that `Amir said that Masruq asked `A'ishah, "O Mother of the faithful, has Muhammad seen his Lord, the Exalted and Most Honored" She said, "Glorious is Allah! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muhammad has seen his Lord, will have lied." She then recited these two Ayat,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(No vision can grasp Him, but He grasps all vision.)(6:103), and,

(وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ
وَرَاءِ حِجَابٍ)

(It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil.)(42:51) She went one, "And whoever tells you that Muhammad knew what the morrow will bring, will have uttered a lie." She then recited,

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ
مَا فِي الْأَرْحَامِ)

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.)(31:34) `Aishah said, "And whoever tells you that Muhammad has hidden any part of the Message will have lied," and she then recited this Ayah,

(يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ)

(O Messenger proclaim which has been sent down to you from your Lord.)(5:67). She went one, "However, he saw Jibril twice in his original shape." Imam Ahmad also recorded that Masruq said, "I asked `Aishah, `Did not Allah say,

(وَلَقَدْ رَءَاهُ بِالْأَفُقِ الْمُبِينِ)

(And indeed he saw him in the clear horizon.)(81:23), and,

(وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى)

(And indeed he saw him at a second descent)' She said, `I was the first among this Ummah to ask Allah's Messenger about it. He said,

«إِنَّمَا ذَاكَ جِبْرِيلُ»

(That was Jibril.) He only saw him twice in his actual and real figure. He saw Jibril descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.)" This Hadith is recorded in the Two Sahih's via Ash-Sha`bi.

Angels, Light and colors covered Sidrat Al-Muntaha

Allah said,

(إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى)

(When that covered the lote tree which did cover it!) We mentioned before, in the Hadiths about Al-Isra' that the angels, Allah's Light, and spectacular colors covered the Sdrah. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "When the Messenger of Allah was taken on the Isra' journey, he ascended to Sdrat Al-Muntaha, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there,

(إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى)

(When that covered the lote tree which did cover it!) He said, "Golden butterflies. The Messenger of Allah was given three things: He was given the five prayers, he was given the concluding verses of Surat Al-Baqarah (2:284-286), and remission of serious sins for those among his Ummah who do not associate anything with Allah." Muslim collected this Hadith. Allah's statement,

(مَا زَاغَ الْبَصَرُ وَمَا طَغَى)

(The sight turned not aside, nor it transgressed beyond the limit.) indicates that the Prophet's sight did not turn right or left, according to `Ibn `Abbas,

(وَمَا طَغَى)

(nor it transgressed beyond the limit.) not exceeding what has been ordained for it. This is a tremendous quality that demonstrates the Prophet's firm obedience to Allah, because he only did what was commanded and did not ask beyond what he was given. Allah's statement,

(لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى)

(Indeed he saw of the greatest signs of his Lord.) is similar to another Ayah,

(لِنُرِيَهُ مِنْ آيَاتِنَا)

(In order that We might show him of Our Ayat.)(17:1), meaning, signs that testify to Allah's might and greatness. Relying on these two Ayat, some scholars of Ahl us-Sunnah said that the Prophet did not see Allah during the Isra' journey, because Allah said,

(لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى)

(Indeed he saw of the greatest signs of his Lord.) They said that, had the Prophet seen his Lord, Allah would have conveyed this news and the Prophet would have narrated it to the people.

(أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ - وَمَنْوَةَ الثَّالِثَةَ الْآخَرَىٰ
 - أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ - تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ
 - إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا
 أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
 وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ
 - أَمْ لِلإِنْسَانِ مَا تَمَنَّى - فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ -
 وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ
 شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ
 (

(19. Have you then considered Al-Lat, and Al-`Uzza.) (20. And Manat, the other third) (21. Is it for you the males and for Him the females) (22. That indeed is a division most unfair!) (23. They are but names which you have named - you and your fathers - for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!) (24. Or shall man have what he wishes) (25. But to Allah belongs the last (Hereafter) and the first (the world).) (26. And there are many angels in the heavens, whose intercession will avail nothing, except after Allah has given leave for whom He wills and is pleased with.)

Refuting Idolatry, Al-Lat and Al-`Uzza

Allah the Exalted rebukes the idolators for worshipping idols and taking rivals to Him. They built houses for their idols to resemble the Ka`bah built by Prophet Ibrahim, Allah's Khalil.

(أَفَرَأَيْتُمُ اللَّاتَ)

(Have you then considered Al-Lat,) Al-Lat was a white stone with inscriptions on. There was a house built around Al-Lat in At-Ta'if with curtains, servants and a sacred courtyard around it. The people of At-Ta'if, the tribe of Thaqif and their allies, worshipped Al-Lat. They would boast to Arabs, except the Quraysh, that they had Al-Lat. Ibn Jarir said, "They derived Al-Lat's name from Allah's Name, and made it feminine. Allah is far removed from what they ascribe to Him. It was reported that Al-Lat is pronounced Al-Lat because, according to `Abdullah bin `Abbas, Mujahid, and Ar-Rabi` bin Anas, Al-Lat was a man who used to mix Sawiq (a kind of barley mash) with water for the pilgrims during the time of Jahiliyyah. When he died, they remained

next to his grave and worshipped him." Al-Bukhari recorded that Ibn `Abbas said about Allah's statement,

(اللَّتْ وَالْعُزَّى)

(Al-Lat, and Al-`Uzza.) "Al-Lat was a man who used to mix Sawiq for the pilgrims." Ibn Jarir said, "They also derived the name for their idol Al-`Uzza from Allah's Name Al-`Aziz. Al-`Uzza was a tree on which the idolators placed a monument and curtains, in the area of Nakhlah, between Makkah and At-Ta'if. The Quraysh revered Al-`Uzza." During the battle of Uhud, Abu Sufyan said, "We have Al-`Uzza, but you do not have Al-`Uzza." Allah's Messenger replied,

«قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

(Say, "Allah is Our Supporter, but you have no support.") Manat was another idol in the area of Mushallal near Qudayd, between Makkah and Al-Madinah. The tribes of Khuza`ah, Aws and Khazraj used to revere Manat during the time of Jahiliyyah. They used to announce Hajj to the Ka`bah from next to Manat. Al-Bukhari collected a statement from `A'ishah with this meaning. There were other idols in the Arabian Peninsula that the Arabs revered just as they revered the Ka`bah, besides the three idols that Allah mentioned in His Glorious Book. Allah mentioned these three here because they were more famous than the others. An-Nasa'i recorded that Abu At-Tufayl said, "When the Messenger of Allah conquered Makkah, he sent Khalid bin Al-Walid to the area of Nakhlah where the idol of Al-`Uzza was erected on three trees of a forest. Khalid cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet and informed him of the story, the Prophet said to him,

«ارْجِعْ فَإِنَّكَ لَمْ تَصْنَعْ شَيْئًا»

(Go back and finish your mission, for you have not finished it.) Khalid went back and when the custodians who were also its servants of Al-`Uzza saw him, they started invoking by calling Al-`Uzza! When Khalid approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khalid killed her with the sword and went back to the Messenger of Allah, who said to him,

«تِلْكَ الْعُزَّى»

(That was Al-`Uzza!)" Muhammad bin Ishaq narrated, "Al-Lat belonged to the tribe of Thaqif in the area of At-Ta'if. Banu Mu`attib were the custodians of Al-Lat and its servants." I say that the Prophet sent Al-Mughirah bin Shu`bah and Abu Sufyan Sakhr bin Harb to destroy Al-Lat. They carried out the Prophet's command and built a Masjid in its place in the city of At-Ta'if. Muhammad bin Ishaq said that Manat used to be the idol of the Aws and Khazraj tribes and those who followed their religion in Yathrib (Al-Madinah). Manat was near the coast, close to the area of Mushallal in Qudayd. The Prophet sent Abu Sufyan Sakhr bin Harb or `Ali bin Abi Talib to demolish it. Ibn Ishaq said that Dhul-Khalasah was the idol of the tribes of Daws, Khath`am and Bajilah, and the Arabs who resided in the area of Tabalah. I say that Dhul-Khalasah was called the Southern Ka`bah, and the Ka`bah in Makkah was called the Northern Ka`bah. The Messenger of Allah sent Jarir bin `Abdullah Al-Bajali to Dhul-Khalasah and he destroyed it. Ibn Ishaq said that Fals was the idol of Tay' and the neighboring tribes in the Mount of Tay', such as Salma and Ajja. Ibn Hisham said that some scholars of knowledge told him that the Messenger of Allah sent `Ali bin Abi Talib to Fals and he destroyed it and found

two swords in its treasure, which the Prophet then gave to `Ali as war spoils. Muhammad bin Ishaq also said that the tribes of Himyar, and Yemen in general, had a house of worship in San`a' called Riyam. He mentioned that there was a black dog in it and that the religious men who went with Tubba` removed it, killed it and demolished the building. Ibn Ishaq said that Ruda' was a structure of Bani Rabi`ah bin Ka`b bin Sa`d bin Zayd Manat bin Tamim, which Al-Mustawghir bin Rabi`ah bin Ka`b bin Sa`d demolished after Islam. In Sndad there was Dhul-Ka`bat, the idol of the tribes of Bakr and Taghlib, the sons of the Wa'il, and also the Iyad tribes.

Refuting the Idolators Who appoint Rivals to Allah and claim that the Angels were Females

Allah the Exalted said,

(أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ - وَمَنْوَةَ الثَّلَاثَةِ الْآخَرَىٰ
(

(Have you then considered Al-Lat, and Al-`Uzza. And Manat, the other third), then Allah said,

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ)

(Is it for you the males and for Him the females) Allah asked the idolators, `do you choose female offspring for Allah and give preference to yourselves with the males If you made this division between yourselves and the created, it would be,

(قِسْمَةٌ ضِيزَىٰ)

(a division most unfair!)' meaning, it would be an unfair and unjust division. `How is it then that you make this division between you and Allah, even though this would be foolish and unjust, if you made it between yourselves and others' Allah the Exalted refutes such innovated lies, falsehood and atheism they invented through worshipping the idols and calling them gods,

(إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ)

(They are but names which you have named -- you and your fathers) of your own desire,

(مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ)

(for which Allah has sent down no authority.) meaning, proof,

(إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ)

(They follow but a guess and that which they themselves desire,) they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

(وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمْ الْهُدَىٰ)

(whereas there has surely come to them the guidance from their Lord!), meaning, Allah has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.

Wishful Thinking does not earn One Righteousness

Allah the Exalted said,

(أَمْ لِلإِنسَانِ مَا تَمَنَّى)

(Or shall man have what he wishes), asserting that not everyone gets the goodness that he wishes,

(لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلَ الْكِتَابِ)

(It will not be in accordance with desires (of Muslims), nor those of the People of Scripture.)(4:123) Allah says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أَمْنِيَّتِهِ»

(When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.)Only Ahmad collected this Hadith. Allah's statement,

(فَلِلَّهِ الْآخِرَةُ وَالْأُولَى)

(But to Allah belongs the last and the first.) meaning, all matters belong to Allah and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

No Intercession except with Allah's Leave

Allah said,

(وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ
(

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.) As He said;

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission)(2:255) and,

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَن أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.) (34:23) ` If this is the case with the angels who are close to Him, how can you, O ignorant ones, hope for Allah to grant you the intercession of the idols and rivals you worship with Him without having His permission or any divine legislation permitting you to worship them' Rather, Allah has forbidden idol worshipping by the tongues of all of His Messengers and He revealed this prohibition in all of His Books.

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ - وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا - فَأَعْرَضُ عَنْ مَّن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا - ذَلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّٰ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَىٰ
(

(27. Verily, those who believe not in the Hereafter, name the angels with female names.) (28. But they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the truth.) (29. Therefore withdraw from him who turns away from Our Reminder

and desires nothing but the life of this world.) (30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.)

Refuting the Claim of the Idolators that the Angels are Allah's Daughters

Allah the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allah's daughters. Allah is far removed from what they ascribe to Him. Allah the Exalted said in another Ayah,

(وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ)

(And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation Their testimony will be recorded, and they will be questioned!)(43:19) Allah's statement here,

(وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ)

(But they have no knowledge thereof.) meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

(إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا)

(They follow but conjecture, and verily, conjecture is no substitute for the truth.) meaning, conjecture is of no benefit and never takes the place of truth. In a Hadith recorded in the Sahih, the Messenger of Allah said,

«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

(Beware of suspicion, for suspicion is the most lying speech.)

The Necessity of turning away from the People of Misguidance

Allah's statement,

(فَأَعْرِضْ عَنْ مَن تَوَلَّىٰ عَنْ ذِكْرِنَا)

(Therefore withdraw from him who turns away from Our Reminder), means, stay away from those who turn away from the Truth and shun them,

(وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا)

(and desires nothing but the life of this world.) meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

(ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ)

(That is what they could reach of knowledge.) meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired. There is also the reported supplication:

«اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا»

(O Allah! Make not this life the greatest of our concerns nor the best knowledge that we can attain.) Allah's statement,

(إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَى)

(Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.) meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allah is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى - الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ

أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ
أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ اتَّقَىٰ)

(31. And to Allah belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.) (32. Those who avoid great sins and Al-Fawahish (immoral sins) except Al-Lamam -- verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who has Taqwa.)

Allah knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds

Allah asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنَىٰ)

(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.) He recompenses each according to his or her deeds, good for good and evil for evil.

Qualities of the Good-doers; Allah forgives the Small Faults

Allah stated that the gooddoers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allah mentioned in another Ayah;

(إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَنُدْخِلِكُمْ مُدْخَلَ كَرِيمٍ)

(If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance.)(4:31) Allah said here,

(الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ)

(Those who avoid great sins and Al-Fawahish (immoral sins) except Al-Lamam), Al-Lamam means, small faults and minor errors. Imam Ahmad recorded that Ibn `Abbas said, "I have not seen anything that resembles Al-Lamam better than the Hadith that Abu Hurayrah narrated from the Prophet ,

«إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ
الزَّيْنَاءِ، أُدْرِكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَ النَّظْرُ،
وَزْنَا اللِّسَانَ النَّطْقُ، وَالنَّفْسُ تَتَمَّى وَتَشْتَهِي،
وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

(Verily, Allah the Exalted has decreed for the Son of Adam his share of Zina and he will certainly earn his share. The Zina of the eye is by looking, the Zina of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.)" This Hadith is recorded in the Two Sahihs. Ibn Jarir recorded that Ibn Mas`ud said, "The eyes commit Zina by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed Zina. Otherwise, it is Al-Lamam." Masruq and Ash-Sha`bi also held the same view. `Abdur-Rahman bin Nafi`, who is also known as Ibn Lubabah At-Ta'ifi, said, "I asked Abu Hurayrah about Allah's statement,

(إِلَّا اللَّامَ)

(except the Lamam), and he said, `It pertains to kissing, winking one's eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then Ghul is obligatory, and that is Zina."

Encouraging Repentance and forbidding Claims of Purity for Oneself

Allah's statement,

(إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ)

(verily, your Lord is of vast forgiveness.) asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

قُلْ يَٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ
هُوَ الْغَفُورُ الرَّحِيمُ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah: verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.") (39:53) Allah said,

(هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُمْ مِّنَ الْأَرْضِ)

(He knows you well when He created you from the earth,) Allah says, `He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father `Adam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,'

(وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ)

(and when you were fetuses in your mothers' wombs.) when He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy. Allah said,

(فَلَا تُزَكُّوْا أَنفُسَكُمْ)

(So, ascribe not purity to yourselves.) forbidding one from ascribing purity and praising himself and thinking highly of his actions,

(هُوَ أَعْلَمُ بِمَنِ اتَّقَى)

(He knows best him who has Taqwa.) Allah said in another Ayah,

(أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي
مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا)

(Have you not seen those who claim sanctity for themselves. Nay, but Allah sanctifies whom He wills, and they will not be dealt with unjustly, even equal to the extent of a Fatil.) (4:49) In his Sahih, Muslim recorded that Muhammad bin `Amr bin `Ata said, "I called my daughter, Barraah (the pious one), and Zaynab bint Abu Salamah said to me, `The Messenger of Allah forbade using this name. I was originally called Barraah and he said,

«لَا تُزَكُّوا أَنْفُسَكُمْ، إِنَّ اللَّهَ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ»

(Do not ascribe purity to yourselves; Allah knows best who the pious people among you are)
They said, 'What should we call her' He said,

«سَمُّهَا زَيْنَبٌ»

(Call her Zaynab.)" Imam Ahmad recorded a Hadith from `Abdur-Rahman bin Abi Bakrah, from his father who said, "A man praised another man before the Prophet . The Messenger of Allah said,

«وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ مَرَارًا إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللَّهُ حَسِيبُهُ، وَلَا أَرْكِي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ»

(Woe to you, you have cut off the neck of your friend! (He repeated this) If one of you must praise a friend of his, let him say, "I think that so-and-so is this and that; Allah knows best about him and I will never purify anyone before Allah," if he knows his friend to be as he is describing him." Al-Bukhari, Muslim, Abu Dawud and Ibn Majah collected this Hadith. Imam Ahmad recorded that Hammam bin Al-Harith said, "A man came before `Uthman bin `Affan and praised him. Al-Miqdad bin Al-Aswad started throwing sand in the face of that man, saying, 'The Messenger of Allah ordered us to throw sand in their faces when we see those who praise.'" Muslim and Abu Dawud also collected this Hadith.

(أَفْرَأَيْتَ الَّذِي تَوَلَّى - وَأَعْطَى قَلِيلًا وَأَكْدَى -
فَأَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى - أَمْ لَمْ يُنَبِّأْ بِمَا فِي
صُحُفِ مُوسَى - وَإِبْرَاهِيمَ الَّذِي وَفَّى - أَلَّا تَزِرُ
وِزْرَهُ وَزِرَّ أَخْرَى - وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا
سَعَى - وَأَنْ سَعْيُهُ سَوْفَ يُرَى - ثُمَّ يُجْزَاهُ
الْجَزَاءَ الْأَوْفَى)

(33. Did you observe him who turned away (from Islam).) (34. And gave a little, then stopped) (35. Is with him the knowledge of the Unseen so that he sees) (36. Or is he not informed with what is in the Suhuf of Musa,) (37. And of Ibrahim who fulfilled all that:) (38. That no burdened person (with sins) shall bear the burden (sins) of another.) (39. And that man can have nothing but what he does.) (40. And that his deeds will be seen.) (41. Then he will be recompensed with a full and the best recompense.)

Chastising Those Who disobey Allah and stop giving Charity

Allah the Exalted chastises those who turn away from His obedience,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى)

(So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away!)(75:31-32),

(وَأَعْطَى قَلِيلًا وَأَكْذَى)

(And gave a little, then stopped) Ibn `Abbas said, "Gave a little, then stopped giving." Similar was said by Mujahid, Sa`id bin Jubayr, `Ikrimah, Qatadah and several others. `Ikrimah and Sa`id said: "Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, 'We are finished' and they abandon the work." Allah's statement,

(فَاعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى)

(Is with him the knowledge of the Unseen so that he sees) means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty. The Prophet said in a Hadith,

«أَنْفِقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

(O Bilal, spend and fear not less provisions from the Owner of the Throne.) Allah the Exalted and Most honored said,

(وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ)

(And whatsoever you spend of anything (in Allah's cause), He will replace it. And He is the Best of providers.)(34:39)

Allah the Exalted said,

(أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى - وَإِبْرَاهِيمَ
الَّذِي وَقَّى)

(Or is he not informed with what is in the Suhuf of Musa. And of Ibrahim who fulfilled), Sa`id bin Jubayr and Ath-Thawri said it means: "Conveyed all that he was ordered to convey." Ibn `Abbas said about:

(وَقَّى)

(fulfilled) "He delivered all that Allah ordered him to deliver." Sa`id bin Jubayr said about:

(وَقَّى)

(fulfilled), "What he was ordered." Qatadah said about:

(وَقَّى)

(fulfilled), "He obeyed Allah and delivered His Message to His creatures." This is the view preferred by Ibn Jarir because it includes the statement before it and supports it. Allah said,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي
جَعَلْتُكَ لِلنَّاسِ إِمَامًا)

(And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled. He said: "Verily, I am going to make you an Imam (a leader) for mankind.")(2:124) Therefore, Ibrahim fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allah's Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions. Allah the Exalted said,

(ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا
كَانَ مِنَ الْمُشْرِكِينَ)

(Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, a Hanif, and he was not of the idolators.")(16:123)

None shall carry the Burden of Any Other on the Day of Resurrection

Allah the Exalted explained what He has revealed in the Scripture of Ibrahim and Musa,

(أَلَا تَزِرُ وَزِرَةٌ وِزْرَ أُخْرَىٰ)

(That no burdened person shall bear the burden of another.) Meaning, every soul shall carry its own injustices, whether disbelief or sin, and none else shall carry its burden of sin, as Allah states

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

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

(وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ)

(And that man can have nothing but what he does.) So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself. As for the Hadith recorded by Muslim in the Sahih, that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ وُلْدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ»

(When a person dies, his deeds will cease except in three cases: from a righteous son who invokes Allah for him, or an ongoing charity after his death, or knowledge that people benefit from.) These three things are, in reality, a result of one's own deeds, efforts and actions. For example, a Hadith states,

«إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَإِنَّ وُلْدَهُ مِنْ كَسْبِهِ»

(Verily, the best type of provision that one consumes is from what he himself has earned, and one's offspring are among what he has earned.) The ongoing charity that one leaves behind,

like an endowment, for example, are among the traces of his own actions and deeds. Allah the Exalted said,

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا
وَأَثَارَهُمْ﴾

(Verily, We give life to the dead, and We record that which they send before (them) and their traces.)(36:12) The knowledge that one spreads among people which they are guided by is among his actions and deeds. A Hadith collected in the Sahih states,

«مَنْ دَعَا إِلَىٰ هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ
مَنْ اتَّبَعَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ
شَيْئًا»

(Whoever invites to guidance, he will earn as much reward as those who follow him, without decreasing anything out of their own rewards.) Allah said,

﴿وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ﴾

(And that his deeds will be seen.) meaning, on the Day of Resurrection,

﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(And say: "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.")(9:105), Then Allah will remind you of your actions and recompense you for them in the best manner, good for good and evil for evil. Allah's statement here,

﴿ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ﴾

(Then he will be recompensed with a full and the best recompense.)

(وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ - وَأَنَّهُ هُوَ أَضْحَكَ
 وَأَبْكَى - وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا - وَأَنَّهُ خَلَقَ
 الذَّوْجَيْنَ الذَّكَرَ وَالْأُنثَىٰ - مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ -
 وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ - وَأَنَّهُ هُوَ أَغْنَىٰ
 وَأَقْنَىٰ - وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ - وَأَنَّهُ أَهْلَكَ
 عَادَ الْأُولَىٰ - وَتَمُودَ فَمَا أَبْقَىٰ - وَقَوْمَ نُوحٍ مِّنْ
 قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ - وَالْمُؤْتَفِكَةَ
 أَهْوَىٰ - فَغَشَّاهَا مَا غَشَّىٰ - فَبِأَيِّ آلَاءِ رَبِّكَ
 تَتَمَارَىٰ)

(42. And that to your Lord is the End.) (43. And that it is He Who makes laugh, and makes weep.) (44. And that it is He Who causes death and gives life.) (45. And that He creates the pairs, male and female,) (46. From Nutfah when it is emitted.) (47. And that upon Him is another bringing forth (Resurrection).) (48. And that it is He Who Aghna and Aqna.) (49. And that He is the Lord of Ash-Shi`ra.) (50. And that it is He Who destroyed the former `Ad,) (51. And Thamud. He spared none of them.) (52. And the people of Nuh aforetime. Verily, they were more unjust and more rebellious and transgressing.) (53. And He destroyed the overthrown cities.) (54. So, there covered them that which did cover.) (55. Then which of the graces of your Lord will you doubt)

Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants

Allah the Exalted said,

(وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ)

(And that to your Lord is the End.) meaning, the return of everything on the Day of Resurrection. Ibn Abi Hatim recorded that `Amr bin Maymun Al-Awdi said, "Once, Mu`adh bin Jabal stood up among us and said, `O Children of Awd! I am the emissary of Allah's Messenger to you; know that the Return is to Allah, either to Paradise or the Fire.'" Allah's statement,

(وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى)

(And that it is He Who makes you laugh, and makes you weep.) means that He created in His creatures the ability to laugh or weep and the causes for each of these opposites,

(وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا)

(And that it is He Who causes death and gives life.) In a similar statement, Allah said,

(الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ)

(Who has created death and life.)(67:2) Allah said,

(وَأَنَّهُ خَلَقَ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى - مِنْ نُطْفَةٍ إِذَا تُمْنَى)

(And that He creates the pairs, male and female. From Nutfah when it is emitted.) as He said:

(أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى - أَلَمْ يَكُ نُطْفَةً مِّن مَّنَى يُمْنَى - ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى - فَجَعَلَ مِنْهُ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى - أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى)

(Does man think that he will be left neglected Was he not a Nutfah Then he became an `Alaqah (something that clings); then (Allah) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allah) able to give life to the dead)(75:36-40) Allah the Exalted said,

(وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَى)

(And that upon Him is another bringing forth.) meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

(وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى)

(And that it is He Who Aghna (gives much) and Aqna (a little).) It is Allah Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor. Most of the statements of the scholars of Tafsir revolve around this meaning, such as those from Abu Salih, Ibn Jarir and others. Mujahid said that,

(أَغْنَى)

(Aghna) meaning: He gives wealth.

(وَأَقْنَى)

(Aqna) meaning: He gives servants. Similar was said by Qatadah. Ibn ` Abbas and Mujahid said;

(أَغْنَى)

(Aghna) means: He granted; while,

(وَأَقْنَى)

(Aqna) means: He gave contentment.

(وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى)

(And that He is the Lord of Ash-Shi`ra.) Ibn ` Abbas, Mujahid, Qatadah and Ibn Zayd said about Ash-Shi`ra that it is the bright star, named Mirzam Al-Jawza' (Srius), which a group of Arabs used to worship.

(وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى)

(And that it is He Who destroyed the former `Ad) the people of Hud. They are the descendants of `Ad, son of Iram, son of Sam, son of Nuh. As Allah the Exalted said,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ -
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ)

(Saw you not how your Lord dealt with `Ad. Of Iram, with the lofty pillars, the like of which were not created in the land)(89:6-8) The people of `Ad were among the strongest, fiercest people and the most rebellious against Allah the Exalted and His Messenger. Allah destroyed them,

بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ
وَتَمْنِيَةً أَيَّامٍ حُسُومًا)

(By a furious violent wind! Which Allah imposed in them for seven nights and eight days in succession.)(69:6-7) Allah's statement,

(وَتَمُودَ فَمَا أَبْقَى)

(And Thamud. He spared none), declares that He destroyed them all and spared none of them,

(وَقَوْمَ نُوحٍ مِّنْ قَبْلُ)

(And the people of Nuh aforetime.) before `Ad and Thamud,

(إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى)

(Verily, they were more unjust and more rebellious and transgressing.) more unjust in disobeying Allah than those who came after them,

(وَالْمُوتَفِكَةَ أَهْوَى)

(And He destroyed the overthrown cities.) meaning, the cities (of Sodom and Gomorrah) to which Prophet Lut was sent. Allah turned their cities upside down over them and sent on them stones of Sjjil. Allah's statement that whatever has covered it, has covered it, is like the case with the stones of Sjjil that He sent on them,

(وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ الْمُنْذَرِينَ)

(And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!)(26:173) Allah said,

(فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى)

(Then which of the graces of your Lord will you doubt) meaning, `which of Allah's favors for you, O man, do you doubt,' according to Qatadah. Ibn Jurayj said that the Ayah,

(فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى)

(Then which of the graces of your Lord will you doubt), is directed towards the Prophet saying: "O Muhammad!" However, the first explanation is better, and it is the meaning that Ibn Jarir preferred.

(هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَى - أَرْفَتِ الْأَرْفَةَ -
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ - أَفَمِنْ هَذَا
الْحَدِيثِ تَعْجَبُونَ - وَتَضْحَكُونَ وَلَا تَبْكُونَ -
وَأَنْتُمْ سَمِدُونَ - فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا)

(56. This is a warner from the warners of old.) (57. The Azifah draws near.) (58. None besides Allah can avert it.) (59. Do you then wonder at this recitation) (60. And you laugh at it and weep not,) (61. While you are Samidun.) (62. So fall you down in prostration to Allah and worship Him.)

A Warning and Exhortation, the Order to prostrate and to be humble

Allah said,

(هَذَا نَذِيرٌ)

(This is a warner) in reference to Muhammad ,

(مِّنَ النَّذْرِ الْأُولَى)

(from the warners of old.) means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers. Allah the Exalted said,

(قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers.")(46:9) Allah said;

(أَرْفَتِ الْأَرْفَةَ)

(The Azifah draws near.) that which is near, the Day of Resurrection, has drawn nearer,

(لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ)

(None besides Allah can avert it.) no one besides Allah can prevent it from coming, nor does anyone know when it will come, except Him. The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner. As He said;

(إِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ)

(He is only a warner to you in face of a severe torment.) (34:46) And in the Hadith:

«أَنَا النَّذِيرُ الْعُرْيَانُ»

(I am the naked warner,) meaning, I was in such a hurry to warn against the evil I saw coming, that I did not wear anything. In this case, one rushes to warn his people in such haste that he will be naked. This meaning befits the meaning of the A0yah,

(أَزْفَتِ الْأُزْفَةُ)

(the Azifah draws near.), in reference to the nearing Day of Resurrection. Allah said in the beginning of the Surah:

(اقْتَرَبَتِ السَّاعَةُ)

(The Hour has drawn near.)(54:1) Imam Ahmad recorded that Sahl bin Sa`d said that the Messenger of Allah said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّمَا مَثَلُ مُحَقَّرَاتِ
الدُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بِبَطْنٍ وَادٍ، فَجَاءَ ذَا
بِعُودٍ وَجَاءَ ذَا بِعُودٍ، حَتَّى أُنْضَجُوا خُبْزَتَهُمْ،
وَإِنَّ مُحَقَّرَاتِ الدُّنُوبِ، مَتَى يُؤْخَذُ بِهَا صَاحِبُهَا،
تُهْلِكُهُ»

(Beware of small sins! The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread! Verily, small sins will destroy its companion, if one is held accountable for them.) Allah the Exalted admonishes the idolators because they hear the Qur'an, yet they turn away from it in heedless play,

(تَعَجَّبُونَ)

(wonder) doubting that it is true.

(وَتَضْحَكُونَ)

(And you laugh) in jest and mock at it,

(وَلَا تَبْكُونَ)

(and weep not,) just as those who believe in it weep,

(وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا)

(And they fall down on their faces weeping and it increases their humility.)(17:109) Allah said;

(وَأَنْتُمْ سَمِدُونَ)

(While you are Samidun.) Sufyan Ath-Thawri reported that his father narrated that Ibn `Abbas said about Samidun, "Singing; in Yemenite dialect `Ismid for us' means `Sing for us.'" `Ikrimah said something similar. In another narration from Ibn `Abbas, he said that,

(سَمِدُونَ)

(Samidun) means, "Turning away." Similar was reported from Mujahid and `Ikrimah. Allah the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of Tawhid and sincerity,

(فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا)

(So fall you down in prostration to Allah and worship Him.) meaning, with submission, sincerity, and Tawhid. Al-Bukhari recorded that Abu Ma`mar said that `Abdul-Warith said that Ayyub said that `Ikrimah said that, Ibn `Abbas said, "The Prophet prostrated upon reciting An-Najm and the Muslims, idolators, Jinns and mankind who were present prostrated along with him." Only Muslim collected this Hadith. Imam Ahmad recorded that Al-Muttalib bin Abi Wada`ah said, "While in Makkah, the Messenger of Allah once recited Surat An-Najm, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate." Al-Muttalib had not embraced Islam yet, but ever since he became Muslim, he would never hear anyone recite this Surah until the end, without prostrating with whomever was prostrating after reciting it. An-Nasa'i also collected this Hadith in the Book of Al-Bukhari, excluding prayer in his Sunan. This is the end of the Tafsir of Surat An-Najm. All praise and thanks are due to Allah.

The Tafsir of Surah Iqtarabat As-Sa` ah

(Chapter - 54)

Which was revealed in Makkah

The Hadith of Abu Waqid preceded, in which it is mentioned that the Messenger of Allah would recite Surah Qaf (chapter 53) and Iqtarabat As-Sa` ah (Al-Qamar, chapter 54), during (the `Id Prayers of) Al-Adha and Al-Fitr. The Prophet used to recite these two Surahs during major gatherings and occasions because they contain Allah's promises and warnings, and information about the origin of creation, Resurrection, Tawhid, the affirmation of prophethood, and so forth among the great objectives.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ - وَاِنْ يَرَوْا آيَةً
يُغْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ - وَكَذَّبُوا
وَاتَّبَعُوا اَهْوَاءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقَرٌّ - وَلَقَدْ جَاءَهُمْ
مِّنَ الْاَنْبِاءِ مَا فِيْهِ مُّزْدَجَرٌ - حِكْمَةٌ بَلِیْغَةٌ فَمَا
نُعْنِي النَّدْرُ)

(1. The Hour has drawn near, and the moon has been cleft asunder.) (2. And if they see an Ayah, they turn away and say: "This is magic, Mustamir.") (3. They denied and followed their own lusts. And every matter will be settled.) (4. And indeed there has come to them news wherein there is Muzdajar.) (5. Perfect wisdom, but warners benefit them not.)

The Hour draws near; the cleaving of the Moon

Allah informs about the approach of the Last Hour and the imminent end and demise of the world,

(اَتَى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ)

(The Event ordained by Allah will come to pass, so seek not to hasten it.)(16:1),

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ
(

(Draws near for mankind their reckoning, while they turn away in heedlessness.)(21:1)

Hadiths about the Last Hour

There are several Hadiths with this meaning. Al-Hafiz Abu Bakr Al-Bazzar recorded that Anas said that one day, when the sun was about to set, the Messenger of Allah gave a speech to his Companions, saying,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَى
مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى
مِنْهُ»

(By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.) Anas said, "We could only see a small part of the setting sun at the time." Another Hadith that supports and explains the above Hadith is recorded by Imam Ahmad that `Abdullah bin `Umar said, "We were sitting with the Prophet while the sun was rising above Qu`ayqa`an, after `Asr. He said,

«مَا أَعْمَارُكُمْ فِي أَعْمَارِ مَنْ مَضَى إِلَّا كَمَا بَقِيَ
مِنَ النَّهَارِ فِيمَا مَضَى»

(What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.)" Imam Ahmad recorded that Sahl bin Sa`d said that he heard the Messenger of Allah say,

«بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا»

(I was sent like this with the Last Hour.) and he pointed with his middle and index finger. The Two Sahihs also recorded this Hadith. Imam Ahmad recorded that Wahb As-Suwa'i said that the Messenger of Allah said,

«بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَذِهِ مِنْ هَذِهِ، إِنَّ كَادَتْ
لَتَسْبِقُنِي»

(I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.) Al-A` mash joined between his index and middle fingers while narrating this Hadith. Imam Ahmad recorded that Al-Awza`i said that Isma`il bin `Ubaydullah said, "Anas bin Malik went to Al-Walid bin `Abdul-Malik who asked him about what he heard from the Messenger of Allah about the Last Hour. Anas said, `I heard the Messenger of Allah say,

«أَنْتُمْ وَالسَّاعَةُ كَهَاتَيْنِ»

(You and the Last Hour are as close as these two (fingers).)" Only Imam Ahmad collected this Hadith. There is proof to support these Hadiths in the Sahih listing, Al-Hashir (literally the Gatherer), among the names of the Messenger of Allah ; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement). Allah's statement,

(وَأَنْشَقَّ الْقَمَرُ)

(and the moon has been cleft asunder.) It occurred during the time of Allah's Messenger , according to the authentic Mutawatir Hadiths the scholars agree that the moon was cleft asunder during the lifetime of the Prophet, and it was among the clear miracles that Allah gave him. Hadiths mentioning that the Moon was split

The Narration of Anas bin Malik

Imam Ahmad recorded that Anas bin Malik said, "The people of Makkah asked the Prophet for a miracle and the moon was split into two parts in Makkah. Allah said,

(اقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has been cleft asunder.)" Muslim also collected this Hadith. Al-Bukhari recorded that Anas bin Malik said, "The people of Makkah asked the Messenger of Allah to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Hira' between them." This Hadith is recorded in the Two Sahih with various chains of narration.

The Narration of Jubayr bin Mut`im

Imam Ahmad recorded that Jubayr bin Mut`im said, "The moon was split into two pieces during the time of Allah's Prophet ; a part of the moon was over one mountain and another part over another mountain. So they said, `Muhammad has taken us by his magic.' They then said, `If he was able to take us by magic, he will not be able to do so with all people.'" Only Imam Ahmad

recorded this Hadith with this chain of narration. Al-Bayhaqi used another chain of narration in a similar Hadith he collected in Ad-Dala'il.

The Narration of `Abdullah bin `Abbas

Al-Bukhari recorded that Ibn `Abbas said, "The moon was split during the time of the Prophet ." Al-Bukhari and Muslim collected this Hadith. Ibn Jarir recorded that Ibn `Abbas commented on Allah's saying:

(اَقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ - وَاِنْ يَرَوْا آيَةً
يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ)

(The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: "This is magic, Mustamir.") "This occurred before the Hijrah; the moon was split and they saw it in two parts."

The Narration of `Abdullah bin `Umar Al-Hafiz Abu Bakr

Al-Bayhaqi recorded that `Abdullah bin `Umar commented on Allah's statement:

(اَقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has been cleft asunder.) "This occurred during the time of Allah's Messenger ; the moon was split in two parts. A part of it was before the mount and a part on the other side. The Prophet said,

«اللَّهُمَّ اشْهَدْ»

(O Allah! Be witness.)" This is the narration that Muslim and At-Tirmidhi collected. At-Tirmidhi said, "Hasan Sahih."

The Narration of `Abdullah bin Mas`ud

Imam Ahmad recorded that Ibn Mas`ud said, "The moon was split in two parts during the time of Allah's Messenger, and they saw its two parts. Allah's Messenger said,

«اشْهَدُوا»

(Be witnesses.)" Al-Bukhari and Muslim collected this Hadith. Ibn Jarir recorded that `Abdullah (Ibn Mas`ud) said, "I saw the mountain between the two parts of the moon when it was split."

Imam Ahmad recorded that `Abdullah said, "The moon was split during the time of Allah's Messenger and I saw the mount between its two parts.

The Stubbornness of the idolators

Allah said,

(وَإِنْ يَرَوْا آيَةً)

(And if they see an Ayah), if they see proof, evidence and a sign,

(يُعْرِضُوا)

(they turn away), they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

(وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ)

(and say: "This is magic, Mustamir.") They say, `the sign that we saw was magic, which was cast on us.' Mustamir, means, `will soon go away', according to Mujahid, Qatadah and several others. The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

(وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ)

(They denied and followed their own lusts.), they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to. Allah's statement,

(وَكُلُّ شَيْءٍ مُّسْتَقَرٌّ)

(And every matter will be settled.) means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatadah, while Ibn Jurayj said, "will settle according to its people." Mujahid commented on the meaning of,

(وَكُلُّ شَيْءٍ مُّسْتَقَرٌّ)

(And every matter will be settled.) by saying, "On the Day of Resurrection." Allah's statement,

(وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ)

(And indeed there has come to them news); in this Qur'an, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

(مَا فِيهِ مُزْدَجَرٌ)

(wherein there is Muzdajar), wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

(حِكْمَةٌ بَلِغَةٌ)

(Perfect wisdom,) in that Allah guides whomever He wills and misguides whomever He wills,

(فَمَا تُغْنِي النُّذُرُ)

(but warners benefit them not.) but the preaching of warnings does not benefit those upon whom Allah has written misery and sealed their hearts. Who can guide such people after Allah This Ayah is similar to Allah's statements,

(قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ قُلْ شَاءَ لَهْدَاكُمْ أَجْمَعِينَ
(

(Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all.") (6:149) and,

(وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُونَ)

(But neither Ayat nor warners benefit those who believe not.) (10:101)

(فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُو الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ -
خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ
جَرَادٌ مُنْتَشِرٌ - مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ
الْكُفْرُونَ هَذَا يَوْمٌ عَسِيرٌ)

(6. So withdraw from them. The Day that the caller will call (them) to a terrible thing.) (7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,) (8. Hastening towards the caller. The disbelievers will say: "This is a hard Day.")

The terrible End the Disbelievers will meet on the Day of Resurrection

Allah the Exalted says, `O Muhammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

(يَوْمَ يَدْعُو الدَّاعِ إِلَى شَيْءٍ تُكْرِهَ)

(The Day that the caller will call (them) to a terrible thing.) to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

(خُشَعًا أَبْصَرُهُمْ)

(with humbled eyes), their eyes will be covered with disgrace,

(يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ)

(they will come forth from (their) graves as if they were locusts spread abroad.) They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about. Allah said,

(مُهْطِعِينَ)

(Hastening) meaning hurriedly,

(إِلَى الدَّاعِ)

(towards the caller.) without being able to hesitate or slow down,

(يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ)

(The disbelievers will say: "This is a hard Day."), meaning, `this is a hard, terrible, horrifying and distressful Day,'

(فَذَلِكَ يَوْمًا يَوْمًا عَسِيرٌ - عَلَى الْكَافِرِينَ غَيْرُ
يَسِيرٍ)

(Truly, that Day will be a Hard Day -- far from easy for the dis- believers.) (74:9-10)

(كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا
 مَجْنُونٌ وَازْدُجِرَ - فَذَعَا رَبَّهُ أَنِّي مَغْلُوبٌ
 فَأَنْتَصِرُ - فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ -
 وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ
 قُدِرَ - وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ - تَجْرِي
 بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ - وَلَقَدْ تَرَكْنَاهَا آيَةً
 فَهَلْ مِنْ مُدَكِّرٍ - فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ - وَلَقَدْ
 يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ)

(9. The people of Nuh denied (their Messenger) before them. They rejected Our servant and said: "A madman!" Wazdujir.) (10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!") (11. So, We opened the gates of the heaven with water Munhamir.) (12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.) (13. And We carried him on a (ship) made of planks and nails (Dusur)) (14. Floating under Our Eyes, a reward for him who had been rejected!) (15. And indeed, We have left this as a sign. Then is there any that will remember) (16. Then how (terrible) was My torment and My warnings) (17. And We have indeed made the Qur'an easy to understand and remember; then is there anyone who will remember)

The Story of the People of Nuh and the Lesson from it

Allah the Exalted said,

(كَذَّبَتْ)

(denied) ` before your people, O Muhammad,'

(قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا)

(the people of Nuh. They rejected Our servant) means, they denied him categorically and accused him of madness,

(وَقَالُوا مَجْنُونٌ وَازْدُجِرَ)

(and said: "A madman!" Wazdujir.) Mujahid said about Wazdujir: "He was driven out accused on account of madness." It was also said that Wazdujir means, he was rebuked, deterred, threatened and warned by his people saying:

(لَئِنْ لَمْ تَنْتَهِ يُونَحُ لَتَكُونَ مِنَ الْمَرْجُومِينَ)

("If you do not stop O Nuh, you will be among those who will be stoned."))26:116(This was said by Ibn Zayd, and it is sound.

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ)

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!") meaning, 'I am weak and cannot overcome or resist my people, so help Your religion!' Allah the Exalted said,

(فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ)

(So, We opened the gates of the heaven with water Munhamir.) As-Suddi said about Munhamir, "It means abundant."

(وَفَجَّرْنَا الْأَرْضَ عُيُونًا)

(And We caused springs to gush forth from the earth.) means, from every part of the earth, and even ovens in which fire was burning -- water and springs gushed forth,

(فَالْتَقَى الْمَاءُ)

(So, the waters met), means, of the heaven and the earth,

(عَلَى أَمْرٍ قَدْ قُدِرَ)

(for a matter predestined.) Ibn Jurayj reported from Ibn `Abbas:

(فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ)

(So, We opened the gates of the heaven with water Munhamir), Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained." Allah said,

(وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ)

(And We carried him on a (ship) made of planks and nails (Dusur)), Ibn `Abbas, Sa`id bin Jubayr, Al-Qurazi, Qatadah and Ibn Zayd said that Dusur means nails. Ibn Jarir preferred this view. Allah's statement,

(تَجْرَى بِأَعْيُنِنَا)

(Floating under Our Eyes), means, `by Our command and under Our protection and observation,'

(جَزَاءً لِّمَن كَانَ كُفِرَ)

(a reward for him who had been rejected!) meaning, as recompense for them because of their disbelief in Allah and as reward for Nuh, peace be upon him. Allah the Exalted said,

(وَلَقَدْ تَرَكْنَهَا آيَةً)

(And indeed, We have left this as a sign.) Qatadah said, "Allah left the ship of Nuh intact until the first generation of this Ummah were able to see it." However, it appears that the meaning here is that Allah kept ships as a sign. For instance, Allah the Exalted said,

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

(And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.)(36:41-42),

(إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -
لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُنُورٌ وَعِيَةٌ)

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

(فَهَلْ مِنْ مُدَّكِرٍ)

(Then is there any that will remember) means, `is there any that will receive admonition and reminder. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Prophet recited to me,

(فَهَلْ مِنْ مُدَّكِرٍ)

(Then is there any that will remember)" Al-Bukhari collected a similar Hadith from `Abdullah that he said, "I recited to the Prophet (مُذَكَّرٌ مِنْ فَهْلٍ) (then is there any that will remember) and the Prophet said,

(فَهْلٌ مِنْ مُذَكَّرٍ)

(Then is there any that will remember)" Allah's statement,

(فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ)

(Then how (terrible) was My torment and My warnings) means, `how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ)

(And We have indeed made the Qur'an easy to understand and remember); meaning, `We have made the Qur'an easy to recite and comprehend for those who seek these traits, to remind mankind,' as Allah said,

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ)

((This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember.)(38:29),

(فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِئُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ
قَوْمًا لُدًّا)

(So We have made this (the Qur'an) easy in your own tongue, only that you may give glad tidings to those who have Taqwa and warn with it the most quarrelsome people.)(19:97) Allah said,

(فَهْلٌ مِنْ مُذَكَّرٍ)

(then is there any that will remember), meaning, `is there anyone who will remember through this Qur'an, which We made easy to memorize and easy to understand' Muhammad bin Ka`b Al-Qurazi commented on this Ayah, "Is there anyone who will avoid evil"

(كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ - إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ - تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُّنْقَعِرٍ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ)

(18. `Ad denied; then how was My torment and My warnings) (19. Verily, We sent against them a violently cold (Sarsar) wind on a day of calamity, continuous.) (20. Plucking out men as if they were uprooted stems of date palms.) (21. Then, how was My torment and My warnings) (22. And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember)

The Story of `Ad Allah states that `Ad, the People of Hud, denied their Messenger, just as the people of Nuh did.

So, Allah sent on them,

(عَلَيْهِمْ رِيحًا صَرْصَرًا)

(against them a violently cold (Sarsar) wind), means, a bitterly cold and furious wind,

(فِي يَوْمٍ نَحْسٍ)

(on a day of calamity), against them, according to Ad-Dahhak, Qatadah and As-Suddi,

(مُسْتَمِرٌّ)

(continuous), upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

(تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُّنْقَعِرٍ)

(Plucking out men as if they were uprooted stems of date palms.) The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

(كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ فَكَيْفَ كَانَ عَذَابِي
وَوَدُّرٍ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ
(

(as if they were uprooted stems of date palms. Then, how was My torment and My warnings
And We have indeed made the Qur'an easy to understand and remember; then is there any that
will remember)

(كَذَّبَتْ ثَمُودُ بِالنُّذُرِ - فَقَالُوا أَبَشْرًا مِّنَّا وَحِدًا
نَّبَّيْعُهُ إِنَّا إِذَا لَفِيَ ضَلَلٍ وَسُعْرٍ - أَءَلْقَى الذِّكْرُ
عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ - سَيَعْلَمُونَ غَدًا
مَّنَ الكَذَّابُ الأَشِرُّ - إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ
فَارْتَقِبْهُمْ وَاصْطَبِرْ - وَنَبَّيْنَاهُمْ أَنَّ المَاءَ قِسْمَةٌ
بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ - فَنَادَوْا صَحْبَهُمْ
فَتَعَاطَى فَعَقَرَ فَكَيْفَ كَانَ عَذَابِي وَوَدُّرٍ إِنَّا أَرْسَلْنَا
عَلَيْهِمْ صَيْحَةً وَحِدَةً فَكَانُوا كَهَشِيمِ المُّحْتَضِرِ وَلَقَدْ
يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ)

i(23. Thamud denied the warnings.) (24. And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!") (25. "Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!") (26. Tomorrow they will come to know who is the liar, the insolent one!) (27. Verily, We are sending the she-camel as a test for them. So watch them, and be patient!) (28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).) (29. But they called their comrade and he took (a sword) and killed (her).) (30. Then, how was My torment and My warnings) (31. Verily, We sent against them a single Sayhah, and they became like straw Al-Muhtazir.) (32. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember)

The Story of Thamud

Allah states here that the people of Thamud denied their Messenger Salih,

(فَقَالُوا أَبَشْرًا مِّنَّا وَحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَلٍ
وَسُعْرٍ)

(And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!") They said, `We would have earned failure and loss if we all submitted to a man from among us.' They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

(بَلْ هُوَ كَذَّابٌ أَشِرٌّ)

(Nay, he is an insolent liar!), means, he has trespassed the limits in his lies. Allah the Exalted responded,

(سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ)

(Tomorrow they will come to know who is the liar, the insolent one!), thus warning and threatening them and delivering a sure promise to them,

(إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ)

(Verily, We are sending the she-camel as a test for them.) To test and try the people of Thamud, Allah sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allah, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Salih, peace be upon him. Allah ordered His servant and Messenger Salih,

(فَارْتَقِبْهُمْ وَاصْطَبِرْ)

(So watch them, and be patient!) Allah commanded, `await, O Salih, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

(وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ)

(And inform them that the water is to be shared between them) one day for her to drink and one day for them to drink,

(قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ
(

(He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known.") (26:155) Allah's statement,

(كُلُّ شِرْبٍ مُحْتَضَرٌ)

(each one's right to drink being established.) Mujahid said, "When she did not drink, they would drink the water, and when she drank, they would drink her milk." Allah the Exalted said;

(فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ)

(But they called their comrade and he took and killed.) According to the Scholars of Tafsir, his name was Qudar bin Salif; he was the vilest among them,

(إِذِ انْبَعَثَ أَشْقَاهَا)

(When the most wicked man among them went forth (to kill the she-camel).)(91:12) Allah said here,

(فَتَعَاطَى)

(and he took) meaning to harm,

(فَعَقَرَ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ)

(and killed (her). Then, how was My torment and My warnings), `I tormented them, so how was the torment I sent on them because of their disbelief in Me and denying My Messenger'

(إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ
الْمُحْتَضِرِ)

(Verily, We sent against them a single Sayhah, and they became like straw Al-Muhtazir.) They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out. As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about. Ibn Zayd said, "The Arabs used to erect fences (Hizar, from which the word, Al-Muhtazir, is derived) made of dried bushes, around their camels and cattle, so Allah said,

(كَهَشِيمِ الْمُحْتَظِرِ)

(like straw Al-Muhtazir.)

(كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ - إِنَّا أَرْسَلْنَا عَلَيْهِمْ
حَصِيبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ - نِعْمَةٌ مِّنْ
عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ - وَلَقَدْ أَنْذَرَهُمْ
بَطْشَتْنَا فَتَمَارَوْا بِالنُّذُرِ - وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ
فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرٍ - وَلَقَدْ
صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ - فَذُوقُوا عَذَابِي
وَنُذُرٍ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ
(

(33. The people of Lut denied the warnings.) (34. Verily, We sent against them Hasib (a violent storm of stones), except the family of Lut, them We saved in the last hour of the night,) (35. As a favor from Us. Thus do We reward him who gives thanks.) (36. And he indeed had warned them of Our punishment, but they doubted the warnings!) (37. And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings.") (38. And verily, an abiding torment seized them early in the morning.) (39. Then taste you My torment and My warnings.) (40. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember)

The Story of the People of the Prophet Lut

Allah the Exalted states that the people of Lut defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allah destroyed them with a type of torment that He never inflicted upon any nation before them. Allah the Exalted commanded Jibril, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked Sjjil. So He said here:

(إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ
بِسَحَرٍ)

(Verily, We sent against them Hasib (a violent storm of stones) except the family of Lut, them We saved in the last hour of the night.) They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in Lut. And even Lut's wife suffered the same end as her people. Allah's Prophet Lut left Sodom with his daughters in safety, unharmed. Allah said,

(كَذَلِكَ نَجْزِي مَنْ شَكَرَ وَلَقَدْ أُنذِرَهُمْ بِطُشْتِنَا)

(Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,) meaning, before the torment struck his people, he warned them of Allah's torment and punishment. They did not heed the warning, nor listen to Lut, but instead doubted and disputed the warning.

(وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ)

(And they indeed sought to shame his guests) that is the night the angels Jibril, Mika'il and Israfil came to him in the shape of handsome young men, as a test from Allah for Lut's people. Lut hosted his guests, while his wife, the evil old one, sent a message to her people informing them of Lut's guests. They came to him in haste from every direction, and Lut had to close the door in their faces. They came during the night and tried to break the door; Lut tried to fend them off, while shielding his guests from them, saying,

(هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ)

(These are my daughters, if you must act (so).) (15:71), in reference to their women,

(قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ)

(They said: "Surely, you know that we have neither any desire nor need of your daughters!") (11:79), meaning, 'we do not have any desire for women,'

(وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ)

(and indeed you know well what we want!)(11:79) When the situation became serious and they insisted on coming in, Jibril went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening Lut with what would befall him in the morning. Allah the Exalted said,

(وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ)

(And verily, an abiding torment seized them early in the morning.) meaning, a torment that they had no way of escaping or avoiding,

(فَذُوقُوا عَذَابِي وَنُذُرِي وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ
فَهَلْ مِنْ مُدَكِّرٍ)

(Then taste you My torment and My warnings. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember)

(وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ - كَذَّبُوا بِآيَاتِنَا
كُلَّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ - أَكْفَرُكُمْ خَيْرٌ
مَنْ أَوْلِيَكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ - أَمْ يَقُولُونَ
نَحْنُ جَمِيعٌ مُنتَصِرُونَ - سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ
الدُّبُرَ - بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى
وَأَمْرٌ)

(41. And indeed, warnings came to the people of Fir`awn.) (42. (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.) (43. Are your disbelievers better than these Or have you immunity in the Divine Scriptures) (44.Or say they: "We are a great multitude, victorious") (45. Their multitude will be put to flight, and they will show their backs.) (46. Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.)

The Story of Fir`awn and His People

Allah the Exalted narrates to us the story of Fir`awn and his people. A Messenger came to them from Allah, Musa supported by his brother Harun. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allah supported Musa and Harun with tremendous miracles and great signs, but Fir`awn and his people rejected all of them. Allah took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them. Advising and Threatening the Quraysh Allah said,

(أَكْفَرُكُمْ)

(Are your disbelievers) meaning, 'O idolators of the Quraysh,'

(خَيْرٌ مِّنْ أَوْلِيَّكُمْ)

(better than these) meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. 'Are you better than these'

(أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ)

(Or have you immunity in the Divine Scriptures), 'do you have immunity from Allah that the torment and punishment will not touch you' Allah said about the Quraysh,

(أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ)

(Or say they: "We are a great multitude, victorious") stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them. Allah the Exalted responded,

(سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ)

(Their multitude will be put to flight, and they will show their backs.) affirming that their gathering shall scatter, and they shall be defeated. Al-Bukhari recorded that Ibn `Abbas said, "The Prophet , while in a dome-shaped tent on the day of the battle of Badr, said,

«أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ
بَعْدَ الْيَوْمِ فِي الْأَرْضِ أَبَدًا»

(O Allah! I ask you for the fulfillment of Your covenant and promise. O Allah! If You wish (to destroy the believers), You will never be worshipped on the earth after today.) Abu Bakr caught him by the hand and said, 'This is sufficient, O Allah's Messenger! You have sufficiently asked and petitioned Allah.' The Prophet was clad in his armor at that time and went out, saying,

(سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ - بَلِ السَّاعَةُ
مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ)

(Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.)" Al-Bukhari also recorded that Yusuf bin Mahak said, "I was with the Mother of the faithful, `A'ishah, when she said, `When I was still a young playful girl in Makkah, this Ayah was revealed to Muhammad ,

(بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ)

(Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.)" This is the abridged narration that Al-Bukhari collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'an. Muslim did not collect this Hadith.

(إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ - يَوْمَ يُسْحَبُونَ
فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا مَسَّ سَقَرَ)

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ - وَمَا أَمْرُنَا إِلَّا وَحْدَةً
كَلِمَةٍ بِالْبَصَرِ - وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ
مُذَكِّرٍ - وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ - وَكُلُّ صَغِيرٍ
وَكَبِيرٍ مُسْتَقَرٌّ - إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ - فِي
مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ -)

(47. Verily, the criminals are in error and will burn.) (48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!") 6(49. Verily, We have created all things with Qadar.) (50. And Our commandment is but one as the twinkling of an eye.) (51. And indeed, We have destroyed your likes; then is there any that will remember) (52. And everything they have done is noted in Az-Zubur.) (53. And everything, small and large, is written down.) (54. Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.) (55. In a seat of truth, near the Muqtadir King.)

The Destination of the Criminals

Allah the Exalted states that the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects. Allah the Exalted said,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ)

(The Day they will be dragged on their faces into the Fire), meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

(دُوقُوا مَسَّ سَقَرَ)

("Taste you the touch of Hell!")

Everything was created with Qadar

Allah's statement,

(إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ)

(Verily, We have created all things with Qadar.) is similar to several other Ayat,

(وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا)

(He has created everything, and has measured it exactly according to its due measurements (Faqaddarahu Taqdir).) (25:2) and,

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى - الَّذِي خَلَقَ فَسَوَّى -
وَالَّذِي قَدَّرَ فَهَدَى)

(Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (Qaddara) and then guided.)(87:1-3), i.e., He measured out the total sum (Qadar) of everything and then guided the creation to it. The Imams of the Sunnah relied on this honorable Ayah as evidence that Allah created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this Ayah and similar Ayat and Hadiths to refute the Qadariyyah sect, who started their sect during the latter time of the Companions. I mentioned this subject in detail in my explanation on the chapter on faith of Sahih Al-Bukhari. I will mention here some Hadiths pertaining to this honorable Ayah. Imam Ahmad recorded that Abu Hurayrah said, "The idolators of the Quraysh came to the Messenger of Allah arguing with him and discounting the Qadar. This Ayah was revealed,

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

(The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.)" Muslim, At-Tirmidhi and Ibn Majah collected this Hadith. Al-Bazzar recorded that `Amr bin Shu`ayb said that his father narrated that his grandfather said, "These Ayat were revealed about those who deny Al-Qadar,

(إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ - يَوْمَ يُسْحَبُونَ
فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا مَسَّ سَقَرَ)
(إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ)

(Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.)" Ibn Abi Hatim also recorded that Zurarah said that his father said that the Prophet recited this Ayah,

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

("Taste you the touch of Hell!" Verily, We have created all things with Qadar.) and then said,

«نَزَلَتْ فِي أَنَسٍ مِنْ أُمَّتِي يَكُونُونَ فِي آخِرِ
الزَّمَانِ يُكذِّبُونَ بِقَدَرِ اللَّهِ»

(These Ayat were revealed about some members of my Ummah. They will come before the end of time and deny Al-Qadar.) Ata' bin Abi Rabah said, "I went to Ibn `Abbas and found him drawing water from the well of Zamzam. The bottom of his clothes were wet with the water of Zamzam and I said to him, `They talked about Al-Qadar (some denied it).' He asked, `Have they done this' I said, `Yes.' He said, `By Allah! This Ayah was revealed only about them,

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

("Taste you the touch of Hell!" Verily, We have created all things with Qadar.) They are the worst members of this Ummah. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine." Imam Ahmad recorded that Nafi` said, "`Abdullah bin `Umar had a friend in the area of Ash-Sham who used to write to him. `Abdullah bin `Umar wrote to him, `I was told that you started talking about Al-Qadar. Therefore, do not dare write to me any more. I heard the Messenger of Allah say,

«سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ»

(There will be some members of my Ummah who will deny Al-Qadar.)" Abu Dawud collected this Hadith from Ahmad bin Hanbal. Imam Ahmad recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَبِيرُ»

(Every thing is predetermined, even laziness and intelligence.) Muslim collected this Hadith using a chain of narration through Imam Malik. There is also an authentic Hadith in which the Messenger of Allah said,

«اسْتَعِينْ بِاللَّهِ وَلَا تَعْجِزْ، فَإِنْ أَصَابَكَ أَمْرٌ فَقُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ، وَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا لَكَانَ كَذَا، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ»

(Seek the help of Allah and do not succumb to feebleness. And when an affliction strikes you, say, "Allah has decreed this, and He does as He wills." Do not say, "Had I done this or that, this or that would have happened, because "if" opens the door wide for the work of Ash-Shaytan.)" In a Hadith from `Abbas, the Messenger of Allah said to him,

«وَأَعْلَمُ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللَّهُ لَكَ لَمْ يَنْفَعُوكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَضُرُّوكَ، جَفَّتِ الْأَقْلَامُ وَطُوِيَتِ الصُّحُفُ»

(Know that if the Ummah were to all gather their strength to cause you some benefit that Allah has not decreed for you, they will never be able to bring you that benefit. And if they gather their strength to bring a harm to you that Allah has not written on you, they will never be able to harm you. The pens have gone dry and the Books of Record have been closed.) Imam Ahmad recorded that Ubadah bin Al-Walid bin Ubadah said that his father said to him, "I went to `Ubadah when he was ill, and I thought that he was going to die. So I said, `O my father, advise us and make the best effort in this regard.' He said, `Help me sit up,' and when he was helped up, he said, `O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allah until you believe in Al-Qadar, the good and the not so good parts of it.' I asked, `O my father! How can I know (or believe in) Al-Qadar, the good and the not so good parts of it' He said, `When you know that what has missed you, would never have come to you and what has befallen you would never have missed you. O my son! I heard the Messenger of Allah say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، ثُمَّ قَالَ لَهُ: اكْتُبْ،
فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ
الْقِيَامَةِ»

(The first thing Allah created was the Pen, right after that commanded it, 'Record!' and the Pen recorded everything that will occur until the Day of Resurrection.) O my son! If you die not having this belief, you will enter the Hellfire." At-Tirmidhi also recorded it and said: "Hasan Sahih Gharib." It is confirmed in Sahih Muslim from `Abdullah bin `Amr that the Messenger of Allah said,

«إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ
السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

(Verily, Allah recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.) Ibn Wahb added,

(وَكَانَ عَرْشُهُ عَلَى الْمَاءِ)

(And His Throne was over the water.)(11:7) At-Tirmidhi also recorded it, and he said: "Hasan, Sahih Gharib."

A Warning to beware of Allah's Threats

Allah said,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ)

(And Our commandment is but one as the twinkling of an eye.) This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةٌ)

(And Our commandment is but one) meaning, 'We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.' Allah said,

(وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ)

(And indeed, We have destroyed your likes), i.e. the earlier nations who denied their Messengers,

(فَهَلْ مِنْ مُدَكِّرٍ)

(then is there any that will remember) meaning, is there any that will receive admonition by remembering the humiliation and torment that Allah decreed for them

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ
بِأَشْيَاعِهِمْ مِّن قَبْلُ)

(And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind.)(34:54) Allah's statement,

(وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ)

(And everything they have done is noted in Az-Zubur.) meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

(وَكُلُّ صَغِيرٍ وَكَبِيرٍ)

(And everything, small and large,) meaning, of their actions,

(مُسْتَطْرًّا)

(is written down.) everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted. Imam Ahmad recorded that `A'ishah said that the Messenger of Allah said,

«يَا عَائِشَةُ إِيَّاكَ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّ لَهَا مِنْ
اللَّهِ طَالِبًا»

(O `A'ishah! Beware of small sins, because there is someone assigned by Allah who records them.) An-Nasa'i and Ibn Majah also collected this Hadith.

The Good End for Those with Taqwa

Allah said,

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ)

(Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.), unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allah said,

(فِي مَقْعَدٍ صِدْقٍ)

(In a seat of truth,) in the Dwelling of Allah's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

(عِنْدَ مَلِكٍ مُّقْتَدِرٍ)

(near the Muqtadir King.) meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for. Imam Ahmad recorded that `Abdullah bin `Amr said that the Prophet said,

«الْمُقْسِطُونَ عِنْدَ اللَّهِ عَلَى مَنَائِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَّوْا»

(Verily, the just will be with Allah on podiums of light, to the right of Ar-Rahman, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.) Muslim and An-Nasa'i also recorded this Hadith.

This is the end of the Tafsir of Surah Iqtarabat (Al-Qamar). All praise and thanks are due to Allah, and success and immunity from error come from Him.

The Tafsir of Surat Ar-Rahman

(Chapter - 55)

Which was revealed in Makkah

The Introduction to Surat Ar-Rahman

Imam Ahmad recorded that Zirr said that a man said)to Ibn Mas`ud(: "How is this recited: "Ma'in Ghayri Yasin or Asin" He asked him, "Are you that proficient in reciting the whole Qur'an" He replied, "I recite the Mufassal section in one Rak`ah." So he said, "Woe to you! Do you recite

the Qur'an in haste, as if it is poetry I know that the Prophet used to recite two Surahs from the beginning of the Mufassal section (in one Rak`ah)." And Ibn Mas`ud considered Surat Ar-Rahman to be the beginning of the Mufassal section. Abu `Isa At-Tirmidhi recorded that Jabir said, "The Messenger of Allah went to his Companions and recited Surat Ar-Rahman from beginning to end for them, but they did not say anything. The Prophet said,

«لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ
مَرْدُودًا مِنْكُمْ، كُنْتُ كَلِّمًا أُتَيْتُ عَلَى قَوْلِهِ:

(فَبَأَىءَ الْآءِ رَبِّكُمْا تُكْذِبَانِ)

قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكْذِبُ فَلكَ
الْحَمْدُ»

(I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allah's statement: (Then which of the blessings of your Lord will you both deny)(They said, "None of Your favors do we deny, our Lord! All praise is due to you.") At-Tirmidhi recorded it and he said, "This Hadith is Gharib." Al-Hafiz Abu Bakr Al-Bazzar also collected this Hadith. Abu Ja`far Ibn Jarir recorded that `Abdullah bin `Umar said that the Messenger of Allah recited Surat Ar-Rahman, or it was recited before him, and he said,

«مَا لِي أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟»

(Why do I hear the Jinn giving a better response to their Lord than you) They said, "Why is that, O Allah's Messenger" He said,

«مَا أُتَيْتُ عَلَى قَوْلِ اللَّهِ تَعَالَى:

(فَبَأَىءَ الْآءِ رَبِّكُمْا تُكْذِبَانِ)

إِلَّا قَالَتِ الْجِنُّ: لَا بِشَيْءٍ مِنْ نِعَمِ رَبَّنَا نُكْذِبُ»

(Whenever I recited the statement of Allah the Exalted, (Then which of the blessings of your Lord will you both deny)(The Jinn responded by saying, "None of the favors of our Lord do we deny.")" Al-Hafiz Al-Bazzar also collected this Hadith.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الرَّحْمَنُ - عَلَّمَ الْقُرْآنَ - خَلَقَ الْإِنْسَانَ - عَلَّمَهُ
الْبَيَانَ - الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ - وَالنَّجْمُ
وَالشَّجَرُ يَسْجُدَانِ - وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ
الْمِيزَانَ - أَلَّا تَطْغَوْا فِي الْمِيزَانِ - وَأَقِيمُوا
الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ - وَالْأَرْضَ
وَضَعَهَا لِلْأَنَامِ - فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ
- وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ - فَبِأَيِّ آيَاتِ
رَبِّكُمَا تُكَذِّبَانِ)

(1. Ar-Rahman!) (2. He has taught the Qur'an.) (3. He created man.) (4. He taught him Al-Bayan.) (5. The sun and the moon (run) on fixed courses.) (6. And the Najm and the trees prostrating.) (7. And the heaven He has raised high, and He has set up the balance.) (8. In order that you may not transgress the balance.) (9. And observe the weight with equity and do not make the balance deficient.) (10. And the earth He has put down (laid) for Al-An'am.) (11. Therein are fruits, date palms producing Akmam.) (12. And also corn, with (its) `Asf, and Rayhan.) (13. Then which of the blessings of your Lord will you both deny)

Ar-Rahman revealed and taught the Qur'an

Allah informs of His favors and His mercy for His creatures, for He revealed the Qur'an to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

(الرَّحْمَنُ - عَلَّمَ الْقُرْآنَ - خَلَقَ الْإِنْسَانَ - عَلَّمَهُ
الْبَيَانَ)

(Ar-Rahman! He has taught the Qur'an. He created man. He taught him Al-Bayan.) Al-Hasan said: "Eloquent speech." This refers to Allah teaching the Qur'an, that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips

Among Allah's Signs: the Sun, the Moon, the Sky and the Earth

Allah said,

(الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ)

(The sun and the moon (run) on fixed courses.) They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.)(36:40),

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

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

(وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ)

(And the Najm and the trees prostrating.) Ibn Jarir commented, "Scholars of Tafsir disagreed over the meaning of Allah's statement, 'And the Najm.' They agreed, however, that the trees mentioned here are those that stand on trunks." Ali bin Abi Talhah reported that Ibn `Abbas said, "An-Najm refers to the plants that lay on the ground." Similar was said by Sa`id bin Jubayr, As-Suddi and Sufyan Ath-Thawri. This is what Ibn Jarir preferred, may Allah have mercy upon him. Mujahid said, "An-Najm (the star); the one that is in the sky." Al-Hasan and Qatadah said similarly. This is the saying that is the most obvious, and Allah knows best, for Allah the Exalted said,

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ)

(See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allah.)(22:18) Allah's statement,

(وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ)

(And the heaven He has raised high, and He has set up the balance.) meaning the justice, as He said in another Ayah,

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ)

(Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity.)(57:25) Allah said here,

(أَلَّا تَطْغَوْا فِي الْمِيزَانِ)

(In order that you may not transgress the balance.) meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. Allah's statement,

(وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ)

(And observe the weight with equity and do not make the balance deficient.) meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

(وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ)

(And weigh with the true and straight balance.)(26:182) Allah said,

(وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ)

(And the earth He has put down (laid) for Al-Ana'm.) Allah raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Ibn `Abbas, Mujahid, Qatadah and Ibn Zayd said that Al-An'am means the creatures.

(فِيهَا فَكِهَةٌ)

(Therein are fruits,) of various colors, taste and scent,

(وَالنَّخْلُ ذَاتُ الْأَكْمَامِ)

(and date palms producing Akmam.) Allah mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn ` Abbas said said Al-Akmam, means sheathed fruit stalks. Smilar was said by more than one of the scholars of Tafsir, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more. Allah said,

(وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ)

(And also corn, with (its) ` Asf, and Rayhan.) ` Ali bin Abi Talhah said that Ibn ` Abbas said that in,

(وَالْحَبُّ ذُو الْعَصْفِ)

(And also corn, with (its) ` Asf), ` Asf means straw." Al-` Awfi reported from Ibn ` Abbas, " ` Asf is green leaves cut from the stem, so it is called ` Asf when it dries out." Similarly, Qatadah, Ad-Dahhak and Abu Malik said that ` Asf means straw. Ibn ` Abbas, Mujahid and others said that Rayhan means leaves, while Al-Hasan said that it means sweet-scented plants. ` Ali bin Abi Talhah reported that Ibn ` Abbas said that Rayhan means green leaves. The meanings here, and Allah knows best, are the various crops that produce straw, such as wheat and barley, and Rayhan are the leaves that grow on the stems.

Mankind is surrounded by Allah's Favors

Allah said,

(فَيَأِيءَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) meaning, "O mankind and Jinn, which of the favors that Allah has given to you do you deny" Mujahid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them. So we say, just as the believers among the Jinns said, "O Allah! None of Your favors do we deny. All praise is due to You." Ibn ` Abbas used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."

(خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ - وَخَلَقَ
الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ فَيَأِيءُ آلاءِ رَبِّكُمَا
تُكَذِّبَانِ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ فَيَأِيءُ
آلاءِ رَبِّكُمَا تُكَذِّبَانِ)

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ - بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ -
 فَيَأْتِي ٱلْءَاءَ رَبَّكُمَا تُكذَّبَانِ - يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ
 وَٱلْمَرْجَانُ - فَيَأْتِي ٱلْءَاءَ رَبَّكُمَا تُكذَّبَانِ - وَلَهُ
 ٱلْجَوَارِ ٱلْمُنشَآتُ فِى ٱلْبَحْرِ كَالْءَعْلَمِ - فَيَأْتِي
 ٱلْءَاءَ رَبَّكُمَا تُكذَّبَانِ -

(14. He created man from sounding clay like the clay of pottery.) (15. And the Jinn He created from a smokeless flame of fire.) (16. Then which of the blessings of your Lord will you both deny) (17. The Lord of the two easts and the Lord of the two wests.) (18. Then which of the blessings of your Lord will you both deny) (19. He has Maraja the two seas meeting together.) (20. Between them is a barrier which none of them can transgress.) (21. Then which of the blessings of your Lord will you both deny) (22. Out of them both come out pearls and Al-Marjan.) (23. Then which of the blessings of your Lord will you both deny) (24. And His are Al-Jawar Al-Munsha'at, in the seas like A`lam.) (25. Then which of the blessings of your Lord will you both deny)

The Creation of Humans and Jinns

Allah mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire. This was said by Ad-Dahhak from Ibn `Abbas. It was also said by `Ikrimah, Mujahid, Al-Hasan and Ibn Zayd. Al-`Awfi reported from Ibn `Abbas, "From the best part of the fire, from its smokeless flame." Imam Ahmad recorded that `A'ishah said that Allah's Messenger said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ
 مَرَجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, the Jinns from a smokeless flame of fire, and `Adam from what was described to you.) Muslim also collected this Hadith. Allah's statement:

(فَيَأْتِي ٱلْءَاءَ رَبَّكُمَا تُكذَّبَانِ)

(Then which of the blessings of your Lord will you both deny) was explained above

Allah is the Lord of the Two Easts and the Two Wests

Allah said,

(رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ)

((He is) the Lord of the two easts and the Lord of the two wests.) meaning the sunrise of summer and winter and the sunset of summer and winter. Allah said in another Ayah,

(فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ)

(So, I swear by the Lord of all the points of sunrise and sunset in the east and the west.)(70:40), referring to the different places from which the sun rises and then sets on people every day. Allah said in another Ayah,

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ
وَكَيْلًا)

(The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee.)(73:9), referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and Jinns,

(فَبِأَيِّ آءَاءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

Allah created Different Types of Water

Allah said,

(مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ)

(He has Maraja the two seas), or let them loose, according to Ibn ` Abbas. Allah's statement,

(يَلْتَقِيَانِ)

(meeting together.) Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate them." The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Surat Al-Furqan when explaining Allah's statement;

(وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ
وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا
مَّحْجُورًا)

(And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier and a complete partition between them.)(25:53) Allah said,

(بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ)

(Between them is a barrier which none of them can transgress.) meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with. Allah said,

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ)

(Out of them both come out pearls and Al-Marjan.) pearls are well-known. As for Marjan they say it means small pearls. Mujahid, Qatadah, Abu Ruzayn, Ad-Dahhak said it, and it has also been reported from `Ali. It was also said that it means large, precious pearls, this was mentioned by Ibn Jarir from some of the Salaf. Ibn Abi Hatim recorded from Ibn `Abbas who said, "When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls." Its chain of narrators is Sahih. Since this type of adornment is a favor from Allah to the people of earth, He reminded them of it,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Allah said,

(وَلَهُ الْجَوَارِ الْمُنشَآتُ)

(And His are Al-Jawar Al-Munsha'at), meaning the ships that float,

(فِي الْبَحْرِ)

(in the seas), Mujahid said, "Whatever ship hoists a sail, it is from Munsha'at, if it does not hoist a sail, it is not from the Munsha'at." Qatadah said, "Al-Munsha'at means created." Others said that it is Al-Munshi'at meaning, "launched."

(كَآلِ عُلْمٍ)

(like A` lam.) This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need. Therefore,

(فَبَأَىٰ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو
الْجَلَلِ وَالْإِكْرَامِ فَبَأَىٰ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ
فِي شَأْنٍ فَبَأَىٰ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(26. Whatsoever is on it (the earth) will perish.) (27. And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.) (28. Then which of the blessings of your Lord will you both deny) (29. Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!) (30. Then which of the blessings of your Lord will you both deny)

Allah is the Ever Living, Free of all Need

Allah states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allah wills. Only Allah's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatadah said, "First, Allah mentioned His creatures and then He said that all of this will perish." And in the reported supplication: `O You the Ever Living Who sustains all that exists! O You Who created the heavens and the earth without precedence. O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation." Ash-Sha`bi said, "When you have recited,

(كُلُّ مَنْ عَلَيْهَا فَانٍ)

(Whatsoever is on it (the earth) will perish.) do not stop, continue reading,

(وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ)

(And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.)" This Ayah is similar to Allah's statement,

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.)(28:88) In this Ayah, Allah describes His Noble Face as being Dhul-Jalal wal-Ikram, indicating that He is Worthy of being revered, and thus, never defied; and obeyed, and thus, never disobeyed,

(وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
وَ الْعَشِيِّ يُرِيدُونَ وَجْهَهُ)

(And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.)(18:28), And as He said about those giving charity:

(إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ)

(We feed you seeking Allah's Face only.)(76:9) Ibn ` Abbas commented on the meaning of Dhul-Jalal wal-Ikram, by saying, "Owner of greatness and pride." After Allah stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, Dhul-Jalal wal-Ikram, will judge them by His fair judgement, He said,

(فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Allah said,

(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ
فِي شَأْنٍ)

(Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.) In this Ayah, Allah affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair. Al-A` mash reported from Mujahid, from ` Ubayd bin ` Umayr,

(كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ)

(Every day He is (engaged) in some affair.) He said, "Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured."

(سَنَقْرُعُ لَكُمْ أَيُّهَا الثَّقَلَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ يَمَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ
تَنْفُذُوا مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا
تَنْفُذُونَ إِلَّا بِسُلْطَنِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا
تَنْتَصِرَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(31. We shall attend to you, O Thaqalan!) (32. Then which of the blessings of your Lord will you both deny) (33. O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!) (34. Then which of the blessings of your Lord will you both deny) (35. There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.) (36. Then which of the blessings of your Lord will you both deny) ur Lord will you both deny)

A Warning for Humans and Jinn

Ibn Jurayj said that the Ayah,

(سَنَقْرُعُ لَكُمْ)

(We shall attend to you,) means, 'We shall judge you,' while Al-Bukhari said that it means, "We shall recompense you. Surely, nothing will busy Allah from attending to anything else." This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you," even when one is not busy with anything else. Allah's saying;

(أَيُّهَا الثَّقَلَانِ)

(O you Thaqalan!) refers to the humans and the Jinns, as in the Hadith;

«يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ»

(Everyone will be able to hear it, except the Thaqalayn.) In another narration that explains it, the Prophet said,

«إِلَّا الْإِنْسَ وَالْجِنَّ»

(...except mankind and the Jinns.) Allah said,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny), then,

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَن تَنْفُذُوا
مِنَ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ
إِلَّا بِسُلْطَنِ)

(O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah!) meaning, `you will never be able to escape Allah's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.' This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day,

(إِلَّا بِسُلْطَنِ)

(except with authority) meaning, except with the commandment from Allah,

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ -
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(On that Day man will say: "Where (is the refuge) to flee" No! There is no refuge! Unto your Lord will be the place of rest that Day.)(75:10-12),

(وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا
وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِن عَاصِمٍ كَأَنَّمَا

أَغْشَيْتَ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allah. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever.)(10:27) Allah's statement,

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا
تَنْتَصِرَانِ)

(There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.) `Ali bin Abi Talhah reported from Ibn `Abbas that Shuwaz is the flame of fire. Abu Salih said, "It is the flame above the fire below the smoke." Ad-Dahhak said,

(شُوَاظٌ مِّن نَّارٍ)

(Shuwaz of fire) "A flood of fire." Allah said;

(وَنُحَاسٌ)

(and Nuhas) `Ali bin Abi Talhah reported from Ibn `Abbas; "The smoke of the fire." Smilar was reported from Abu Salih, Sa`id bin Jubayr and Abu Snan. Ibn Jarir said that the Arabs used to call the smoke of the fire, Nuhas and Nihas. But he said that the scholars of Qur'anic recitation said that in this Ayah, the word recited is Nuhas. Mujahid said, "Molten brass poured over their heads." Qatadah held the same view. Ad-Dahhak said, "Nuhas is liquid copper." The Ayah means, `if you, mankind and the Jinns, try to escape on the Day of Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.' Allah's statement,

فَلَا تَنْتَصِرَانِ فَيَأْتِيَنَّ عَالِي رَبِّكُمْ تُكذِّبَانِ)

(and you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny)

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ فَيَأْتِيَنَّ
عَالِي رَبِّكُمْ تُكذِّبَانِ)

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ - فَبِأَيِّ
 ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ - يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ
 فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ - فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
 تُكَذِّبَانِ - هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -
 يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ - فَبِأَيِّ ءَالَآءِ
 رَبِّكُمَا تُكَذِّبَانِ -

(37. Then when the heaven is rent asunder, and it becomes Wardah like Dihan.) (38. Then which of the blessings of your Lord will you both deny) (39. So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.) (40. Then which of the blessings of your Lord will you both deny) (41. The criminals will be known by their marks, and they will be seized by their foreheads and feet.) (42. Then which of the blessings of your Lord will you both deny) (43. This is the Hell which the criminals denied.) (44. They will go between it and Hamim An!) (45. Then which of the blessings of your Lord will you both deny)

The Horrors of the Day of Resurrection

Allah said,

(فَإِذَا انشَقَّتِ السَّمَاءُ)

(Then when the heaven is rent asunder,) on the Day of Resurrection; this meaning is clear in this and similar Ayat, such as,

(وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ)

(And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.)(69:16),

(وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمِّ وَنُزِّلَ الْمَلَائِكَةُ
 تَنْزِيلًا)

(And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.)(25:25) and,

(إِذَا السَّمَاءُ انشَقَّتْ - وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ)

(When the heaven is split asunder, and listens to and obeys its Lord -- and it must do so.)(84:1-2) Allah's statement,

(فَكَانَتْ وَرْدَةً كَالدِّهَانِ)

(and it becomes Wardah like Dihan.) This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dyes stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. As-Suddi said, "It will be as rosy color and as filth oil." Mujahid said

(كَالدِّهَانِ)

(like Dihan), "Like the colors of dyes." Allah said;

(فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ)

(So on that Day he will not be questioned about his sins, (neither) human nor Jinn.) this is similar to His saying;

(هَذَا يَوْمٌ لَا يَنْطِقُونَ - وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ)

(That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.)(77:35-36) This is the case at the time, then all the creatures will be questioned about their deeds. Allah said;

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.)(15:92-93) Qatadah said, "On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do." Allah the Exalted said,

(يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ)

(The criminals will be known by their marks,) i.e., by special marks that distinguish them. Al-Hasan and Qatadah said, "They will be known by their dark faces and their blue eyes." I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution. Allah said,

(فَيُؤْخَذُ بِالنَّوَاصِي وَالْأُقْدَامِ)

(and they will be seized by their foreheads and feet.) meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire. Al-A`mash said that Ibn `Abbas said, "He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven." Allah said,

(هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ)

(This is the Hell which the criminals denied.) meaning, `this is the Fire that you used to deny existed that it; now you see it before your eyes!' While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

(يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it and Hamim An!) meaning, they will sometimes be punished with fire and they will sometimes be given Hamim which is a drink like molten copper tearing their intestines and internal organs,

(إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ - فِي
الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the Hamim, then they will be burned in the Fire.)(40:71-72) Allah said

(ءَانَ)

(An) meaning hot, due to the fierce and intense heat that is impossible to bear. Ibn `Abbas said;

(يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it and Hamim An!) "That has reached the ultimate temperature and boiling fiercely." Similar was said by Mujahid, Sa`id bin Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi. Qatadah also commented, "Its boiling started when Allah created the heavens and the earth!" Muhammad bin Ka`b Al-Qurazi said, "The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain. This is the meaning of Allah's statement,

(فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(In the Hamim, then they will be burned in the Fire.)(40:72) And Al-Hamim Al-An means hot." There is another report from Al-Qurazi;

(حَمِيمٍ ءَانَ)

(Hamim An) that it means "prepared. " This is also the view of Ibn Zayd. And saying that it means "prepared" does not contradict the first report from Al-Qurazi which says that it means hot, for Allah said:

(تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ)

(They will be given to drink from a spring, Aniyah.) (88:5) which means severe unbearable heat, and His saying;

(غَيْرَ نَظْرِينَ إِنَّهُ)

(not to wait for it to be prepared)(33:53) which means properly cooking and preparing it. So His saying;

(حَمِيمٍ ءَانَ)

(Hamim An.) Hamim, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had Taqwa, is from Allah's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these Ayat, should encourage all creatures to abandon the Shirk and disobedience they engage in, and this is why Allah reminded them of this favor;

(فَبَأَى ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ فَبَأَى ءَالَءِ رَبِّكُمَا
تُكَذِّبَانِ دَوَاتًا أَفْنَانٍ فَبَأَى ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ
فِيهِمَا عَيْنَانِ تَجْرِيَانِ فَبَأَى ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ
فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ فَبَأَى ءَالَءِ رَبِّكُمَا
تُكَذِّبَانِ)

(46. But for him who fears the standing before his Lord, there will be two Gardens.) (47. Then which of the blessings of your Lord will you both deny) (48. With Afnan.) (49. Then which of the blessings of your Lord will you both deny) (50. In them (both) will be two springs flowing (free).) (51. Then which of the blessings of your Lord will you both deny) (52. In them (both) will be every kind of fruit in pairs.) (53. Then which of the blessings of your Lord will you both deny)

The Delight of Those Who have Taqwa in Paradise

Allah the Exalted said,

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ)

(But for him who fears the standing before his Lord,) on the Day of Resurrection,

(وَنَهَى النَّفْسَ عَنِ الْهَوَى)

(And restrained himself from the desires.) (79:40), and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said,

«جَنَّتَانِ مِنْ فِضَّةٍ آنِيَّتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَّتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِذَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ»

(There are two gardens made of silver -- their vessels and all that they contain. And there are two gardens made of gold -- their vessels and all that they contain. And nothing stands between the people in the `Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.) The Group, with the exception of Abu Dawud, collected this via the Hadith of `Abdul-`Aziz. This Ayah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have Taqwa will enter Paradise, for Allah is reminding the Ath-Thaqalayn of this favor, as He says;

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ فَيَأْتِيهِمَا رِزْقُهُمَا مِنْ تَحْتِ الْعَرْشِ وَمَا فِيهِمَا مِنْ دَرَاهِمٍ أَوْ سِكِّينٍ وَمَا يَسْتَوِيانِ وَمَا بَيْنَهُمَا سَبْعُ مِائَاتِ أَلْفَ مِائَةٍ وَمَا بَيْنَهُمَا مِنْ نَهْرٍ يَجْرِي فِي تَحْتِ الْعَرْشِ وَمَا يَشْرَبُهُمْ مِنْهُ شَرْبًا كَثِيرًا وَسَبْحًا كَثِيرًا وَأَعْيُنُهُمْ فِيهَا خَالِدَةٌ) (نُكْدِبَانِ)

(But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny) Then He describes these two gardens, by saying,

(ذَوَاتَا أَفْنَانٍ)

(With Afnan.) their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) `Ata' Al-Khurasani and several others said that Afnan means spreading branches of trees that reach the branches of other trees,

(فِيهِمَا عَيْنَانِ تَجْرِيَانِ)

(In them (both) will be two springs flowing.) free to water these trees and branches that produce all kinds of fruits,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Al-Hasan Al-Basri said that one of these springs is called Tasnim, and the other called As-Salsabil. `Atiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it. Allah's statement,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ)

(In them (both) will be every kind of fruit in pairs.), of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever heard and no heart has ever imagined,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Ibrahim bin Al-Hakam bin Aban said that his father narrated from `Ikrimah that Ibn `Abbas said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the color-cynth." Ibn `Abbas also said, "There is nothing in the world that is in the Hereafter except in name." Meaning there is such an enormous difference and contrast between the two in enjoyment and value.

(مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِنَّ قَصِيرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (

(54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.) (55. Then which of the blessings of your Lord will you both deny) (56. Wherein both will be Qasirat At-Tarf, whom never deflowered a human before nor Jinn.) (57. Then which of the blessings of your Lord will you both deny) (58. They are like Yaqut and Marjan.) (59. Then which of the blessings of your Lord will you both deny) (60. Is there any reward for good other than good) (61. Then which of the blessings of your Lord will you both deny) Allah said,

(مُتَّكِنِينَ)

(Reclining), in reference to the residents of Paradise, who will recline or sit cross-legged;

(عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ)

(upon the couches lined with Istabraq,) which is thick silk brocade, according to `Ikrimah, Ad-Dahhak and Qatadah. Abu `Imran Al-Jawni said, "It is thick silk embroidered with gold." In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishaq narrated that Hubayrah bin Yarim said that `Abdullah bin Mas`ud said, "This is their interior, so what about it if you see their exterior" Allah said,

(وَجَنَى الْجَنَّتَيْنِ دَانٍ)

(and the fruits of the two Gardens will be near at hand.) close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

(قُطُوفُهَا دَانِيَةٌ)

(The fruits in bunches whereof will be low and near at hand.)(69:23),

(وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ فُطُوفُهَا تَذَلِيلًا)

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)(76:14), meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

(فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) After Allah mentioned the couches, He then said,

(فِيهِنَّ)

(Wherein will be), meaning on these couches or beds,

(قَصِيرَاتُ الطَّرْفِ)

(Qasirat At-Tarf) chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn `Abbas, Qatadah, `Ata' Al-Khurasani and Ibn Zayd. It was reported that one of these wives will say to her husband, "By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you." Allah said,

(لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ)

(whom never deflowered a human before nor Jinn) meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands. This is also a proof that the believers among the Jinns will enter Paradise. Artat bin Al-Mundhir said, "Damrah bin Habib was asked if the Jinns will enter Paradise and he said, `Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'" Allah's statement,

(لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ)

(whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny) Then Allah describes these women for the proposed:

(كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ)

(they are like Yaqut and Marjan.) Mujahid, Al-Hasan, Ibn Zayd and others said, "They are as pure as rubies and white as Marjan." So here they described Marjan as pearls. Imam Muslim recorded that Muhammad bin Srin said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, `Has not Abu Al-Qasim (Muhammad) said,

«إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ
لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى (أَضْوَاءِ) كَوْكَبِ
دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ امْرَأَةٍ مِنْهُمْ زَوْجَتَانِ
اِثْنَتَانِ، يُرَى مَخُّ سَوْقَيْهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا
فِي الْجَنَّةِ أَعْزَبُ»

(Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.) This Hadith was recorded in the Two Sahihs. Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«لِغَدْوَةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٍ خَيْرٌ مِنَ الدُّنْيَا
وَمَا فِيهَا، وَلَقَابُ قَوْسٍ أَحَدِكُمْ، أَوْ مَوْضِعُ قِدِّهِ
يَعْنِي سَوْطُهُ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا،
وَلَوْ أَطَّلَعَتْ امْرَأَةٌ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى
الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابَ مَا
بَيْنَهُمَا، وَلَنْصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا
وَمَا فِيهَا»

(A morning or an evening journey in Allah's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is

better than the world and whatever is on its surface. If one of the women of the people of Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.) Al-Bukhari also collected a similar narration. Allah the Exalted said,

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ)

(Is there any reward for good other than good) Allah declares that in the Hereafter, all that is good and righteous is the only befitting reward for those who do good deeds in this life,

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is best (reward) and even more.)(10:26) All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allah's favor and bounty, after all of these He says;

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

(وَمِن دُونِهِمَا جَنَّتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
مُدْهَامَّتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِمَا عَيْنَانِ
نَضَّاخَتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِمَا فَكِّهَةٌ
وَنَخْلٌ وَرُمَّانٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِنَّ
خَيْرَاتٌ حِسَانٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ حُورٌ
مَّقْصُورَاتٌ فِي الْخِيَامِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
لَمْ يَطْمِئِنَّهُنَّ أَنَسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ مُتَكَبِّرِينَ عَلَى رَفْرَفٍ خُضْرٍ
وَعَبْقَرِيٍّ حِسَانٍ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ تَبْرَكَ
اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ)

(62. And below these two, there are two other Gardens.) (63. Then which of the blessings of your Lord will you both deny) (64. Mudhammatan.) (65. Then which of the blessings of your Lord will you both deny) (66. In them (both) will be two springs Naddakhatan.) (67. Then which of the blessings of your Lord will you both deny) (68. In them (both) will be fruits, and date palms and pomegranates.) (69. Then which of the blessings of your Lord will you both deny) (70. Therein (Gardens) will be Khayrat Hisan;) (71. Then which of the blessings of your Lord will you both deny) (72. Hur (beautiful, fair females) guarded in pavilions;) (73. Then which of the blessings of your Lord will you both deny) (74. Whom never deflowered a human before nor Jinn.) (75. Then which of the blessings of your Lord will you both deny) (76. Reclining on green Rafraf and rich beautiful `Abqariy.) (77. Then which of the blessings of your Lord will you both deny) (78. Blessed be the Name of your Lord, Dhill-Jalali wal-Ikram.)

These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'an.

Allah said:

(وَمِنْ دُونِهِمَا جَنَّاتٍ)

(And below these two, there are two other Gardens.) We previously mentioned the Hadith stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (Muqarribin) and the latter two are for those on the right (Ashab Al-Yamin). Abu Musa commented, "There are two gardens made of gold for the Muqarribin and two gardens made of silver for Ashab Al-Yamin." There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allah mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

(وَمِنْ دُونِهِمَا جَنَّاتٍ)

(And below these two, there are two other Gardens.) And this is an obvious form of honoring the first two gardens over the latter two. Allah described the former gardens:

(ذَوَاتَا أَفْنَانٍ)

(With Afnan), which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

(مُدْهَامَّتَانِ)

(Mudhammatan), being dark, because of the intense irrigation. Ibn `Abbas said, "Mudhammatan means, they have become dark green because of extensive water irrigation." Muhammad bin Ka`b said:

(مُدْهَامَّتَانِ)

(Mudhammatan) "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh, youthful and intermingling. Allah said about the former two gardens,

(فِيهِمَا عَيْنَانِ تَجْرِيَانِ)

(In them (both) will be two springs flowing (free)), while He said about the springs of the latter two gardens,

(نَضَّاخَتَانِ)

(Naddakhatan); `Ali bin Abi Talhah reported from Ibn `Abbas: "It means gushing. And the free flowing is stronger than gushing." Ad-Dahhak said that,

(نَضَّاخَتَانِ)

(gushing forth) means, they are full of water and constantly gushing. Allah said about the former two gardens,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ)

(In them (both) will be every kind of fruit in pairs), but He said about the latter two gardens,

(فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ)

(In them (both) will be fruits, and date palms and pomegranates.) There is no doubt that the first description is better and refers to more of a variety and more types of fruit. Allah said about the latter two gardens, Allah then said;

(فِيهِنَّ خَيْرَاتٌ حِسَانٌ)

(Therein will be Khayrat Hisan;) meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatadah. It was also said that Khayrat is plural of Khayrah and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a Hadith from the Prophet . There is another Hadith saying that Al-Hur Al-`Ayn will sing,

«نَحْنُ الْخَيْرَاتُ الْحِسَانُ، خُلِقْنَا لِأَزْوَاجِ كِرَامٍ»

("We are Al-Khayrat Al-Hisan, we were created for honorable husbands.") Allah said:

(حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ)

(Hur (beautiful, fair females) guarded in pavilions;) but He said about the first two gardens,

(فِيهِنَّ قَصِرَاتُ الطَّرْفِ)

(Wherein both will be Qasirat At-Tarf,) There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allah's saying:

(فِي الْخِيَامِ)

(in pavilions;) Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لَوْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مَيْلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ»

(Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.) In another narration the Prophet said that this tent is thirty miles wide. Muslim recorded this Hadith and in his narration, the Prophet said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مَيْلًا، لِلْمُؤْمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ فَلَا يَرَى بَعْضُهُمْ بَعْضًا»

(Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them all.) Allah the Exalted said,

(لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ)

(Whom never were deflowered by a human before nor Jinn.) We explained this meaning before. Allah added in the description of the first group of the believers' wives,

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ)

(they are like Yaqut (rubies) and Marjan (pearls). Then which of the blessings of your Lord will you both deny) Allah said,

(مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ)

(Reclining on green Rafter and rich beautiful `Abqariy.) `Ali bin Abi Talhah reported from Ibn `Abbas: "Rafter means cushions." Mujahid, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others also said that Rafter means cushions. Al-`Ala' bin Badr said: "The Rafter are arrayed hanging over the couches." Allah's statement,

(وَعَبْقَرِيٍّ حِسَانٍ)

(and rich beautiful `Abqariy.) Ibn `Abbas, Qatadah, Ad-Dahhak and As-Suddi said that `Abqariy means rich carpets. Allah said,

(تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ)

(Blessed be the Name of your Lord (Allah) Dhill-Jalal wal-Ikram,) Allah states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. `Abdullah bin `Abbas said that,

(ذِي الْجَلَلِ وَالْإِكْرَامِ)

(Dhill-Jalal wal-Ikram) means, the Owner of greatness and pride. In a Hadith, the Prophet said,

«إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسْلِمِ،
وَذِي السُّلْطَانِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ،
وَلَا الْجَافِي عَنْهُ»

(Verily, among the acts of venerating Allah, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'an who avoids extremism and laziness with it." Imam Ahmad recorded that Rabi` ah bin `Amir said that he heard the Messenger of Allah say,

«الْظُّوَا بِذِي الْجَلَالِ وَالْإِكْرَامِ»

(Persist (in invoking Allah) with, "Ya Dhal-Jalal wal-Ikram (O Owner of greatness and honor).") An-Nasa'i also collected this Hadith. Muslim and the Four Sunan compilers recorded that `A'ishah said, "When the Messenger of Allah would (say the) Salam (completing prayer), he would only sit as long as it takes him to say,

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا
الْجَلَالِ وَالْإِكْرَامِ»

(O Allah! You are As-Salam, and peace comes from You. Blessed be You Ya Dhal-Jalal wal-Ikram.)" This is the end of the Tafsir of Surat Ar-Rahman, all praise is due to Allah and all favors come from Him.

The Tafsir of Surat Al-Waqi` ah

(Chapter - 56)

Which was revealed in Makkah

The Virtues of Surat Al-Waqi` ah

Abu Ishaq reported from `Ikrimah from Ibn `Abbas that Abu Bakr said, "O Allah's Messenger! You are becoming gray" The Messenger replied,

«شَيَّبَنِي هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ
يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

(Hud (chapter 11), Al-Waqi` ah (56), Al-Mursalat (77), `Amma Yatasa'alun (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.) At-Tirmidhi collected this Hadith and said, "Hasan Gharib."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِذَا وَقَعَتِ الْوَاقِعَةُ- لَيْسَ لِقِوَعَتِهَا كَاذِبَةٌ-
خَافِضَةٌ رَّافِعَةٌ- إِذَا رُجَّتِ الْأَرْضُ رَجًا- وَبُسَّتِ
الْجِبَالُ بَسًا- فَكَانَتْ هَبَاءً مُنْبِتًا- وَكُنْتُمْ أَزْوَاجًا
ثَلَاثَةً- فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ-

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ -
وَالسَّابِقُونَ السَّابِقُونَ - أُولَئِكَ الْمُقَرَّبُونَ - فِي
جَنَّاتِ النَّعِيمِ -

(1. When the Waqi`ah occurs) (2. There is not, for its occurrence, Kadhibah.) (3. Bringing low (some), exalting (others).) (4. When the earth will be shaken with a terrible shake.) (5. And the mountains will be powdered to dust,) (6. So that they will become floating dust particles.) (7. And you (all) will be in three groups.) (8. So those on the right -- how (fortunate) will be those on the right!) (9. And those on the left -- how (unfortunate) will be those on the left!) (10. And those foremost will be foremost.) (11. These will be the nearest (to Allah).) (12. In the Gardens of Delight.)

The Horrors of the Day of Resurrection

Al-Waqi`ah (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come. Allah the Exalted said in other Ayat,

(فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ)

(Then on that Day shall the Waqi`ah occur.)(69:15) Allah the Exalted said,

(لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ)

(There is not, for its occurrence, Kadhibah.) means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning,

(اسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ
مِنَ اللَّهِ)

(Answer the call of your Lord before there comes from Allah a Day which can not be averted.) (42:47),

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ - لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ
(

(A questioner asked concerning a torment about to occur -- upon the disbelievers, which none can avert.)(70:1-2),

(وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ
يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ
الْحَكِيمُ الْخَبِيرُ)

(And on the Day He will say: "Be!" -- and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware.)(6:73) As for the meaning of

(كَاذِبَةٌ)

(Kadhibah) Muhammad bin Ka`b said: "It will certainly occur," while Qatadah said, "It shall not be discontinued, taken back or aborted. Allah's statement,

(خَافِضَةٌ رَّافِعَةٌ)

(Bringing low, exalting.) indicates that Al-Waqi`ah lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life. This was said by Al-Hasan, Qatadah and others. Al-`Awfi reported from Ibn `Abbas:

(خَافِضَةٌ رَّافِعَةٌ)

(Bringing low, exalting), "It made the near and the far hear it," while `Ikrimah said, "It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it." Ad-Dahhak and Qatadah said similarly. Allah said,

(إِذَا رُجَّتِ الْأَرْضُ رَجًا)

(When the earth will be shaken with a terrible shake.) meaning, it is shaken and moved violently over all of its surface and through its depths. Ibn `Abbas, Mujahid, Qatadah and others said about Allah's saying:

(إِذَا رُجَّتِ الْأَرْضُ رَجًا)

(When the earth will be shaken with a terrible shake.) it means "Violently shaken." Ar-Rabi` bin Anas said, "The earth will be shaken with all that is in it, just as a sifter is shaken with its contents." This is like Allah's saying:

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا)

(When the earth is shaken with its earthquake.)(99:1) and,

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ
عَظِيمٌ

(O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.)(22:1). Allah said:

(وَبُسَّتِ الْجِبَالُ بَسًّا)

(And the mountains will be powdered to dust,) meaning, relentlessly pulverized. This was said by Ibn `Abbas, Mujahid, `Ikrimah and Qatadah and others. Ibn Zayd said: "The mountains will become just like Allah described them,

(كَثِيبًا مَّهِيلًا)

(A heap of sand poured out.)(73:14)." Allah's saying:

(فَكَانَتْ هَبَاءً مُنْبَثًا)

(So that they will become floating dust particles.) Abu Ishaq narrated from Al-Harith, from `Ali: "It will become like the rising dust storm that soon fades away leaving no trace of itself behind." Al-`Awfi reported from Ibn `Abbas about Allah's saying:

(فَكَانَتْ هَبَاءً مُنْبَثًا)

(So that they will become floating dust particles.) "It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly." `Ikrimah said, "The floating dust particles that the wind scatters all around," while Qatadah said,

(هَبَاءً مُنْبَثًا)

(floating particles), "Like the dry parts of trees that the wind scatters all about." This Ayah is similar to several other Ayat that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like carded wool on the Day of Resurrection.

Three Categories of People on the Day of Resurrection

Allah's statement,

(وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً)

(And you (all) will be in three groups.) This means that people will be divided into three categories on the Day of Resurrection. Some will be on the right of Allah's Throne, and they are those who were brought forth from `Adam's right side. This category will be given their Books of Records in their right hand and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allah's Throne, and they are those who were brought forth from `Adam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allah save us from their actions. A third category is comprised of those who are the foremost and nearest before Allah. They are in a better grade and status and nearer to Allah than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allah said,

(فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ -
وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ -
وَالسَّابِقُونَ السَّابِقُونَ)

(So those on the right -- how will be those on the right! And those on the left -- how will be those on the left! And those foremost will be foremost.) Allah divides people into these three groups upon their death, as indicated by the end of this Surah. Allah mentioned them in His statement as well,

(ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا
فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ
بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ)

(Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds.)(35:32) Muhammad bin Ka`b, Abu Hazrah Ya`qub bin Mujahid said that,

(وَالسَّابِقُونَ السَّابِقُونَ)

(And those foremost will be foremost.) is about the Prophets, peace be upon them, while As-Suddi said that they are the residents of the utmost highs (Ahl Al-`Illiyin, in Paradise). The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allah commanded them,

(وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ)

(And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.)(3:133) and,

(سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.)(57:21) Therefore, those who rush to obey Allah in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allah said:

(أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ)

(These will be the nearest (to Allah). In the Gardens of Delight.)

(ثَلَاثَةٌ مِّنَ الْأُولَىٰ - وَقَلِيلٌ مِّنَ الْآخِرِينَ - عَلَىٰ
سُرُرٍ مَّوْضُونَةٍ - مُتَّكِنِينَ عَلَيْهَا مُتَّقِلِينَ -
يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ - بِأَكْوَابٍ وَأَبَارِيقَ
وَكُؤُوسٍ مِّن مَّعِينٍ - لَا يُصَدَّعُونَ عَنْهَا وَلَا
يُنزِفُونَ - وَفَكِهَةٌ مِّمَّا يَتَخِرُّونَ - وَلَحْمٌ طَيْرٍ
مِّمَّا يَشْتَهُونَ - وَحُورٌ عِينٌ - كَأَمْثَلِ اللَّوْلُؤِ
الْمَكْنُونِ - جَزَاءً بِمَا كَانُوا يَعْمَلُونَ - لَا يَسْمَعُونَ
فِيهَا لَعْوًا وَلَا تَأْتِيَمًا - إِلَّا قِيلًا سَلَامًا)

(13. A multitude of those will be from the first ones.) (14. And a few of those will be from the later ones.) (15. (They will be) on thrones, Mawdunah.) (16. Reclining thereon, face to face.) (17. Immortal boys will go around them (serving),) (18. With cups, and jugs, and a glass of

flowing wine,) (19. Wherefrom neither Yusadda`un nor Yunzifun.) (20. And with fruit that they may choose.) (21. And with the flesh of fowls that they desire.) (22. And (there will be) Hur with wide lovely eyes.) (23. Like preserved pearls.) (24. A reward for what they used to do.) (25. No Laghw (evil vain talk) will they hear therein, nor any sinful speech.) (26. But only the saying of: "Salaman! Salaman!")

The Reward of the Foremost in Faith

Allah states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this Ummah. This was reported from Mujahid and Al-Hasan Al-Basri, in the collection of Ibn Abi Hatim, and this is the preference of Ibn Jarir. He considered it supported by the saying of Allah's Messenger :

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ»

(We are the later nation, but the foremost on the Day of Resurrection.) Ibn Jarir did not mention any other interpretation nor did he attribute this view to anyone else. There is another Hadith that could support this meaning. Imam Abu Muhammad bin Abi Hatim recorded that Abu Hurayrah said that when these Ayat were revealed,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ - وَقَلِيلٌ مِنَ الْآخِرِينَ)

(A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones.), this news became hard for the Companions of the Prophet . These this Ayat,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ)

(A multitude of those will be from the first ones. And a multitude of those will be from the later ones.), were revealed. The Prophet then said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، ثَلَاثُ أَهْلِ الْجَنَّةِ، بَلْ أَنْتُمْ نِصْفُ أَهْلِ الْجَنَّةِ أَوْ: شَطْرُ أَهْلِ الْجَنَّةِ وَتُقَاسِمُونَهُمُ النِّصْفَ الثَّانِي»

(I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.) Imam Ahmad also recorded this. However, this opinion that Ibn Jarir chose is questionable, rather it is a deficient interpretation. This is because this Ummah is the best of all nations, according to the text of the Qur'an. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this Ummah; the opposite is true. The latter opinion is the correct one, that,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ)

(A multitude of those will be from the first ones), refers to the earlier generations of this Ummah, while,

(وَقَلِيلٌ مِنَ الْآخِرِينَ)

(And a few of those will be from the later ones.), refers to the latter people of this Ummah. Ibn Abi Hatim recorded that As-Sari bin Yahya said that Al-Hasan recited this Ayah,

(وَالسَّابِقُونَ السَّابِقُونَ - أَوْلِيكَ الْمُقَرَّبُونَ فِي
جَنَّةِ النَّعِيمِ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ)

(And those foremost will be foremost. These will be the nearest (to Allah). In the Gardens of Delight. A multitude of those will be from the first ones.), Then he commented, "A multitude from the earlier generation of this Ummah." Ibn Abi Hatim also recorded that Muhammad bin Srin commented:

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ - وَقَلِيلٌ مِنَ الْآخِرِينَ)

(A multitude of those will be from the first ones. And a few of those will be from the later ones.), "They stated, or hoped that they will all be from this Ummah." Therefore, these are the statements of Al-Hasan and Ibn Srin that those foremost in faith are all from this Ummah. There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this Ayah might include all previous believing nations. In this regard, it is confirmed in the authentic Hadith compilations, from more than one route, that the Messenger of Allah said;

«خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ
يَلُونَهُمْ»

(The best people are my generation, then the next generation, then the next generation....)
He also said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ،
لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، إِلَى قِيَامِ
السَّاعَةِ»

(A group of my Ummah will always remain on the truth and dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.) In another narration:

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَعَالَى وَهُمْ كَذَلِكَ»

(..until Allah's command comes while they are like this.) This Ummah is more honored than any other Ummah. The foremost believers of this Ummah are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a Mutawatir Hadith, the Prophet mentioned that seventy thousand of this Ummah will enter Paradise without reckoning. In another narration of this Hadith, the Prophet added,

«مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا»

(With each thousand, another seventy thousand.) In yet another narration, he said,

«مَعَ كُلِّ وَاحِدٍ سَبْعُونَ أَلْفًا»

(With every one of them is another seventy thousand.) Allah's statement,

(عَلَى سُرُرٍ مَّوْضُونَةٍ)

(on Thrones, Mawdunah.) Ibn `Abbas said, "Woven with gold." Smilar was reported from Mujahid, `Ikrimah, Sa`id bin Jubayr, Zayd bin Aslam, Qatadah, Ad-Dahhak and others. Allah said,

(مُتَّكِنِينَ عَلَيْهَا مُتَّقِلِينَ)

(Reclining thereon, face to face.) indicating that they will face each other, and none of them will be in the back lines,

(يَطُوفُ عَلَيْهِمْ وُلْدَانٌ مُّخَلَّدُونَ)

(Immortal boys will go around them), who will never grow up, get old or change in shape,

(بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ)

(With cups, and jugs, and a glass of flowing wine) these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

(لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ)

(Wherefrom neither Yusadda`un nor Yunzifun.) meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Ad-Dahhak reported from Ibn `Abbas: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allah mentioned the wine of Paradise free of these characteristics." Mujahid, `Ikrimah, Sa`id bin Jubayr, `Atiyah Al-`Awfi, Qatadah and As-Suddi said that Allah's statement,

(لَا يُصَدَّعُونَ عَنْهَا)

(Wherefrom neither Yusadda`un) means, "It does not give them a headache." While they said that

(وَلَا يُنْزَفُونَ)

(nor will they Yunzifun.) means that "It does not change their sense of reasoning." Allah's statement,

(وَفَكِهَةٌ مِّمَّا يَتَخَيَّرُونَ - وَلَحْمٌ طَيْرٍ مِّمَّا يَشْتَهُونَ)

(And with fruit that they may choose. And with the flesh of fowls that they desire.) meaning, whatever fruits they wish for will be distributed among them. This Ayah is a proof that we are allowed to choose the fruits that we prefer and wish to eat. Imam Ahmad recorded that Thabit said that Anas said that the Messenger of Allah liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said, "O Allah's Messenger! I had a dream that I was taken out of Al-Madinah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so,' and she mentioned the names of twelve men whom the Prophet had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, 'Take them to the river Baydakh or -- Baydhakh.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them." Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allah's Messenger called the woman and again asked her to mention her story, and she did. This is the narration that Abu Ya`la collected, and Al-Hafiz Ad-Diya' said, "This Hadith meets the criteria of Muslim." Allah said,

(وَلَحْمٌ طَيْرٍ مِّمَّا يَشْتَهُونَ)

(And with the flesh of fowls that they desire.) Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«إِنَّ طَيْرَ الْجَنَّةِ كَأَمْثَالِ الْبُخْتِ، يَرْعَى فِي شَجَرِ
الْجَنَّةِ»

(Birds of Paradise are like Bukht camels that graze in the trees of Paradise.) Abu Bakr commented, "O Allah's Messenger! Surely, these birds must be wonderful." The Messenger said,

«أَكْلُهَا أُنْعَمُ مِنْهَا»

(Those who eat them are more wonderful.) and repeated this statement thrice. The Prophet went on,

«وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا»

(And I hope that you will be among those who eat from them.) Only Imam Ahmad collected this Hadith using this chain of narration. Allah said;

(كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ)

(Like unto preserved pearls.), indicating that they are just as white and pure fresh pearls. We mentioned Allah's statement,

(كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ)

(As if they were eggs preserved.)(37:49), in Surat As-Saffat (chapter 37), and also their description in Surat Ar-Rahman (chapter 55). This is why Allah said afterwards,

(جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)

(A reward for what they used to do.) meaning, `these delights that We granted them are rewards for the good deeds that they performed (in this life).' Allah the Exalted said,

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

(No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salaman (peace,)! Salaman (peace.)!") meaning they will not hear foul or unnecessary speech in Paradise.

(لَا تَسْمَعُ فِيهَا لَغِيَةً)

(Where they shall neither hear harmful speech nor falsehood.) (88:11), meaning, no foul words are uttered therein. Allah said,

(وَلَا تَأْتِيْمًا)

(nor any sinful speech.) meaning, nor speech that contains foul words,

(إِلَّا قِيْلًا سَلْمًا سَلْمًا)

(But only the saying of: "Salaman (peace!), Salaman (peace!)."), they will greet each other with Salam, just as Allah said in another Ayah,

(تَحِيَّتُهُمْ فِيهَا سَلْمٌ)

(Their greeting therein will be: "Salaman (peace!).") (14:23) And, as we mentioned, their words will be free from impure and needless speech.

(وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ - فِي سِدْرٍ
مَّخْضُودٍ - وَطَلْحٍ مَّنْضُودٍ - وَظِلٍّ مَّمْدُودٍ -
وَمَاءٍ مَّسْكُوبٍ - وَفِكَهَةٍ كَثِيرَةٍ - لَا مَقْطُوعَةٍ
وَلَا مَمْنُوعَةٍ - وَفُرُشٍ مَّرْفُوعَةٍ - إِنَّا أَنْشَأْنَهُنَّ
إِنْشَاءً - فَجَعَلْنَهُنَّ أَبْكَرًا - عُرْبًا أَثْرَابًا -
لِأَصْحَابِ الْيَمِينِ)

(نُّلَّةٌ مِّنَ الْأَوَّلِينَ وَنُّلَّةٌ مِّنَ الْآخِرِينَ)

(27. And those on the right -- how (fortunate) will be those on the right) (28. (They will be) among Sidri Makhduḍ.) (29. And among Talh Mandud.) (30. And in shade Mamduḍ.) (31. And by water flowing constantly.) (32. And fruit in plenty.) (33. Whose supply is not cut off nor are they out of reach.) (34. And on couches, raised high.) (35. Verily, We have created them a special creation.) (36. And made them virgins.) (37. `Urub, Atrab.) (38. For those on the right.) (39. A multitude of those will be from the first generation.) (40. And a multitude of those will be from the later generations.)

The Reward of Those on the Right After

Allah mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymun bin Mhran said that those on the right side are lesser in rank than the foremost in faith. Allah said,

(وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ)

(And those on the right -- how (fortunate) will be those on the right) who are those on the right, what is their condition and what will their final destination be like Allah next answers this question by saying,

(فِي سِدْرٍ مَّخْضُودٍ)

((they will be) among Sdr Makhdud.) Ibn `Abbas, `Ikrimah, Mujahid, Ibn Al-Ahwas, Qasamah bin Zuhayr, As-Safr bin Nusayr, Al-Hasan, Qatadah, `Abdullah bin Kathir, As-Suddi, Abu Hazrah and several others said, "The kind without thorns." And from Ibn `Abbas: "It is the one that is laden with fruits." This is also reported from `Ikrimah and Mujahid. Similar was also said by Qatadah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of which strains its trunk. `Utbah bin `Abd As-Sulami said, "I was sitting with Allah's Messenger , when a bedouin came and said, `O Messenger of Allah! Have you heard about the tree that has more thorns than any other being in Paradise' Meaning the Talh tree. So Allah's Messenger said:

«إِنَّ اللَّهَ يَجْعَلُ مَكَانَ كُلِّ شَوْكَةٍ مِنْهَا ثَمْرَةً، مِثْلَ خُصْوَةِ النَّيْسِ الْمَلْبُودِ، فِيهَا سَبْعُونَ لَوْنًا مِنَ الطَّعَامِ، لَا يُشْبِهُ لَوْنُ آخَرَ»

(For each spot that there was a thorn on it, Allah instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.) Allah's said,

(وَوَطْلِحٍ مَّضُودٍ)

(and among Talh Mandud.) refers to large thorny shrub that used to grow in the area of Hijaz (Western Arabia). Mujahid said that

(مَّضُودٍ)

(Mandud) means: "Its fruits are piled on top of each other. Allah is reminding the Quraysh of these kinds of trees, since they used to like the shade that the Talh and Sdr provided for them." Ibn Abi Hatim recorded that Abu Sa`id said that

(وَطَلْحٍ مَّنْضُودٍ)

(Talh Mandud) means: "The banana tree." And he (Ibn Abi Hatim) said, "Similar is reported from Ibn `Abbas, Abu Hurayrah, Al-Hasan, `Ikrimah, Qasamah bin Zuhayr, Qatadah and Abu Hazrah. " Mujahid and Ibn Zayd said similarly, Ibn Zayd added, "The people of Yemen call the banana tree, Talh." Ibn Jarir mentioned no other explanation for Talh. Allah said,

(وَوَظِلٍّ مَّمْدُودٍ)

(And in shade Mamdud (extended).) Al-Bukhari recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ فِي الْجَنَّةِ شَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا
مِائَةَ عَامٍ لَا يَقْطَعُهَا، اقْرَأُوا إِنَّ شِئْنَكُمْ:

(وَوَظِلٍّ مَّمْدُودٍ)»

(In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: (And in shade extended.)) Muslim also collected this Hadith. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ شَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا
مِائَةَ عَامٍ، اقْرَأُوا إِنَّ شِئْنَكُمْ:

(وَوَظِلٍّ مَّمْدُودٍ)»

(There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: (And in shade extended.)) Muslim, Al-Bukhari and `Abdur-Razzaq collected this Hadith. Allah said,

(وَفَكِهَةٍ كَثِيرَةٍ - لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ)

(And fruit in plenty, whose supply is not cut off nor are they out of reach.) indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allah said,

كَلَّمَا رَزَقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا
الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَبِهًا

(Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before, "and they will be given things in resemblance.)(2:25) The shape will appear similar, but the taste is different. In the Two Sahihs, Sidrat Al-Muntaha (the tree in the seventh heaven) is described as:

«فَإِذَا وَرَفَّهَا كَأَذَانِ الْفِيلَةِ، وَنَبَقُهَا مِثْلُ قِلَالِ
هَجْرٍ»

(...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.) The Two Sahihs also collected a Hadith from Ibn `Abbas, who said, "The sun was eclipsed and Allah's Messenger led the people in the Eclipse prayer. They asked, `O Allah's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.' He said,

«إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُقُودًا، وَلَوْ
أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا»

(I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.)" Imam Ahmad recorded that `Utbah bin `Abd As-Sulami said, "A bedouin man came to the Messenger of Allah and asked him about the Hawd and Paradise. The bedouin asked, `Does Paradise have fruits' The Prophet said,

«نَعَمْ، وَفِيهَا شَجَرَةٌ تُدْعَى طُوبَى»

(Yes, and it also has a tree called Tuba.) (He) said something more saying but I could not recall it(. The bedouin asked, `Does it look like any of the trees that grow in our area' The Prophet said,

«لَيْسَتْ تُشْبِهُ شَيْئًا مِنْ شَجَرِ أَرْضِكَ»

(There is nothing resembling it among the trees in your land.) The Prophet then asked him,

«أَتَيْتَ الشَّامَ؟»

(Have you traveled to Ash-Sham area) The bedouin said: `No.' The Prophet said,

«تُشْبِهُ شَجَرَةً بِالشَّامِ تُدْعَى الْجَوْزَةَ، تَنْبُتُ عَلَى سَاقٍ وَاحِدَةٍ، وَيَنْفَرِشُ أَغْلَاهَا»

(It looks like a tree that grows in Ash-Sham area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.) The bedouin asked, `How big is the cluster of its fruits' The Prophet said,

«مَسِيرَةُ شَهْرٍ لِلْغُرَابِ الْأَبْقَعِ وَلَا يَقْتُرُ»

(The distance that the crow flies in one month without rest.) The bedouin asked, `How huge its trunk is' The Prophet said,

«لَوْ ارْتَحَلَتْ جَذَعَةٌ مِنْ إِيْلِ أَهْلِكَ مَا أَحَاطَتْ بِأَصْلِهَا، حَتَّى تَنْكَسِرَ تَرْقُوتُهَا هَرَمًا»

(If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.) The man asked, `Does it bear grapes' The Prophet answered in yes. The bedouin asked, `How big are the grapes' The Prophet said,

«هَلْ ذَبَحَ أَبُوكَ تَيْسًا مِنْ غَنَمِهِ قَطُّ عَظِيمًا؟»

(Has your father ever slaughtered a ram) The bedouin answered, `Yes,' and the Prophet asked him,

«فَسَلِّحْ إِهَابَهُ فَأَعْطَاهُ أُمَّكَ فَقَالَ: انْخِذِي لَنَا مِنْهُ دَلْوًا؟»

(And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it) The bedouin again said yes and said, `This grape would suffice for me and my family!' The Prophet agreed and said,

«نَعَمْ، وَعَامَّةَ عَشِيرَتِكَ»

(Yes, and also for the rest of your clan.)" Allah's statement,

(لَا مَقْطُوعَةٌ وَلَا مَمْنُوعَةٌ)

(Whose supply is not cut off nor are they out of reach.) The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allah's power. Qatadah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance." We mentioned a Hadith before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allah said, afterwards:

(وَفُرُشٍ مَّرْفُوعَةٍ)

(And on couches, raised high.) meaning, high, soft and comfortable. Allah said,

(إِنَّا أَنْشَأْنَهُنَّ إِنشَاءً - فَجَعَلْنَهُنَّ أَبْكَرًا - عُرْبًا
أَثْرَابًا - لِأَصْحَابِ الْيَمِينِ)

(Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right.) The Ayat describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allah said that Sulayman said,

(إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِيفَتُ الْجِيَادُ -
فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى
تَوَارَتْ بِالْحِجَابِ)

(When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).) (38:31-32), "it" (Tawarat) refers to the sun setting, according to the scholars of Tafsir. Al-Akhfash said that Ayah,

(إِنَّا أَنْشَأْنَهُنَّ)

(Verily, We have created them), implied the maidens of Paradise although it did not mention them directly. Abu `Ubaydah said that they were mentioned before in Allah's statement,

(وَحُورٌ عَيْنٌ - كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ)

(And Hur (fair females) with wide lovely eyes. Like preserved pearls.) Therefore, Allah's statement,

(إِنَّا أَنْشَأْنَهُنَّ)

(Verily, We have created them), meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful. Abu Dawud At-Tayalisi recorded that Anas said that the Messenger of Allah said,

«يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا فِي
النِّسَاءِ»

(In Paradise, the believer will be given such and such strength for women.) Anas said, "I asked, `O Allah's Messenger! Will one be able to do that' He said,

«يُعْطَى قُوَّةَ مِائَةٍ»

(He will be given the strength of a hundred (men).)" At-Tirmidhi also recorded it and said, "Sahih Gharib." Abu Al-Qasim At-Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked, "O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise" He said,

«إِنَّ الرَّجُلَ لَيَصِلُ فِي الْيَوْمِ إِلَى مِائَةِ عَدْرَاءَ»

(The man will be able to have sexual intercourse with a hundred virgins in one day.) Al-Hafiz Abu `Abdullah Al-Maqdisi said, "In my view, this Hadith meets the criteria of the Sahih, and Allah knows best." Allah's statement,

(عُرْبًا)

(`Urub,) Sa`id bin Jubayr reported that Ibn `Abbas said, "They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat She is like that." Ad-Dahhak reported from Ibn `Abbas who said, "The Urub and their husbands are their sweet hearts, and they are their husbands' sweet hearts." Similar was said by `Abdullah bin Sarjis, Mujahid, `Ikrimah, Abu Al-`Aliyah, Yahya bin Abi Kathir, `Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others. Ad-Dahhak reported from Ibn `Abbas;

(أَثْرَابًا)

(Atrab), means "They will be of one age, thirty-three years old." Mujahid said, "Equal (age)." And in a different narration, "Similar (age)." `Atiyah said, "Comparative." Allah said,

(لِأَصْحَابِ الْيَمِينِ)

(For those on the right.) meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allah said,

(إِنَّا أَنشَأْنَهُنَّ إِنشَاءً - فَجَعَلْنَهُنَّ أَبْكَرًا - عُرْبًا
أَثْرَابًا - لِأَصْحَابِ الْيَمِينِ)

(Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right.) This is the view of Ibn Jarir. It is possible that Allah's statement,

(لِأَصْحَابِ الْيَمِينِ)

(For those on the right.) refers to the description that came just before,

(عُرْبًا أَثْرَابًا - لِأَصْحَابِ الْيَمِينِ)

(Atrab. For those on the right.) meaning, in their age. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ
لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى ضَوْءٍ أَشَدَّ
كَوْكَبِ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا
يَتَغَوَّطُونَ، وَلَا يَتْفُلُونَ، وَلَا يَتَمَخَّطُونَ، أَمْشَاطُهُمْ
الذَّهَبُ، وَرَشْحُهُمْ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَةُ،
وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِ
رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُونَ
ذِرَاعًا فِي السَّمَاءِ»

(The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Hur Al-`Ayn. Their shape will be similar to each other, the shape of their father `Adam, sixty cubits high in the sky.) Allah's statement,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ)

(A multitude of those will be from the first generation. And a multitude of those will be from the later generations.) means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abi Hatim recorded that `Abdullah bin Mas' ud said, "We were with the Prophet one night and in the next morning we went to him and he said,

«عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ وَأَتْبَاعُهَا بِأُمَّمِهَا، فَيَمُرُّ
عَلَيَّ النَّبِيُّ، وَالنَّبِيُّ فِي الْعِصَابَةِ، وَالنَّبِيُّ فِي
الثَّلَاثَةِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ»

(Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and another with three men, and another with nobody with him.) Qatadah, one of the narrators of the Hadith, then recited this Ayah,

(أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ)

(Is there not among you a single right-minded man)(11:78)

«حَتَّى مَرَّ عَلَيَّ مُوسَى بْنُ عِمْرَانَ فِي كَبْكَبَةٍ مِنْ
بَنِي إِسْرَائِيلَ»

(Until Musa, son of `Imran passed me, with a great crowd from the Children of Israel.) So he said;

«قُلْتُ: رَبِّي مَنْ هَذَا؟ قَالَ: هَذَا أَخُوكَ مُوسَى بْنُ
عِمْرَانَ وَمَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيلَ»

قال:

«قُلْتُ: رَبِّ فَأَيْنَ أُمَّتِي؟ قَالَ: انْظُرْ عَنِ يَمِينِكَ
فِي الظَّرَابِ»

قال:

«فَإِذَا وُجُوهُ الرِّجَالِ»

قال:

«قَالَ: أَرْضِيْتِ؟»

قال:

«قُلْتُ: قَدْ رَضِيْتُ رَبَّ»

قال:

«انْظُرْ إِلَى الْاَفُقِ عَنْ يَسَارِكَ، فَاِذَا وُجُوهُ
الرِّجَالِ»

قال:

«أَرْضِيْتِ؟ قُلْتُ: قَدْ رَضِيْتُ رَبَّ»

قال:

«فَاِنَّ مَعَ هٰؤُلَاءِ سَبْعِيْنَ اَلْفًا يَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِ
حِسَابٍ»

(So, I asked my Lord, "Who is this" He said, "This is your brother Musa, son of `Imran, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah" Allah said, "Look to your right on the hill," and I looked and saw faces of men. Allah said, "Are you pleased," and I said, "I am pleased O Lord!" Allah said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning.")
`Ukkashah bin Mihsan from Bani Asad, one of those who participated in the battle of Badr, said, `O Allah's Messenger! Invoke Allah to make me one of them.' The Prophet said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

(O Allah, make him one of them.) Another man said, `O Allah's Messenger, invoke Allah to make me one of them.' The Prophet said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

(`Ukkashah beat you to it.) Allah's Messenger said,

«فَإِنْ اسْتَطَعْتُمْ فِدَاكُمْ أَبِي وَأُمِّي أَنْ تَكُونُوا مِنْ
أَصْحَابِ السَّبْعِينَ فَاذْعُوا، وَإِلَّا فَكُونُوا مِنْ
أَصْحَابِ الظُّرَابِ، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ
الْأَفُقِ، فَإِنِّي قَدْ رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَسَّبُوا
حَوْلَهُ»

(Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.) He continued:

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a fourth of the people of Paradise.) and we said, `Allahu Akbar.` He said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a third of the people of Paradise.) and we said, `Allahu Akbar.` The Prophet said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

(I hope that you will be half of the people of Paradise,) and we said `Allahu Akbar.` Then Allah's Messenger recited this Ayah:

(ثُلَّةٌ مِّنَ الْأَوَّلِينَ وَثُلَّةٌ مِّنَ الْآخِرِينَ)

(A multitude of those will be from the first generation. And a multitude of those will be from the later generations.) We said to each other, `Who are those seventy thousand? We then said, `They are those who were born in Islam and did not associate (anything or anyone in the worship of Allah).` When what we said reached the Prophet , he said,

«بَلْ هُمُ الَّذِينَ لَا يَكْتُونُونَ، وَلَا يَسْتَرْفُونَ وَلَا
يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

(They are the people who do not get treated by cauterization themselves, do not ask for Ruqyah (get oneself treated by the recitation of some verses of the Qur`an) and do not draw an evil omen from (birds), but put their trust (only) in their Lord.)" This Hadith has many chains of narration collected in the Sahih and other collections of Hadith.

(وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ - فِي
سَمُومٍ وَحَمِيمٍ - وَظِلٌّ مِّنْ يَّحْمُومٍ - لَّا بَارِدٍ وَلَا
كَرِيمٍ - إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ - وَكَانُوا
يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ - وَكَانُوا يَقُولُونَ
أَعَدَّا مِنَّا وَكُنَّا ثُرَابًا وَعِظْمًا أَعِنَّا لَمَبْعُوثُونَ أَوْ
ءَابَاؤُنَا الْأَوَّلُونَ)

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى
مِيقَاتٍ يَوْمٍ مَّعْلُومٍ - ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ
الْمُكَذِّبُونَ - لَأَكُونُ مِنْ شَجَرٍ مِّنْ زُقُومٍ -
فَمَالُونَ مِنْهَا الْبُطُونَ - فَشَرِبُونَ عَلَيْهِ مِنْ
الْحَمِيمِ - فَشَرِبُونَ شُرْبَ الْهَمِيمِ - هَذَا نُزْلُهُمْ يَوْمَ
الدِّينِ)

(41. And those on the left How will be those on the left) (42. In Samum, and Hamim.) (43. And a shadow from Yahmum,) (44. Neither Barid nor Karim,) (45. Verily, before that, they indulged in luxury,) (46. And were persisting in great sin.) (47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected") (48. "And also our forefathers") (49. Say: "(Yes) verily, those of old, and those of later times.") (50. "All will surely be gathered together for appointed meeting of a known Day.") (51. "Then verily, --- you the erring -- ones, the deniers!") (52. "You verily, will eat of the trees of Zaqqum.") (53. "Then you will fill your bellies therewith,") (54. "And drink the Hamim on top of it.") (55. "And you will drink (that) like Al-Him!") (56. That will be their entertainment on the Day of Recompense!)

Those on the Left and Their Recompense

After Allah mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

(وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ)

(And those on the left How will be those on the left) meaning, 'What is the condition of those on the left,' then explains His statement, by saying,

(فِي سَمُومٍ)

(in Samum,) means, a fierce hot wind,

(وَحَمِيمٍ)

(and Hamim.) i.e., boiling water,

(وَضِلٌّ مِّنْ يَّحْمُومٍ)

(And a shadow from Yahmum,) the shadow of smoke, according to Ibn `Abbas, Mujahid, `Ikrimah, Abu Salih, Qatadah, As-Suddi and others. In a similar statement, Allah said,

(انطَلِفُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ - انطَلِفُوا إِلَى
ظِلِّ ذِي ثَلَاثِ شُعَبٍ - لَا ظَلِيلٍ وَلَا يُعْنَى مِنْ
اللَّهَبِ - إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ - كَأَنَّهُ جِمَلَةٌ
صَفْرَاءُ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

("Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire. " Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers.)(77:29-34). Allah said in this Ayah,

(وَضِلٌّ مِّنْ يَّحْمُومٍ)

(And a shadow from Yahmum,) meaning, black smoke,

(لَا بَارِدٍ وَلَا كَرِيمٍ)

(Neither Barid nor Karim,) means, it neither brings soft, cool breeze nor appears clear. Al-Hasan and Qatadah commented on Allah's statement,

(وَلَا كَرِيمٍ)

(nor Karim) "Its sight is not pleasant." Ad-Dahhak said, "Every drink that is not fresh, is not Karim (pleasant). Then, Allah the Exalted stated that they deserve this end,

(إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ)

(Verily, before that, they indulged in luxury,) meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,

(وَكَانُوا يُصِرُّونَ)

(And were persisting), means, they persisted and did not intend to repent,

(عَلَى الْحِنْتِ الْعَظِيمِ)

(in great sin.) in disbelief in Allah and claiming that the idols and rivals were gods besides Allah. It means idolatry, according to Ibn `Abbas. This is also the meaning reported from Mujahid, `Ikrimah, Ad-Dahhak, Qatadah, As-Suddi and others. Allah said,

(وَكَانُوا يَقُولُونَ أَعْدَا مِنَّا وَكُنَّا ثُرَابًا وَعِظْمًا
أَعْنًا لِمَبْعُوثُونَ أَوْ ءَابَاؤُنَا الْأَوَّلُونَ)

(And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected And also our forefathers") They said this while denying and rejecting the idea that resurrection will ever occur. Allah the Exalted said,

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى
مِيقَاتِ يَوْمٍ مَّعْلُومٍ)

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.") meaning, ` Say, O Muhammad, that the earlier and latter generations of the Children of Adam will be gathered for the Day of Resurrection and none of them will be left out. Allah the Exalted said:

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ
يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ - وَمَا
نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ
إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.)(11:103-105) He also said here,

(لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ)

(All will surely be gathered together for appointed meeting of a known Day.) because that time is precisely designated and will not come late, early, nor increase or decrease. Allah said,

(ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ - لَأَكْلُونَ مِنْ
شَجَرٍ مِّن زَقْقُمٍ - فَمَالُونَ مِنْهَا الْبُطُونَ)

(Then verily, --- you the erring-ones, the deniers! You verily, will eat of the trees of Zaqqum. Then you will fill your bellies therewith.) indicating that they will be seized and made to eat from the Zaqqum tree until their stomachs become full,

(فَشْرَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ - فَشْرَبُونَ شُرْبَ
الْحَمِيمِ)

(And drink the Hamim on top of it. And you will drink (that) like Al-Him!) Hamim is boiling water, while Al-Him means thirsty camels, according to Ibn `Abbas, Mujahid, Sa`id bin Jubayr and `Ikrimah. As-Suddi said "Al-Him is a disease that strikes camels, causing them to feel thirst, and they drink until they die." Therefore, he said, the people of Hell, will never quench their thirst from drinking Hamim. Allah, the Exalted, said,

(هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ)

(That will be their entertainment on the Day of Recompense!) `this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.' Allah the Exalted said in the case of the believers,

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا)

(Verily, those who believe and do righteous good deeds, shall have the Gardens of Al-Firdaws (Paradise) for their entertainment.)(18:107), i.e., hospitality and honor.

(نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ - أَفَرَأَيْتُمْ مَا
تُمْنُونَ - أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ - نَحْنُ
قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ - عَلَى
أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ -
وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ)

(57. We created you, then why do you believe not) (58. Do you not see the semen you emit.)
(59. Is it you who create it, or are We the Creator) (60. We have decreed death to you all, and
We are not outstripped,) (61. To transfigure you and create you in (forms) that you know not.)
(62. And indeed, you have already known the first form of creation, why then do you not
remember)

Proof that Resurrection will occur

Allah asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said,

(أَعْدَا مِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ)

(When we die and become dust and bones, shall we then indeed be resurrected))56:47(They said this statement in denial and discounting Resurrection. Allah the Exalted said,

(نَحْنُ خَلَقْنَاكُمْ)

(We created you,) meaning, `We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back' Allah's statement,

(فَلَوْلَا تُصَدِّقُونَ)

(then why do you believe not) `why do you not then believe in Resurrection' Then Allah said, while bringing forth evidence that Resurrection occurs,

(أَفَرَأَيْتُمْ مَا تُمْنُونَ - أَعَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ
الْخَالِقُونَ)

(Do you not see the semen you emit. Is it you who create it, or are We the Creator) meaning, `do you make the semen remain in the wombs and create life from it therein, stage after stage Or is Allah the One Who does all this' Allah said,

(نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ)

(We have decreed death to you all,) meaning, `We made death exist between you.' Ad-Dahhak commented, "Allah made the residents of the heavens and earth equal with regards to death." Allah said,

(وَمَا نَحْنُ بِمَسْبُوقِينَ)

(and We are not outstripped,) meaning, `We are never unable,'

(عَلَى أَنْ يُبَدَّلَ أَمْثَلَكُمْ)

(To transfigure you), meaning, `to change your current shapes, on the Day of Resurrection,'

(وَنُنشِئُكُمْ فِي مَا لَا تَعْلَمُونَ)

(and create you in that you know not.) meaning, `out of shapes and forms.' Allah the Exalted said,

(وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ)

(And indeed, you have already known the first form of creation, why then do you not remember) meaning, `you know that Allah has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew' Allah the Exalted said in other Ayat,

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ
عَلَيْهِ)

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

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا)

(Does not man remember that We created him before, while he was nothing)(19:67),

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ)

(Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: " Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation.") (36:77-79), and,

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى - أَلَمْ يَكُ نُطْفَةً مِّن مَّنَىٰ يُمْنَىٰ - ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ - فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ - أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ)

(Does man think that he will be left neglected Was he not a Nutfah of semen emitted Then he became an `Alaqah (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead)(75:36-40)

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ - أَعَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الذَّرَّاعُونَ - لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ - إِنَّا لَمُعْرِمُونَ - بَلْ نَحْنُ مَحْرُومُونَ -

أَفْرَعَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ - أَءَنْتُمْ أَنْزَلْتُمُوهُ
 مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ - لَوْ نَشَاءُ جَعَلْنَاهُ
 أَجَاجًا فَلَوْلَا تَشْكُرُونَ - أَفْرَعَيْتُمُ النَّارَ الَّتِي
 تُورُونَ - أَءَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ
 الْمُنشِئُونَ - نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَرَمَعًا لِلْمُقْوِينَ
 - فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ)

(63. Do you not see what you sow.) (64. Is it you that make it grow, or are We the Grower) (65. Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahun.) (66. (Saying:) "We are indeed Mughramun!") (67. "Nay, but we are deprived!") (68. Do you not see the water that you drink.) (69. Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down) (70. If We willed, We verily could make it salty; why then do you not give thanks) (71. Do you not see the fire which you kindle.) (72. Is it you who made the tree thereof to grow, or are We the Grower) (73. We have made it a Reminder, and an article of use for the Muqwin.) (74. Then glorify with praises the Name of your Lord, the Most Great.)

Allah's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs

Allah the Exalted said,

(أَفْرَعَيْتُمُ مَا تَحْرُثُونَ)

(Do you not see what you sow.) in reference to tilling the earth and planting seeds inside it,

(أَأَنْتُمْ تَزْرَعُونَهُ)

(Is it you that make it grow,) `do you cause these seeds to grow inside the earth,'

(أَمْ نَحْنُ الزَّرْعُونَ)

(or are We the Grower) Allah says, `rather it is We Who cause the seeds to remain firmly and grow inside the earth.' Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَقُولَنَّ: زَرَعْتُ وَلَكِنْ قُلْ: حَرَّثْتُ»

(Do not say, "Zara`tu (I made it grew)," but say, "Harathtu (I sowed tilled).") Abu Hurayrah added, "Have you not heard Allah's statement,

(أَفَرَأَيْتُمْ مَا تَحْرُثُونَ - أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ
الزَّارِعُونَ)

(Do you not see what you sow. Is it you that make it grow, or are We the Grower)" Allah the Exalted said,

(لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَمًا)

(Were it Our will, We could crumble it to dry pieces,) meaning, `We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would turn them dry before they ripen and get ready to be harvested,'

(فَظَلْتُمْ تَفَكَّهُونَ)

(and you would be Tafakkahun.) Allah explained this statement by saying,

(إِنَّا لَمُعْرَمُونَ - بَلْ نَحْنُ مَحْرُومُونَ)

((Saying:) "We are indeed Mughramun! Nay, but we are deprived!") Allah says, `if We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed Mughramun, i.e., ruined.' Mujahid and `Ikrimah said that Mughramun means, being the subject of revenge. Qatadah commented, "You would say, `We were punished,' sometimes, and, `We were deprived,' some other times." `Ikrimah said that `You will be Tafakkahun' means `You will blame each other (and yourselves),' or, feel sorrow, according to Al-Hasan, Qatadah and As-Suddi. They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants). Al-Kisa'i said, "Tafakkaha is both the synonym and the antonym." The Arabs say Tafakkahtu when they mean that they have enjoyed something or felt grief. Allah the Exalted said next,

(أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ
الْمُزْنِ)

(Do you not see the water that you drink. Is it you who cause it to come down from Al-Muzn,) meaning clouds, according to Ibn `Abbas, Mujahid and others. Allah said,

(أَمْ نَحْنُ الْمُنزِلُونَ)

(or are We the Causer of it to come down) Allah is stating that indeed He is the One Who causes the rain to fall,

(لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا)

(If We willed, We verily could make it salty;) meaning salty, sour, undrinkable and unfit for growing plants,

(فَلَوْلَا تَشْكُرُونَ)

(why then do you not give thanks) `why do you not appreciate the favor Allah does for you by sending down the rain fresh, ready to consume,'

(هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ
وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ - يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ
وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ)

(From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.)(16:10-11) Allah said,

(أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ)

(Do you not see the fire which you kindle.) `and the fire you start with the use of trees,'

(أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ)

(Is it you who made the tree thereof to grow, or are We the Grower) meaning, `rather We have made kindling fire possible.' The Arabs had two kinds of trees called Al-Markh and Al-`Afar (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them. Allah's statement,

(نَحْنُ جَعَلْنَاهَا تَذْكَرَةً)

(We have made it a Reminder,) of the Hellfire, according to Mujahid and Qatadah. Qatadah said, "We were told that the Messenger of Allah said, i

«يَا قَوْمِ نَارُكُمْ هَذِهِ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ
سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

(O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell.) They said, "O Allah's Messenger! This fire alone is sufficiently hot." The Messenger said,

«إِنَّهَا قَدْ ضُرِبَتْ (بِالْمَاءِ) ضَرْبَتَيْنِ أَوْ مَرَّتَيْنِ
حَتَّى يَسْتَنْفَعَ بِهَا بَنُو آدَمَ وَيَذُؤُوا مِنْهَا»

(It was submerged in the water twice so that the Children of `Adam would be able to benefit from it and draw closer to it.) This narration from Qatadah which is Mursal, was recorded by Imam Ahmad in his Musnad from Abu Hurayrah, from the Prophet ;

«إِنَّ نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ
جَهَنَّمَ، وَضُرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ، وَلَوْ لَا ذَلِكَ مَا
جَعَلَ اللَّهُ فِيهَا مَنَفَعَةً لِأَحَدٍ»

(Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allah would not have made benefit in it for anyone.) Imam Malik also recorded that Abu Hurayrah said that Allah's Messenger said,

«نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ
جُزْءًا مِنْ نَارِ جَهَنَّمَ»

(The fire that the Children of `Adam kindle is one part out of seventy parts of the fire of Hell.) They said, "O Allah's Messenger! This fire alone is sufficiently hot." He said,

«إِنَّهَا قَدْ فَضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

((The fire of Hell) was made sixty-nine times hotter.) Al-Bukhari collected this Hadith from Malik and Muslim from Abu Az-Zinad. Allah's statement,

(وَمَتَعًا لِّلْمُقْوِينَ)

(and an article of use for the Muqwin.) Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and An-Nadr bin `Arabi said, "The meaning of Al-Muqwin is travelers." This is also what Ibn Jarir chose, and he said, "From it comes the saying Aqwat Ad-Dar (the house has become empty), when its people traveled." `Abdur-Rahman bin Zayd bin Aslam said that here Al-Muqwi means the hungry. Layth bin Abi Sulaym reported that Mujahid said about the Ayah,

(وَمَتَعًا لِّلْمُقْوِينَ)

(and an article of use for the Muqwin.) "For those who are present at their homes and travelers, for every kind of food that requires cooking by fire." Ibn Abi Najih also reported that Mujahid said, " For the Muqwin, means, all people who enjoy (eating food cooked by fire)." Similar was mentioned from `Ikrimah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allah's kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has. Allah mentions this favor specifically in the case of travelers, even though everyone benefits from the fire. Allah's statement,

(فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ)

(Then glorify with praises the Name of your Lord, the Most Great.) meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this life and as a warning and a punishment for them in the Hereafter.

(فَلَا أَقْسِمُ بِمَوْجِ النَّجُومِ - وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ

عَظِيمٌ - إِنَّهُ لَقُرْءَانٌ كَرِيمٌ - فِي كِتَابٍ مَّكْنُونٍ)

(لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ - تَنْزِيلٌ مِّن رَّبِّ

الْعَالَمِينَ)

أَفْبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ -)

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ -)

(75. Fala! I swear by the Mawaqi` of the stars.) (76. And verily that is indeed a great oath, if you but know.) (77. That (this) is indeed an honorable recitation.) (78. In a Book Maknun.) (79. Which none touches but the pure ones.) (80. A revelation from the Lord of all that exists.) (81. Is it such a talk that you are Mudhinun) (82. And you make your provision your denial!)

Allah swears to the Greatness of the Qur'an

The usage of La (in Fala) is not an extra character without meaning, as some of the scholars of Tafsir say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when `A'ishah, may Allah be pleased with her said, "La by Allah! Allah's Messenger did not touch any woman's hand at all. So in this way, the meaning is, "No! I swear by the Mawaqi` of the stars. The matter is not as you people claim - about the Qur'an - that it is a result of magic or sorcery, rather it is an Honorable Qur'an." Ibn Jarir said, "Some of the scholars of the Arabic language said that the meaning of:

(فَلَا أُقْسِمُ)

(Fala! I swear) is, 'The matter is not as you people have claimed.' Then He renews the oath again by saying, 'I swear.'

(فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ)

(Fala! I swear by the Mawaqi` of the stars.) Mujahid said, "The setting positions of the stars in the sky," and he said that it refers to the rising and setting positions. This was said by Al-Hasan, Qatadah and preferred by Ibn Jarir. Qatadah also said that it means their positions. Allah said,

(وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ)

(And verily that is indeed a great oath, if you but know.) meaning, 'this is a great vow that I -- Allah -- am making; if you knew the greatness of this vow, you will know the greatness of the subject of the vow,'

(إِنَّهُ لَقُرْءَانٌ كَرِيمٌ)

(That (this) is indeed an honorable recitation.) means, verily, this Qur'an that was revealed to Muhammad is a Glorious Book,

(فِي كِتَابٍ مَّكْنُونٍ)

(In a Book Maknun.) meaning glorious; in a glorious, well-guarded, revered Book. Ibn Jarir narrated that Isma`il bin Musa said that Sharik reported from Hakim, that is Ibn Jubayr, from Sa`id bin Jubayr, from Ibn `Abbas that about:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ)

(Which none touches but the pure ones.) he said, "The Book that is in heaven." Al-`Awfi reported from Ibn `Abbas about:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ)

(Which none touches but the pure ones.) that `the pure ones' means: "The angels." Similar was said by Anas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Ad-Dahhak, Abu Ash-Sha`tha' Jabir bin Zayd, Abu Nahik, As-Suddi, `Abdur-Rahman bin Zayd bin Aslam and others. Ibn Jarir narrated that Ibn `Abdul-A`la said that Ibn Thawr said that Ma`mar said from Qatadah about:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ)

(Which none touches but the pure ones.) that he said, "None can touch it, with Allah, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it." And he said, "In the recitation of Ibn Mas`ud it is: (الْمُطَهَّرُونَ إِلَّا يَمَسُّهُ مَا) (It is not touched, except by the pure ones.) Abu Al-`Aliyah said:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ)

(Which none touches but the pure ones.) "It does not refer to you, because you are sinners!" Ibn Zayd said, "The Quraysh disbelievers claimed that the devils brought down the Qur'an. Allah the Exalted stated that only the pure ones touch the Qur'an, as He said:

(وَمَا تَنْزَلَتْ بِهِ الشَّيْطَانُ - وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ - إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ)

(And it is not the Shayatin who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it.)(26:210-212)" This saying is a good saying, and does not contradict those before it. Allah said,

(تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ)

(A revelation from the Lord of all that exists.) meaning this Qur'an is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth. Allah's statement,

(أَفْبَهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ)

(Is it such a talk that you are Mudhinun) Al-`Awfi reported from Ibn `Abbas that Mudhinun means, "You do not believe in and deny." Similar to this was said by Ad-Dahhak, Abu Hazrah and As-Suddi. Mujahid said,

(مُذْهِنُونَ)

(Mudhinun) means "You want to fill yourselves with and rely upon."

(وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ)

(And you make your provision your denial!) some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude. `Ali bin Abi Talhah reported from Ibn `Abbas that he recited it as: (تُكَذِّبُونَ أَنْكُمْ شُكْرَكُمْ وَتَجْعَلُونَ) (And your show of your gratitude by denying!) Ibn Jarir narrated from Muhammad bin Bashshar, who narrated from Muhammad bin Ja`far, who narrated from Shu`bah, from Abu Bishr, from Sa`id bin Jubayr who said that Ibn `Abbas said, "It has never rained upon a people except that some of them became disbelievers by saying, `Such and such position of a star sent rain!" And Ibn `Abbas recited: (تُكَذِّبُونَ أَنْكُمْ شُكْرَكُمْ وَتَجْعَلُونَ) (And you show of your gratitude by denying.) This chain of narration is Sahih to Ibn `Abbas. In his Muwatta', Malik reported from Salih bin Kaysan, from `Ubaydullah bin `Abdullah bin `Utbah bin Mas`ud, from Zayd bin Khalid Al-Juhani who said, "The Prophet led us in the Subh (dawn) prayer at Al-Hudaybiyah after a rainy night. On completion of the prayer, he faced the congregation and said,

«هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

(Do you know what your Lord has said (revealed)) Those present replied, `Allah and His Messenger know best.' He said,

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ»

(Allah has said, "During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the mercy of Allah, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.") This Hadith is recorded in the Two Sahihs, Abu Dawud and An-Nasa'i, all using a chain of narration in which Imam Malik was included. Qatadah said, "Al-Hasan used to say, `How evil is that all that some people have earned for themselves from the Book of Allah, is denying it!" Al-Hasan's statement

means that such people gained no benefit from the Book of Allah because they denied it, as Allah said:

(أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ - وَتَجْعَلُونَ
رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ)

(Is it such a talk that you Mudhinun And you make your provision that you deny!)

(فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ - وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ
- وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ -
فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ - تَرْجِعُونَهَا إِنْ كُنْتُمْ
صَادِقِينَ)

(83. Then why do you not (intervene) when it reaches Al-Hulqum) (84. And you at the moment are looking,) (85. But We are nearer to him than you, but you see not,) (86. Then why do you not -- if you are not Madinin) (87. Return the soul, if you are truthful)

When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur

Allah the Exalted said,

(فَلَوْلَا إِذَا بَلَغَتِ)

(Then why do you not (intervene) when it reaches), in reference to the soul,

(الْحُلُقُومَ)

(Al-Hulqum), i.e., the throat, at the time of death. Allah the Exalted said in other Ayat,

(كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ - وَقِيلَ مَنْ رَاقٍ - وَظَنَّ
أَنَّهُ الْفِرَاقُ - وَالتَّقَتِ السَّاقُ بِالسَّاقِ - إِلَى رَبِّكَ
يَوْمَئِذٍ الْمَسَاقُ)

(Nay, when (the soul) reaches to the collar bone, and it will be said: "Who can cure him (and save him from death)" And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allah).)(75:26-30) Allah said here,

(وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ)

(And you at the moment are looking,) at the dying person and witnessing the stupor of death that he is experiencing,

(وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ)

(But We are nearer to him than you,) with Our angels,

(وَلَكِنْ لَا تُبْصِرُونَ)

(but you see not.) you cannot see the angels. Allah the Exalted said in another Ayah,

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا وَهُمْ لَا
يُفْرِطُونَ - ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ أَلَا لَهُ
الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ)

(He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allah, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account.)(6:61-62) Allah's statement,

(قُلُوبًا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ تَرْجِعُونَهَا)

(Then why do you not -- if you are not Madinin -- return the soul,) means, ` Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense' Sa` id bin Jubayr and Al-Hasan Al-Basri said:

(قُلُوبًا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ)

(Then why do you not -- if you are not Madinin. ..), "If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body" Mujahid said that,

(غَيْرَ مَدِينِينَ)

(...if you are not Madinin), means, "if you are not certain."

(فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ - فَرَوْحٌ وَرَيْحَانٌ
وَجَنَّةٌ نَعِيمٌ - وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ
- فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ - وَأَمَّا إِنْ كَانَ
مِنَ الْمُكَذِّبِينَ الضَّالِّينَ - فَنُزُلٌ مِّنْ حَمِيمٍ -
وَتَصْلِيَةٌ جَهِيمٌ - إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ فَسَبِّحْ
بِاسْمِ رَبِّكَ الْعَظِيمِ)

(88. Then, if he be of the Muqarrabin,) (89. Then Rawh, Rayhan and a Garden of Delights.) (90. And if he be of those on the right,) (91. Then Salam (peace) to you from those on the right.) (92. But if he be of the denying, the erring,) (93. Then for him is an entertainment with Hamim.) (94. And entry in Hellfire.) (95. Verily, this! This is an absolute truth with certainty.) (96. So, glorify with praises the Name of your Lord, the Most Great.)

The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death. Either they are among the near believers or those below their rank on the right, or those who denied the truth, were led astray from the guidance and were ignorant about Allah. Allah said,

(فَأَمَّا إِنْ كَانَ)

(Then if he), in reference to the dying person,

(مِنَ الْمُقَرَّبِينَ)

(be of the Muqarrabun) who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

(فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ)

(then for him Rawh, Rayhan and a Garden of Delights.) Theirs will be Rawh and Rayhan; and the glad tidings of these traits will be conveyed to them by the angels at the time of death. We mentioned before the Prophet's Hadith narrated from Al-Bara' in which the angels of mercy say (to a dying, believing person),

«أَيُّهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ
تَعْمُرِينَ، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ
غَضَبَانِ»

(O good soul in the good body that you inhabited, come to Rawh, Rayhan and a Lord Who is not angry.) `Ali bin Abi Talhah reported from Ibn `Abbas, "Rawh means rest, and Rayhan means place of rest." Mujahid said similarly that Rawh means rest. Abu Hazrah said that Rawh means: "Rest from the world." Sa`id bin Jubayr and As-Suddi said that it means to rejoice. And from Mujahid:

(فَرَوْحٌ وَرَيْحَانٌ)

(Rawh and Rayhan) means: "Paradise and delights." Qatadah said that Rawh means mercy. Ibn `Abbas, Mujahid and Sa`id bin Jubayr said that Rayhan means provisions. All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights,

(وَجَنَّتُ نَعِيمٍ)

(and a Garden of Delights.) Abu Al-`Aliyah said, "None of the near believers will depart (this life) until after he is brought a branch of the Rayhan of Paradise and his soul is captured in it." Muhammad bin Ka`b said, "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire." In the Sahih, it is recorded that the Messenger of Allah said,

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ،
تَسْرَحُ فِي رِيَاضِ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي
إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ»

(The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty....) Imam Ahmad recorded that `Ata' bin As-Sa'ib said, "The first day I saw `Abdur-

Rahman bin Abi Layla, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, `So-and-so narrated to me that he heard the Messenger of Allah say,

«مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ
لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ»

(He who likes to meet Allah, Allah likes to meet him, and he who hates to meet Allah, Allah hates to meet him.) The people around him started weeping, and he asked them why they wept. They said, `All of us hate death.' He said,

«لَيْسَ ذَلِكَ، وَلَكِنَّهُ إِذَا احْتَضِرَ

(فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ - فَرَوْحٌ وَرِيحَانٌ
وَجَنَّتُ نَعِيمٍ)

أَحَبُّ لِلْقَائِهِ وَجَلَّ عَزَّ وَاللَّهُ وَجَلَّ، عَزَّ اللَّهُ لِقَاءَ أَحَبِّ بِذَلِكَ بُشْرًا فَإِذَا

(وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ - فَنُزُلٌ مِّنْ
حَمِيمٍ - وَتَصْلِيَةٌ جَحِيمٍ)

فَإِذَا بُشِّرَ بِذَلِكَ كَرِهَ لِقَاءَ اللَّهِ، وَاللَّهُ تَعَالَى لِلْقَائِهِ
أُكْرَهُ»

(It does not mean that. When one dies: (Then, if he be of the near believers, then for him are Rawh, Rayhan, and a Garden of Delights.) (and when this good news is conveyed to him, he likes to meet Allah the Exalted and Most Honored and Allah the Exalted and Most Honored likes, even more, to meet him, (But if he be of the denying, the erring, then for him is an entertainment with Hamim. And entry in Hellfire.) (and when this news is conveyed to him, he hates to meet Allah and Allah hates, even more, to meet him.)" This is the narration that Imam Ahmad collected; and in the Sahih, there is a Hadith with this meaning collected from `A'ishah. Allah's statement,

(وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ)

(And if he be of those on the right,) means, if he, the dying person, is among those on the right,

(فَسَلِّمْ لَكَ مِنْ أَصْحَابِ الْيَمِينِ)

(Then Salam (peace) to you from those on the right) meaning, the angels will deliver the good news to them by saying, "Peace be upon you," i.e., be calm, you will be led to safety, you are among those on the right, as `Ikrimah said, "The angels will greet him with the Salam and convey to him the news that he is among those on the right. " This is a good explanation, and it conforms with Allah's statement,

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غُفُورٍ رَّحِيمٍ)

(Verily, those who say: "Our Lord is Allah." and then they stand firm, on them the angles will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from the Oft-Forgiving, Most Merciful.") (41:30-32). Allah's statement,

(وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ - فَنُزُلٌ مِّنْ حَمِيمٍ - وَتَصْلِيَةٌ جَاحِمٍ)

(But if he be of the denying, the erring, then for him is an entertainment with Hamim (boiling water) and entry in Hellfire.) meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

(فَنُزُلٌ)

(then for him is an entertainment,) meaning, as a guest

(مِنْ حَمِيمٍ)

(with Hamim) that dissolves his intestines and skin,

(وَتَصْلِيَةُ جَحِيمٍ)

(And entry in Hellfire.) he will reside in Hellfire, which will engulf him from every direction. Allah the Exalted said, next,

(إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ)

(Verily, this! This is an absolute truth with certainty.) meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

(فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ)

(So, glorify with praises the Name of your Lord, the Most Great.) Jabir narrated that the Messenger of Allah said,

«مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ»

(He who says, "Glory be to Allah the Magnificent and with His praise!" then a date tree will be planted for him in Paradise.) This Hadith was collected by At-Tirmidhi and An-Nasa'i; At-Tirmidhi said, "Hasan Gharib." Al-Bukhari recorded in his book (Sahih) that Abu Hurayrah said that the Messenger of Allah said,

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَيَحْمَدُهُ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

((There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to Ar-Rahman: "Glory be to Allah and with His praise, glory be to Allah the Magnificent.") The Group, with the exception of Abu Dawud, collected this. This is the end of the Tafsir of Surat Al-Waqi`ah, all praise and thanks are due to Allah and all the favors come from Him.

The Tafsir of Surat Al-Hadid

(Chapter - 57)

Which was revealed in Al-Madinah

The Virtues of Surat Al-Hadid

Imam Ahmad recorded that `Irbad bin Sariyah said that the Messenger of Allah used to recite Al-Musabbihat before he went to sleep, saying,

«إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ»

(In them there is an Ayah that is better than a thousand Ayat.) Abu Dawud, At-Tirmidhi and An-Nasa'i collected this Hadith; At-Tirmidhi said, "Hasan Gharib." The Ayah referred to in this Hadith is -- and Allah knows best --

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.) (57:3) Allah willing, we will again mention this subject. Upon Allah we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ- لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ- هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ-

(1. Whatever is in the heavens and the earth glorifies Allah -- and He is the Almighty, All-Wise.) (2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.) (3. He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.)

Everything that exists glorifies Allah and mentioning some of His Attributes

In this Ayah, Allah states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants. Allah said in another Ayah,

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

(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.)(17:44) And His saying:

(وَهُوَ الْعَزِيزُ)

(and He is the Almighty,) meaning the One to Whom all things submit humility,

(الْحَكِيمُ)

(All-Wise.) in His creating, commanding and legislating,

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ)

(His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;) He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills,

(وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(and He is Able to do all things.) whatever He wills, is, and whatever He does not will, will never be. He said,

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ)

(He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin.) This is the Ayah indicated in the Hadith of `Irbad bin Sariyah that is better than a thousand Ayat. Abu Dawud recorded that Abu Zamil said, "I mentioned to Ibn `Abbas that I felt something in my heart. He said, `Doubts' and then laughed. Next, he said, `No one can escape this. Allah the Exalted stated,

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ
رَبِّكَ

(So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord.)(10:94)' He then said to me, `When you feel any of this in your heart, recite,

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّهْرُ وَالْبَطْنُ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ)

(He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.)" There are about ten and some odd number of different sayings collected from the scholars of Tafsir regarding the explanation of this Ayah. Al-Bukhari said, "Yahya said, `Az-Zahir: knowing all things, Al-Batin: knowing all things." Our Shaykh Al-Hafiz Al-Mizzi said, "Yahya is Ibn Ziyad Al-Farra', who authored a book entitled Ma`ani Al-Qur'an." There are Hadiths mentioned about this. Among them, Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah would recite this supplication while going to bed,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ
الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ التَّوْرَةِ
وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَالِقَ الْحَبِّ وَالنَّوَى، لَا إِلَهَ
إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ
بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ لَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ
الْآخِرُ لَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ
فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ.»
اقض عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

(O Allah, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqan, the Splitter of the grain of

corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allah! You are Al-Awwal, nothing is before You; Al-Akhir, nothing is after You; Az-Zahir, nothing is above You; and Al-Batin, nothing is below You. Remove the burden of debt from us and free us from poverty.) Muslim recorded this Hadith via Sahl, who said, "Abu Salih used to order us to lay on our right side when we were about to sleep, and then say,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ
الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ
الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ
وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ
أَخِذْ بِنَاصِيَتِي، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ،
وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ
فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ
شَيْءٌ، اقْضْ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

(O Allah, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqan, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allah! You are Al-Awwal, nothing is before You; Al-Akhir, nothing is after You; Az-Zahir, nothing is above You; and Al-Batin, nothing is below You. Remove the burden of debt from us and free us from poverty.) And he used to narrate that from Abu Hurayrah from the Prophet ."

(هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ
فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ - لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ

تُرْجَعُ الْأُمُورُ - يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ
النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(4. He it is Who created the heavens and the earth in six Days and then rose (Istawa) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.) (5. His is the kingdom of the heavens and the earth. And to Allah return all the matters.) (6. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.)

Allah's Knowledge, Power and Kingdom are Limitless

Allah the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of Surat Al-A`raf, so it is not necessary to repeat the meaning here. Allah's statement,

(يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ)

(He knows what goes into the earth), indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

(وَمَا يَخْرُجُ مِنْهَا)

(and what comes forth from it) of plants, vegetation and fruits. Allah the Exalted said in another Ayah,

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

(And with Him are the keys of all that is hidden, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) (6:59) Allah's statement,

(وَمَا يَنْزِلُ مِنَ السَّمَاءِ)

(and what descends from the heaven), pertains to rain, snow, hail and whatever Allah decides descends from heaven of decisions and commandments brought down by the honorable angels. Allah's statement,

(وَمَا يَعْرُجُ فِيهَا)

(and what ascends thereto.), refers to angels and deeds. In the Sahih, there is a Hadith in which the Prophet said,

«يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

(To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.) Allah said,

(وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.) meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,

(أَلَا إِنَّهُمْ يَأْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts.)(11:5) Allah the Exalted said,

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ)

(It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.)(13:10) Surely, there is no deity worthy of worship, except Allah. In the Sahih, there is a Hadith in which the Messenger of Allah answered Jibril, when he asked him about Ihsan:

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

(To worship Allah as if you see Him, and even though you cannot see Him, He surely sees you.) Allah's statement,

(لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

(His is the kingdom of the heavens and the earth. And to Allah return all the matters.) asserts that Allah is the King and Owner of this life and the Hereafter. Allah said in another Ayah,

(وَإِنَّا لِلْآخِرَةِ وَالْأُولَى)

(And truly, unto Us (belong) the last (Hereafter) and the first (this world).)(92:13) Surely, Allah is praised for this attribute, just as He said in other Ayat,

(وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ)

(And He is Allah, La ilaha illa Huwa, all praise is His in the first and in the last.)(28:70), and,

(الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ)

(All the praise is Allah's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware.)(34:1) Allah owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

إِن كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي
الرَّحْمَنِ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا -
وَكُلُّهُمْ عَائِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا)

(There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.) (19:93-95) This is why Allah said here,

وَالِلَّهِ تُرْجَعُ الْأُمُورُ)

(And to Allah return all the matters.) meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills. Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allah will multiply it up to ten times,

وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

(and gives from Him a great reward.)(4:40),

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا
بِهَا وَكَفَى بِنَا حَسِيبِينَ)

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.)(21:47) Allah's statement,

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ)

(He merges night into day, and merges day into night,) meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He makes the length of night and day equal. Sometimes, He makes the season winter, then

changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

(وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(and He has full knowledge of whatsoever is in the breasts.) He knows the secrets, no matter how concealed they are.

(ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ
مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ
أَجْرٌ كَبِيرٌ - وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ
يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ - هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ
بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ
بِكُمْ لَرءُوفٌ رَّحِيمٌ - وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ
اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي
مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتَلَ أَوْلِيكَ أَعْظَمُ
دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدُ وَقَتَلُوا وَكُلًّا
وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ - مَّن
ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ
وَلَهُ أَجْرٌ كَرِيمٌ)

(7. Believe in Allah and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend, theirs will be a great reward.) (8. And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers.) (9. It is He Who sends down manifest Ayat to His servant that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.) (10. And what is the matter with you that you

spend not in the cause of Allah And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best. And Allah is All-Aware of what you do.) (11. Who is he that will lend Allah a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.)

Ordering Faith and encouraging spending

Allah the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhering firmly to it. Allah encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allah commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard. Allah's statement,

(مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ)

(of that whereof He has made you trustees.), indicates that you - mankind -- will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allah with their wealth, and thus acquire more happiness than you on account of what Allah has granted them. They might disobey Allah, and in this case you will have helped them commit evil and transgression. Imam Ahmad recorded that `Abdullah bin Ash-Shikhkhair said, "I came to Allah's Messenger as he was reciting and saying,

(أَلْهَكُمُ التَّكَاثُرُ)

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَيْسَتْ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

((abundance diverts you.)(The Son of `Adam claims, "My wealth, my wealth." But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward) Muslim also collected with the addition:

«وَمَا سِوَى ذَلِكَ، فَذَا هِبٌ وَتَارِكَةٌ لِلنَّاسِ»

(Other than that, you will go away from it and leave it behind for other people.) Allah's statement,

﴿قَالِذِينَ ءَامَنُوا مِنكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ﴾

(And such of you as believe and spend, theirs will be a great reward.) encourages having faith and spending in acts of obedience. Allah the Exalted said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ
لِئُؤْمِنُوا بِرَبِّكُمْ﴾

(And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord;) meaning, "what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you" And we have reported the Hadith through different routes in the beginning of the explanation on the chapter on Faith in Sahih Al-Bukhari, wherein one day the Messenger of Allah said to his Companions,

﴿أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيْمَانًا؟﴾

(Who do you consider among the believers as having the most amazing faith) They said, "The angels." He said,

﴿وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟﴾

(And what prevents them from believing when they are with their Lord) They said, "Then the Prophets." He said,

﴿وَمَا لَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟﴾

(What prevents them from believing when the revelation comes down to them) They said, "Then us." He said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟ وَلَكِنْ
أَعْجَبُ الْمُؤْمِنِينَ إِيْمَانًا، قَوْمٌ يَجِيئُونَ بَعْدَكُمْ،
يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا﴾

(What prevents you from believing, when I am amongst you Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.) We mentioned a part of this Hadith when explaining Allah's statement in Surat Al-Baqarah,

(الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ)

(who believe in the Ghayb (unseen).)(2:3) Allah's statement,

(وَقَدْ أَخَذَ مِيثَاقَكُمْ)

(and He has indeed taken your covenant,) is similar to another of His statements,

(وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا)

(And remember Allah's favor to you and His covenant with which He bound you when you said: "We hear and we obey.")(5:7), which refers to giving the pledge of allegiance to the Prophet . Ibn Jarir said that the covenant mentioned here, is that taken from mankind, when they were still in Adam's loin. This is also the opinion of Mujahid, and Allah knows best. Allah said,

(هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ)

(It is He Who sends down manifest Ayat to His servant) clear proofs, unequivocal evidences and plain attestations,

(لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(that He may bring you out from darkness into light.) from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

(وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ)

(And verily, Allah is to you full of kindness, Most Merciful.) by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allah commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith. Allah again encouraged them to spend,

(وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ)

(And what is the matter with you that you spend not in the cause of Allah And to Allah belongs the heritage of the heavens and the earth.) means, spend and do not fear poverty or scarcity.

Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

(وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ)

(And whatsoever you spend of anything, He will replace it. And He is the best of providers.)(34:39), and,

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ)

(whatever is with you, will be exhausted, and whatever is with Allah will remain.)(16:96) Therefore, those who trust in and depend on Allah will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allah will surely compensate them for whatever they spend.

The Virtues of spending and fighting before the Conquest of Makkah

Allah's statement,

(لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ)

(Not equal among you are those who spent before the conquering and fought.) meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islam. After Makkah was conquered, Islam spread tremendously throughout the known world and people embraced the religion of Allah en masse. Similarly He said:

(أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى)

(Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward).) The majority considers the Conquest here to be the conquest of Makkah. Ash-Sha`bi and several others said that the Ayah refers to the treaty at Al-Hudaybiyyah. There is proof for this opinion found in a Hadith from Anas, collected by Imam Ahmad. Anas said, "Khalid bin Al-Walid and `Abdur-Rahman bin `Awf had a dispute. Khalid said to `Abdur-Rahman, `You boast about days (battles) that you participated in before us.' When the news of this statement reached the Prophet he said,

«دَعُوا لِي أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ
أَنْفَقْتُمْ مِثْلَ أَحَدٍ أَوْ مِثْلَ الْجِبَالِ ذَهَبًا، مَا بَلَغْتُمْ
أَعْمَالَهُمْ»

(Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uhud, (or equal to the mountains), you will not reach the level of their actions.)" It is a known fact that Khalid bin Al-Walid, whom the Prophet addressed this statement to, embraced Islam during the period between the treaty of Al-Hudaybiyyah and the conquering of Makkah. The dispute between Khalid and `Abdur-Rahman occurred because of the battle of Bani Jadhimah. The Prophet sent Khalid bin Al-Walid to them after the conquest of Makkah, and they said, "Saba'na," instead of saying, "Aslamna" (we embraced Islam). So Khalid ordered their execution and the execution of their prisoners (of war); `Abdur-Rahman bin `Awf and `Abdullah bin `Umar opposed him. This is the reason behind the dispute that occurred between Khalid and `Abdur-Rahman. But in the Sahih, the Messenger of Allah said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ
أَحَدُكُمْ مِثْلَ أَحَدٍ ذَهَبًا، مَا بَلَغَ مَدًّا أَحَدِهِمْ وَلَا
نَصِيفَهُ»

(None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uhud, it would not reach the level of them equal to an amount as much as one Mudd of one of them or half of it.) Allah said,

(وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى)

(But to all Allah has promised the best (reward).) meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even though some of them vary in rank and earn a better reward than others as Allah said,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي
الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا
عَظِيمًا)

(Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good, but Allah has preferred by a great reward those who strive hard and fight, above those who sit (at home).)(4:95) There is a Hadith in the Sahih that states,

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ
الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ»

(The strong believer is better and more beloved to Allah than the weak believer; both have goodness in them.) The Prophet ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the Hadith. Therefore, the Prophet ended his statement by praising the second type -- the weak believers - - after giving preference to the first type. Allah said:

(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(And Allah is All-Aware of what you do.) meaning, since Allah is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allah does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits. This is found in the Hadith,

«سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ»

(Spending one Dirham is preceded over a hundred thousand.) There is no doubt that the people of faith consider Abu Bakr As-Siddiq to be the person who has the best share according to the meaning of this Ayah. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allah, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allah be pleased with him.

The Encouragement to make a Handsome Loan in the Cause of Allah

Allah said,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا)

(Who is he that will lend Allah a handsome loan:) `Umar bin Al-Khattab said that this Ayah refers to spending in Allah's cause. It was also said that it pertains to spending on children. What is correct is that it is more general than that. So all those who spend in the cause of Allah with good intentions and a sincere heart, then they fall under the generality of this Ayah. This is why Allah the Exalted said in another Ayah:

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ)

(Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying),) and in another Ayah,

(أَضْعَافًا كَثِيرَةً)

(many times) (2:245), meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection. Ibn Abi Hatim recorded that `Abdullah bin Mas'ud said, "When this Ayah,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ)

(Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying),) was revealed, Abu Ad-Dahdah Al-Ansari said, `O Allah's Messenger! Does Allah ask us for a loan' The Prophet said,

«نَعَمْ، يَا أَبَا الدَّحْدَاحِ»

(Yes, O Abu Ad-Dahdah.) He said, `Give me your hand, O Allah's Messenger,' and the Prophet placed his hand in his hand. Abu Ad-Dahdah said, `Verily, I have given my garden as a loan to my Lord.' He had a garden that contained six hundred date trees; his wife and children were living in that garden too. Abu Ad-Dahdah went to his wife and called her, `Umm Ad-Dahdah!' She said, `Here I am.' He said, `Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.' She said, `That is a successful trade, O Abu Ad-Dahdah!' She then transferred her goods and children. The Messenger of Allah said,

«كَمْ مِنْ عَدْقٍ رَدَّاحٍ فِي الْجَنَّةِ لِأَبِي الدَّحْدَاحِ»

(How plentiful are the sweet date clusters that Abu Ad-Dahdah has in Paradise!)" In another narration, the Prophet said,

«رَبِّ نَخْلَةٍ مُدَلَّلَةٍ، عُرُوقُهَا ذُرٌّ وَيَاقُوتٌ، لِأَبِي
الدَّحْدَاحِ فِي الْجَنَّةِ»

(How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Dahdah!)

(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ
بَيْنَ أَيْدِيهِمْ وَيَأْمَنُ بِهِمْ بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ - يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ
ءَامَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا
وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ
بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ
- يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ
أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى
جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ - قَالِيَوْمَ لَا
يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمْ
النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ)

(12. On the Day you shall see the believing men and the believing women -- their light running forward before them and in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!) (13. On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) (14. (The hypocrites) will call the believers: "Were we not with you" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allah

came to pass. And the deceiver deceived you in regard to Allah.") (15. So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.)

The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds

Allah the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. As reported from `Abdullah bin Mas'ud:

(يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ)

(their light running forward before them), he said, "They will pass over the Srat according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a light as big as his index finger, it is lit at times and extinguished at other times." Ibn Abi Hatim and Ibn Jarir collected this Hadith. Ad-Dahhak commented on the Ayah, "Everyone will be given a light on the Day of Resurrection. When they arrive at the Srat, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allah, `O our Lord! Perfect our light for us." Allah's statement,

(وَبِأَيْمَانِهِمْ)

(and in their right hands.) Ad-Dahhak said: "Their Books of Records." As Allah said:

(فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ)

(So whosoever is given his record in his right hand.)(17:71) Allah said,

(بُشْرًا كُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(Glad tidings for you this Day! Gardens under which rivers flow,) meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

(خَالِدِينَ فِيهَا)

(to dwell therein forever!), you will remain therein forever,"

(ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(Truly, this is the great success!)

The Condition of the Hypocrites on the Day of Resurrection

Allah said,

(يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ ءَامَنُوا
انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ)

(On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!") Allah informs us in this Ayah of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allah and His Messenger, obeyed Allah's commands and avoided His prohibitions. Al-`Awfi, Ad-Dahhak and others reported from Ibn `Abbas: "When the people are gathering in darkness, Allah will send light, and when the believers see the light they will march towards it. This light will be their guide from Allah to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allah will extinguish the light for the hypocrites and they will say (to the believers),

(انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ)

(Wait for us! Let us get something from your light.) The believers will reply by saying,

(ارْجِعُوا وَرَاءَكُمْ)

`(Go back to your rear!) to the dark area you were in, and look for a light there!" Allah said,

(فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وَوَظْهُرُهُ مِنْ قِبَلِهِ الْعَذَابُ)

(So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) Al-Hasan and Qatadah said that the wall mentioned here is located between Paradise and Hellfire. `Abdur-Rahman bin Zayd bin Aslam said that the wall mentioned in this Ayah is the wall that Allah described in His statement,

(وَبَيْنَهُمَا حِجَابٌ)

(And between them will be a (barrier) screen.)(7:46) Similar was reported from Mujahid and others, and it is correct. Allah said,

(بَاطِنُهُ فِيهِ الرَّحْمَةُ)

(Inside it will be mercy,) meaning, Paradise and all that is in it,

(وَوَظْهُرُهُ مِنْ قِبَلِهِ الْعَذَابُ)

(and outside it will be torment.) meaning, the Hellfire, according to Qatadah, Ibn Zayd and others. Allah said,

(يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ)

((The hypocrites) will call the believers: "Were we not with you") meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers Did we not stand with you on Mount `Arafah (during Hajj), participate in battle by your side and perform all types of acts of worship with you"

(قَالُوا بَلَىٰ)

(The believers will reply: "Yes!...") The believers will answer the hypocrites by saying, "Yes, you were with us,

(وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ
وَغَرَّكُمْ الْأَمَانِيُّ)

(But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes,) " Qatadah said,

(وَتَرَبَّصْتُمْ)

(you looked forward to destruction), "Of the truth and its people."

(وَارْتَبْتُمْ)

(and you doubted,) that Resurrection occurs after death,

(وَغَرَّكُمْ الْأَمَانِيُّ)

(and you were deceived by false hopes,) meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

(حَتَّىٰ جَاءَ أَمْرُ اللَّهِ)

(till the command of Allah came to pass.) meaning: you remained on this path until death came to you,

(وَوَغَّرَكُمْ بِاللَّهِ الْغُرُورُ)

(And the deceiver deceived you in regard to Allah.) `the deceiver' being Shaytan. Qatadah said, "They were deceived by Ash-Shaytan. By Allah! They remained deceived until Allah cast them into Hellfire." The meaning here is that the believers will answer the hypocrites by saying, "You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allah, little." Mujahid commented, "The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!" Allah's statement,

(مَأْوَاكُمُ النَّارُ)

(Your abode is the Fire.) means, the Fire is your final destination and to it will be your return for residence,

(هِيَ مَوْلَاكُمْ)

(That is your protector,) meaning, it is the worthy shelter for you rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ
وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ - اَعْلَمُوا أَنَّ اللَّهَ يُحَى
الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ)

(16. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah And that which has been revealed of the truth, lest they become as

those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened And many of them were rebellious.) (17. Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.) believers)

meaning, it is the worthy shelter for you rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ - اَعْلَمُوا أَنَّ اللَّهَ يُحَى
الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ)

(16. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah And that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened And many of them were rebellious.) (17. Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.)

Encouraging Khushu` and the Prohibition of imitating the People of the Scriptures

Allah asks, `Has not the time come for the believers to feel humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Qur'an, so that they may comprehend the Qur'an, abide by it, and hear and obey Muslim recorded that `Abdullah bin Mas' ud said, "Only four years separated our acceptance of Islam and the revelation of this Ayah, in which Allah subtly admonished us,

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ
اللَّهِ)

(Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah)" This is the narration Muslim collected, just before the end of his book. An-Nasa'i also collected this Hadith in the Tafsir of this Ayah. Allah's statement,

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ
عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ)

(Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened) Allah is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allah that they had, and sold it for a small, miserable price. They also abandoned Allah's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah, making their rabbis and priests into gods beside Allah. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allah's promises or threats,

(وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ)

(And many of them were rebellious.) meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allah the Exalted said,

(فَبِمَا نَقَضْتُمْ مِّيثَقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ
قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا
مِّمَّا ذُكِّرُوا بِهِ)

(So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them.)(5:13) meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allah's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allah forbade the believers from imitating them in any way, be it basic or detailed matters. Allah the Exalted said,

(اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ)

(Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.) This Ayah indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allah brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'an. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led

aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

(إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ - وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ)

(18. Verily, those who give Sadaqat, men and women, and lend Allah handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.) (19. And those who believe in Allah and His Messengers. they are the Sddiqun (true believers) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.)

Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers

Allah the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

(اللَّهُ قَرْضًا حَسَنًا وَمَا)

(and lend Allah handsome loan,) meaning, they give in charity with a good heart seeking the pleasure of Allah. They do not seek worldly rewards or appreciation from those to whom they give in charity. Allah's statement,

(يُضَعَفُ لَهُمْ)

(it shall be increased manifold,) indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

(وَلَهُمْ أَجْرٌ كَرِيمٌ)

(and theirs shall be an honorable good reward.) theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination. Allah's statement,

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ
الصَّٰدِقُونَ

(And those who believe in Allah and His Messengers -- they are the Sddiqun) This completes His description of those who have faith in Him and in His Messengers, by describing them as Sddiqun, true believers. Al-`Awfi reported from Ibn `Abbas about

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ
الصَّٰدِقُونَ

(And those who believe in Allah and His Messengers -- they are the Sddiqun) that its meaning does not continue to the next Ayah,

وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

(and the martyrs (are) with their Lord. They shall have their reward and their light.) Abu Ad-Duha (stopped after he) recited,

أُولَٰئِكَ هُمُ الصَّٰدِقُونَ

(they are the Sddiqun), then initiated recitation:

وَالشُّهَدَاءُ عِندَ رَبِّهِمْ

(and the martyrs (are) with their Lord.) Masruq, Ad-Dahhak, Muqatil bin Hayyan and others said similarly. Al-A`mash narrated from Abu Ad-Duha from Masruq from `Abdullah bin Mas`ud commented on Allah's statement,

أُولَٰئِكَ هُمُ الصَّٰدِقُونَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ

(they are the Sddiqun, and the martyrs with their Lord.) "They are of three categories," meaning there are those who spend in charity, the Sddiqun and the martyrs. Allah the Exalted said,

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ)

(And whoso obey Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the Sddiqin, the martyrs, and the righteous.) (4:69) Therefore, Allah made a distinction between the Sddiqin and the martyrs, indicating that they are of two distinct categories, so there is no doubt that Sddiq is a better status than the martyr. Imam Malik bin Anas recorded in his Muwatta' that Abu Sa' id Al-Khudri said that the Messenger of Allah said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءُونَ أَهْلَ الْعُرْفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءُونَ الْكَوْكَبَ الدُّرِّيَّ الْغَائِرَ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ»

(The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.) On that the people said, "O Allah's Messenger! Are these lofty mansions for the Prophets whom none else can reach" The Prophet replied,

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، رَجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

(No! By Him in Whose Hand is my soul! these are for men who believe in Allah and believe in the Messengers.) Al-Bukhari and Muslim also collected this Hadith. Allah's statement,

(وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ)

(and the martyrs with their Lord.) means that they will be in the gardens of Paradise, as recorded in the Sahih:

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خُضِرَ
تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ
الْقَنَادِيلِ فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطَّلَاعَةً فَقَالَ: مَاذَا
تُرِيدُونَ؟ فَقَالُوا: نُحِبُّ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا
فَنُقَاتِلَ فِيكَ فَنُقْتَلَ، كَمَا قُتِلْنَا أَوَّلَ مَرَّةٍ، فَقَالَ: إِنِّي
قَدْ قَضَيْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ»

(The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said, "Do you want anything" They said, "We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time." Allah said, "I have decreed that they shall not be returned to it again.") Allah's statement,

(لَهُمْ أَجْرُهُمْ وَنُورُهُمْ)

(They shall have their reward and their light.), means that Allah will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world. Imam Ahmad recorded that `Umar bin Al-Khattab said that he heard the Messenger of Allah say,

«الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانَ، لَقِيَ
الْعَدُوَّ فَصَدَّقَ اللَّهَ فُقْتِلَ، فَذَاكَ الَّذِي يَنْظُرُ النَّاسُ
إِلَيْهِ هَكَذَا»

(There are four ranks of martyrs. The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allah and is killed. This is the type that the people will look up to (his level in Paradise), like this.) The Prophet raised his head until his cap fell off his head, and the same happened to `Umar. The Prophet continued,

«وَالثَّانِي مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ
بِشَوْكِ الطَّلْحِ، جَاءَهُ سَهْمٌ غَرِبَ فُقْتِلَهُ، فَذَاكَ فِي

الدَّرَجَةِ الثَّانِيَةِ. وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا
صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى
قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ. وَالرَّابِعُ رَجُلٌ
مُؤْمِنٌ أُسْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ
الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ
الرَّابِعَةِ»

(The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade. The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allah until he is killed. This is the third category. And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allah, and is killed. This is the fourth category.) `Ali bin Al-Madini also reported this Hadith and said, "This Egyptian chain is Salih usef." At-Tirmidhi said, "Hasan Gharib." Allah's statement,

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ)

(But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.) mentions the destination and the condition of the miserable ones, after Allah mentioned the destination and rewards of the happy ones.

(اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وِزِينَةٌ
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا
ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ
وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعُ الْعُرُورِ - سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ
 لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ
 مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

(20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.) (21. Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.)

This Life of this World is Fleeting Enjoyment

Allah the Exalted degrades the significance of this life and belittles it by saying,

(أَتَمَّا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرٌ
 بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ)

(that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.) meaning, this is the significance of this life to its people, just as He said in another Ayah,

(زِينٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
 وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
 الْمُسَوَّمَةِ وَالْأَنْعَمِ وَالْحَرثِ ذَلِكَ مَتَعُ الْحَيَوةِ
 الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ)

(Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with Him.) (3:14) Allah the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

(كَمَثَلِ غَيْثٍ)

(Like a rain (Ghayth),) which is the rain that comes down to mankind, after they had felt despair. Allah the Exalted said in another Ayah,

(وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا)

(And He it is Who sends down the Ghayth (rain) after they have despaired.)(42:28) Allah's statement,

(أَعْجَبَ الْكُفَّارَ نَبَاتُهُ)

(thereof the growth is pleasing to the tiller;) meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

(ثُمَّ يَهَيِّجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا)

(afterwards it dries up and you see it turning yellow; then it becomes straw.) meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust. This is the parable of this worldly life, it starts young, then matures and then turns old and feeble. This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability. Allah the Exalted said,

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

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.)(30:54) This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

وَفِي الْأَخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ
وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

(But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.) meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allah and His good pleasure. Allah the Exalted said,

(وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ)

(And the life of this world is only a deceiving enjoyment.) meaning, this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter. Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«لِلْجَنَّةِ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ
مِثْلُ ذَلِكَ»

(Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.) Al-Bukhari collected this Hadith through the narration of Ath-Thawri. This Hadith indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allah the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allah the Exalted said,

(سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,) Allah the Exalted said in another Ayah,

(وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ)

(And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwa.)(3:133) Allah said here,

(أَعَدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

(prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.) meaning, "This, that Allah has qualified them for, is all a part of His favor, bounty and compassion." We mentioned a Hadith collected in the Sahih in which the poor emigrants said to the Messenger , "O Allah's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked,

«وَمَا ذَاكَ؟»

(Why is that) They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet said,

«أَقْلًا أَذُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ
بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ
مِثْلَ مَا صَنَعْتُمْ: تُسَبِّحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ
دُبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

n(Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you none would overtake you and be better than you, except those who might do the same. Say, "Glorious is Allah," "Allah is Most Great," and "Praise be to Allah," thirty three times each after every prayer.) They later came back and said, "Our wealthy brethren heard what we did and they started doing the same." Allah's Messenger said,

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ»

This is the favor of Allah that He gives to whom He wills.)

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ
عَلَى اللَّهِ يَسِيرٌ - لَكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا

تَفْرَحُوا بِمَا ءَاتَكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ - الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ)

(22. No calamity occurs in the earth nor in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.) (23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful boasters.) (24. Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allah is Rich, Worthy of all praise.)

Everything that affects Mankind, is duly measured and destined

Allah reminds of His measuring and deciding the destiny of all things before He created the creation,

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي
أَنْفُسِكُمْ)

(No calamity occurs on the earth nor in yourselves) meaning, 'there is nothing that touches you or happens in existence,'

(إِلَّا فِي كِتَابٍ مِّن قَبْلٍ أَنْ نَبْرَأَهَا)

(but it is inscribed in the Book of Decrees before We bring it into existence.) meaning, 'before We created the creation and started life.' Qatadah commented on this Ayah,

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ)

(No calamity occurs on the earth) refers to famine, while,

(وَلَا فِي أَنْفُسِكُمْ)

(or nor in yourselves) refers to suffering and diseases." He also said, "We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allah forgives is even more." This great, honorable Ayah provides clear evidence to the misguidance of the cursed Qadariyyah sect, who deny Allah's Preordainment and His knowledge of everything before it occurs. Imam Ahmad recorded that `Abdullah bin `Amr bin Al-`As said, "I heard the Messenger of Allah say,

«قَدَّرَ اللهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ
وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

(Allah ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.)" Muslim collected this Hadith in his Sahih with the addition:

«وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

(And His Throne was over the water.) At-Tirmidhi also collected it and said, "Hasan Sahih." Allah's statement,

(إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Verily, that is easy for Allah.) means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allah knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

Ordering Patience and Gratitude

Allah said,

(لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا
ءَاتَكُمْ)

(In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.) meaning, `We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.' (It is also recited: (تَفْرَحُوا وَلَا) (أَتَاكُمْ بِمَا) (nor rejoice over that which came to you) meaning, come to you. According to the recitation,

(ءَاتَكُمْ)

it means (which has been given to you.) Both meanings are related. Allah says here, `do not boast before people about what Allah has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allah destined them for you and provided them for you as provisions. Therefore, do not use what Allah has granted you as a reason to boast and become arrogant with others.' Allah's statement,

(وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ)

(And Allah likes not prideful boasters.) meaning, who acts arrogantly with other people. `Ikrimah commented by saying, "Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience."

Censuring the Stinginess

Allah the Exalted then said,

(الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ)

(Those who are misers and enjoin miserliness upon people.) meaning those who commit evil and encourage people to commit it,

(وَمَنْ يَتَوَلَّ)

(And whosoever turns away,) from abiding by Allah's commandments and obeying Him,

(فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ)

(then Allah is Rich, Worthy of all praise.) As Musa, peace be upon him, said,

(إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

(If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise.)(14:8)

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

(25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mizan that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allah is Powerful, Almighty.)

The Prophets were given Miracles and Sent with truth and Justice

Allah the Exalted said next,

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ)

(Indeed We have sent Our Messengers with clear proofs) in reference to the miracles, the unequivocal evidences and the plain proofs,

(وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ)

(and revealed with them the Scripture) which contains the true text,

(وَالْمِيزَانَ)

(and the Mizan), that is, justice, according to Mujahid, Qatadah and others. This Ayah refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allah said in other Ayat,

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ)

(Can they (Muslims) who rely on a clear proof from their Lord, and whom a witness from Him follows it (be equal with the disbelievers).)(11:17),

(فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا)

(Allah's Fitra (religion) with which He has created mankind.) (30:30), and,

(وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ)

(And the heaven: He has raised it high, and He has set up the Mizan.)(55:7) This is why Allah said here,

(لِيَقُومَ النَّاسُ بِالْقِسْطِ)

(that mankind may keep up justice), truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded.

Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allah said,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice.)(6:115), His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

(الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا
أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ)

(All praise is due to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.)(7:43)

The Benefits of Iron

Allah said,

(وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ)

(And We brought forth iron wherein is mighty power,) meaning, `We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.' Allah's Messenger remained in Makkah for thirteen years. During that time, the revelation continued being sent to him, containing arguments against the idolators and explaining Tawhid with detail and proofs. When the evidence was established against those who defied the Messenger, Allah decreed the Hijrah. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'an. Imam Ahmad and Abu Dawud recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ
رُمْحِي، وَجُعِلَ الدَّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ
أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

(I was sent with the sword just before the Hour so that Allah be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order

were disgraced and humiliated, and he who imitates a people is one of them.) This is why Allah the Exalted said,

(فِيهِ بَأْسٌ شَدِيدٌ)

(wherein is mighty power,) in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth,

(وَمَنْفَعٌ لِلنَّاسِ)

(as well as many benefits for mankind,) meaning, in their livelihood, such as using it to make coins, hammers, axes, saws chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood. Allah's statement,

(وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ)

(that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen.) meaning, whose intention by carrying weapons is the defense of Allah (His religion) and His Messenger,

(إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

(Verily, Allah is Powerful, Almighty.) meaning, surely, Allah is Powerful, Almighty, and He gives victory to those who give victory and aid to Him. However, Allah does not need mankind's help, but He ordered Jihad to test people with each other.

(وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي دُرِّيَّتِهِمَا
النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ
- ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى
ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ
الَّذِينَ اتَّبَعُوهُ رَافِقَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا
كَتَبْنَا عَلَيْهَا إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا

حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ
وَكَثِيرٌ مِنْهُمْ فَسِقُونَ)

(26. And indeed, We sent Nuh and Ibrahim, and placed in their offspring prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.)
(27. Then, We sent after them Our Messengers, and We sent `Isa the son of Maryam, and gave him the Injil. And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.)

Many of the Nations of the Prophets were RebellioAllah the Exalted states that since He sent Nuh, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrahim, Allah's Khalil, peace be upon him, were from Ibrahim's offspring. Allah the Exalted said in another Ayah:

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(and placed in their offspring prophethood and Scripture.))29:27(The last among the Prophets of the Children of Israel was `Isa, son of Mary, who prophecied the good news of the coming of Muhammad, peace and blessings be upon them both. Allah the Exalted said,

(ثُمَّ قَفَّيْنَا عَلَى ءَاثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ
مَرْيَمَ وَءَاتَيْنَاهُ الْإِنجِيلَ)

(Then, We sent after them Our Messengers, and We sent 'Isa the son of Maryam, and gave him the Injil.) referring to the Injil that Allah revealed to him,

(وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ)

(And We ordained in the hearts of those who followed him,) i.e., the disciples,

(رَأْفَةً)

(compassion) and tenderness,

(وَرَحْمَةً)

(and mercy.) toward the creatures. Allah's statement,

(وَرَهْبَانِيَّةً ابْتَدَعُوهَا)

(But the monasticism which they invented for themselves,) refers to the monasticism that the Christian nation invented,

(مَا كَتَبْنَا عَلَيْهِنَّ)

(We did not prescribe for them) `We -- Allah -- did not ordain it for them, but they chose it on their own.' There are two opinions about the meaning of,

(إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ)

(only to please Allah therewith,) The first is that they wanted to please Allah by inventing monasticism. Sa`id bin Jubayr and Qatadah said this. The second meaning is: "We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allah." Allah's statement,

(فَمَا رَعَوْهَا حَقَّ رِعَائِهَا)

(but that they did not observe it with the right observance.) meaning, they did not abide by what they ordered themselves to do. This Ayah criticizes them in two ways: first, they invented in things in their religion, things which Allah did not legislate for them. The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allah, the Exalted and Most Honored. Glibn Jarir and Abu `Abdur-Rahman An-Nasa'i -- and this is his wording - recorded that Ibn `Abbas said, "There were kings after `Isa who changed the Tawrah and the Injil when there were still believers who recited Tawrah and the Injil. Their kings were told, `We were never confronted by more severe criticism and abuse than of these people.' -- they recite the Ayah,

(وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ)

(And whosoever does not judge by what Allah has revealed, such are the disbelievers.)(5:44), as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these Ayat our way and believe in them our way.' The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original Tawrah and Injil to using the corrupted version only. They said, `Why do you want us to do that, let us be.' Some of them said, `Build a narrow elevated tower for us and let us ascend it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.' Another group among them said, `Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.' Another group among them said, `Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even

pass by you.' These groups said this, even though they all had supporters among their tribes. It is about this that Allah the Exalted and Most Honored sent down this Ayah,

(وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ
رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا)

(But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance.) " Imam Ahmad recorded that Anas bin Malik said that the Prophet said,

«لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ
فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

(Every Prophet has Rahbaniyyah (monasticism); Jihad in the cause of Allah, the Exalted and Most Honored, is the Rahbaniyyah of this Ummah.) Al-Hafiz Abu Ya`la collected this Hadith and in this narration, the Prophet said,

«لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ
فِي سَبِيلِ اللَّهِ»

(Every Ummah has Rahbaniyyah; Jihad in the cause of Allah is the Rahbaniyyah of this Ummah.) Imam Ahmad recorded that Abu Sa`id Al-Khudri said that a man came to him and asked him for advice, and Abu Sa`id said that he asked the same of Allah's Messenger . Abu Sa`id said, "So, I advise you to adhere by the Taqwa of Allah, because it is the chief of all matters. Fulfill the obligation of Jihad, because it is the Rahbaniyyah of Islam. Take care of remembering Allah and reciting the Qur'an, because it is your closeness (or status) in the heavens and your good fame on earth." Only Imam Ahmad collected this Hadith.

(يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا
تَمْشُونَ بِهِ وَيَعْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ - لِنِّلَا
يَعْلَمَ أَهْلُ الْكُتُبِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ

فَضْلَ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

(28. O you who believe! Have Taqwa of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.) (29. So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allah, and that (His) grace is in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of great bounty.)

The Believers of the People of the Scriptures will earn Double their Rewards

Earlier we mentioned a Hadith that An-Nasa'i collected from Ibn `Abbas that this Ayah is about the People of the Scriptures who believe in Islam, and that they will earn double their reward if they do so. There is an Ayah in Surat Al-Qasas to support this meaning. Also, there is a Hadith from Ash-Sha`bi from Abu Burdah from his father from Abu Musa Al-Ash`ari that the Messenger of Allah said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ
الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ، وَعَبْدٌ
مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهِ فَلَهُ أَجْرَانِ،
وَرَجُلٌ أَدَّبَ أُمَّتَهُ فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا
وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ»

(Three will get their reward twice. A believer from the People of the Scriptures who has been a true believer in his Prophet and then believes in me, will get a double reward. A slave who fulfills Allah's rights and obligations as well as the duties of his master, will get a double reward. A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.) This Hadith is recorded in the Two Sahihs. Ad-Dahhak, `Utbah bin Abi Hakim and others agreed with Ibn `Abbas in this, and Ibn Jarir preferred it. Allah the Exalted said in another Ayah,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ
فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ دُو
الْفَضْلِ الْعَظِيمِ)

(O you who believe! If you have Taqwa of Allah, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allah is Owner of the great bounty.)(8:29) Sa`id bin `Abdul-`Aziz said, `Umar bin Al-Khattab asked a Jewish rabbi, `What is the maximum a reward would be increased for you' He replied, `A Kifl (portion) which is about three hundred and fifty good merits.' So `Umar said, `Praise be to Allah who gave us two Kifls.' Then Sa`id mentioned Allah's saying:

(يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ)

(He will give you a double portion of His mercy,) Sa`id said, "And the two Kifls on Friday are similar to that." This was recorded by Ibn Jarir. This view has support from the Hadith that Imam Ahmad recorded from `Abdullah bin `Umar that the Messenger of Allah said,

«مَتَلَّكُمْ وَمَتَلُّ الْيَهُودِ وَالنَّصَارَى كَمَتَلِ رَجُلٍ
اسْتَعْمَلَ عُمَالًا فَقَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ
الصُّبْحِ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ أَلَا
فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ
الظُّهْرِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ أَلَا
فَعَمِلَتِ النَّصَارَى، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ
صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ عَلَى
قِيرَاطَيْنِ قِيرَاطَيْنِ؟ أَلَا فَأَنْتُمْ الَّذِينَ عَمِلْتُمْ،
فَغَضِبَ النَّصَارَى وَالْيَهُودُ وَقَالُوا: نَحْنُ أَكْثَرُ
عَمَلًا وَأَقَلُّ عَطَاءً، قَالَ: هَلْ ظَلَمْتُمْ مِنْ أَجْرِكُمْ

شَيْئًا؟ قَالُوا: لَأ، قَالَ: فَإِنَّمَا هُوَ فَضْلِي أَوْتِيهِ مَنْ
أَشَاءُ»

(The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, "Who will work for me from the Dawn prayer until midday for one Qirat (a special weight of gold) each" So, the Jews worked. The person asked, "Who will do the work for me from the Zuhr prayer to the time of the `Asr prayer for one Qirat each" So, the Christians worked. Then the person asked, "Who will do the work for me from `Asr prayer until sunset for two Qirat each" You are those who did this work. The Jews and the Christians got angry and said, "We did more work, but got less wages." Allah said, "Have I been unjust to you with your reward" They said, "No." So, Allah said, "Then it is My grace which I bestow on whomever I will.") Al-Bukhari collected this Hadith. Al-Bukhari recorded that Abu Musa said that the Prophet said,

«مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ
اسْتَعْمَلَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ
عَلَى أَجْرٍ مَعْلُومٍ، فَعَمَلُوا إِلَى نِصْفِ النَّهَارِ
فَقَالُوا: لَأ حَاجَةٌ لَنَا فِي أَجْرِكَ الَّذِي شَرَطْتَ لَنَا،
وَمَا عَمَلْنَا بَاطِلًا، فَقَالَ لَهُمْ: لَأ تَفْعَلُوا، أَكْمِلُوا
بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكَوْا
وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ
وَلَكُمْ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ، فَعَمِلُوا حَتَّى
إِذَا كَانَ حِينَ صَلَّوْا الْعَصْرَ قَالُوا: مَا عَمَلْنَا
بَاطِلًا، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ:
أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ
يَسِيرٌ، فَأَبَوْا. فَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ

يَوْمِهِمْ فَعَمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ
الشَّمْسُ، فَاسْتَكْمَلُوا أُجْرَةَ الْفَرِيقَيْنِ كِلَيْهِمَا، فَذَلِكَ
مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هَذَا النُّورِ»

(The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage. So, they worked until midday and said, 'We are not in need of the wages that you promised and our work was in vain.' So, the man said, 'Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.' However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), 'Complete the work for the rest of the day and I will give you the same wage I promised the first batch.' So, they worked until the time of the 'Asr prayer and said, 'Whatever we have done is in vain and we forfeit the wages you promised us.' He said to them, 'Complete your day's work, for only a small part of the day remains.' However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches. This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islam).) Al-Bukhari was alone in recording it. Allah the Exalted said;

(لَيْلًا يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ
مِّنْ فَضْلِ اللَّهِ)

(So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allah,) meaning, so that they become sure that they cannot prevent what Allah gives, or give what Allah prevents,

(وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ دُو
الْفَضْلِ الْعَظِيمِ)

(and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of great bounty.) This is the end of the Tafsir of Surat Al-Hadid, all praise is due to Allah, and all favors come from Him.

The Tafsir of Surat Al-Mujadilah

(Chapter - 58)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ

(1. Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.)

Reason for revealing this Surah

Imam Ahmad recorded that `A'ishah said, "All praise be to Allah, Who hears all voices. "The woman who disputed" came to the Prophet and argued with him while I was in another part of the room, unable to hear what she said. Allah the Exalted and Most Honored revealed this Ayah,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

(Indeed Allah has heard the statement of her that disputes with you concerning her husband.)" till the end of this Ayah. Al-Bukhari collected this Hadith without a chain of narration in the Book of Tawhid in his Sahih. An-Nasa'i, Ibn Majah, Ibn Abi Hatim and Ibn Jarir also collected this Hadith. In the narration that Ibn Abi Hatim collected, `A'ishah said, "Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha`labah said while some of it I could not hear. She was complaining to Allah's Messenger about her husband. She said, `O Allah's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the Ziharon me! O Allah! I complain to you.' Soon after, Jibril brought down this Ayah,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

(Indeed Allah has heard the statement of her that disputes with you concerning her husband,)" She added, "Her husband was Aws bin As-Samit."

الَّذِينَ يُظْهِرُونَ مِنْكُمْ مَنْ نَسَأْتَهُمْ مَا هُنَّ
أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ
لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ

غَفُورٌ - وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ
يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ
يَتَمَاسَا ذَلِكُمْ تُوَعَّظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
- فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ
أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا
ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ
وَاللَّكَفْرِينَ عَذَابٌ أَلِيمٌ)

(2. Those among you who make their wives unlawful to them by Zihar they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving.) (3. And those who make unlawful to them (their wives) by Zihar and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you. And Allah is All-Aware of what you do.) (4. And he who finds not, must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor. That is in order that you may have perfect faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment.)

Az-Zihar and the Atonement for It Imam

Ahmad recorded that Khuwaylah bint Tha` labah said, "By Allah! Allah sent down the beginning of Surat Al-Mujadilah in connection with me and `Aws bin As-Samit. He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger, `You are like my mother's back to me.' He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said, `No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allah and His Messenger issue judgement about our case.' He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man.' I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allah . I told him what happened and kept complaining to him of the ill treatment I received from `Aws. He said,

«يَا خُوَيْلَةَ، ابْنُ عَمِّكَ شَيْخٌ كَبِيرٌ، فَاتَّقِي اللَّهَ فِيهِ»

(O Khuwaylah! Your cousin is an old man, so have Taqwa of Allah regarding him.) By Allah! Before I departed, parts of the Qur'an were revealed about me. Allah's Messenger felt the hardship upon receiving the revelation as he usually did and then became relieved. He said to me,

«يَا خُوَيْلَةَ، قَدْ أَنْزَلَ اللَّهُ فِيكَ وَفِي صَاحِبِكَ
قُرْآنًا»

(O Khuwaylah! Allah has revealed something about you and your spouse.) He recited to me,

(قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ)

(Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.), until,

(وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ)

(And for disbelievers, there is a painful torment.) He then said to me,

«مُرِّيهِ فَلْيُعْتِقْ رَقَبَةً»

(Command him to free a slave.) I said, `O Allah's Messenger! He does not have any to free.' He said,

«فَلْيَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»

(Let him fast for two consecutive months.) I said, `By Allah! He is an old man and cannot fast.' He said,

«فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا وَسَقَا مِنْ تَمْرٍ»

(Let him feed sixty poor people a Wasq of dates.) I said, `O Allah's Messenger! By Allah, he does not have any of that.' He said,

«فَأَنَا سَنُعِينُهُ بِعَرَقٍ مِنْ تَمْرٍ»

(We will help him with a basket of dates.) I said, `And I, O Allah's Messenger! I will help him with another.' He said,

«قَدْ أَصَبْتَ وَأَحْسَنْتِ فَأَذْهَبِي فَتَصَدَّقِي بِهِ عَنْهُ،
ثُمَّ اسْتَوْصِي بِابْنِ عَمِّكَ خَيْرًا»

(You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin.) I did that." Abu Dawud also collected this Hadith in the Book of Divorce in his Sunan, according to which her name is Khawlah bint Tha`labah. She is also known as Khawlah bint Malik bin Tha`labah, and Khuwaylah. All these are close to each other, and Allah knows best. This is what is correct about the reason behind revealing this Surah. Therefore, Allah's statement,

(الَّذِينَ يُظْهِرُونَ مِنْكُمْ مِّن نِّسَائِهِمْ)

(Those among you who make their wives unlawful to them by Zihar) refers to Zihar, which is derived from Az-Zahr, meaning, the back. During the time of Jahiliyyah, when one wanted to declare Zihar towards his wife, he would say, "To me, you are like the back of my mother." That was one way they issued divorce during that time. Allah allowed this Ummah to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of Jahiliyyah. Allah said,

(مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ)

(they cannot be their mothers. None can be their mothers except those who gave them birth.) meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him. This is why Allah said,

(وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا)

(And verily, they utter an ill word and a lie.) meaning, false and sinful speech,

(وَإِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ)

(And verily, Allah is Oft-Pardoning, Oft-Forgiving.) meaning, 'what you used to do during the time of Jahiliyyah, and what accidentally slips out of your mouth, unintentionally.' Allah's statement,

(وَالَّذِينَ يُظْهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا
قَالُوا)

(And those who make unlawful to them (their wives) by Zihar and wish to free themselves from what they uttered,) Ash-Shafi`i said, "It means to keep her for a while after the Zihar, without

divorcing her, even though his is able to do so." Ahmad bin Hanbal said, "To return to having sexual relations with her or to merely intend to do so, but only after he pays the expiation mentioned in the Ayah for his statement." It has been quoted from Malik that it is the intention to have sexual relations or to keep her or actually having sexual intercourse. Sa`id bin Jubayr said that this Ayah,

(ثُمَّ يَعُودُونَ لِمَا قَالُوا)

(and wish to free themselves from what they uttered,) meaning, if they want to return to having sexual intercourse which was forbidden between them. Al-Hasan Al-Basri said that it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation. `Ali bin Abi Talhah reported from Ibn `Abbas:

(مِّن قَبْلِ أَنْ يَتَمَاسَا)

(before they touch each other.) "The `touching' refers here to sexual intercourse." Similar was said by `Ata', Az-Zuhri, Qatadah and Muqatil bin Hayyan. Az-Zuhri added, "He is not to kiss or touch her until he pays the expiation." The Sunan compilers recorded from `Ikrimah, from Ibn `Abbas that a man said, "O Allah's Messenger! I pronounced Zihar on my wife, but then had sexual intercourse with her before I paid the expiation." The Messenger said,

«مَا حَمَلَكَ عَلَىٰ ذَٰلِكَ يَرْحَمُكَ اللَّهُ»

(May Allah grant you His mercy, what made you do that) He said, "I saw the adornment she was wearing shining in the moon's light." The Prophet said,

«فَلَا تَقْرَبُهَا حَتَّىٰ تَفْعَلَ مَا أَمَرَكَ اللَّهُ عَزَّ وَجَلَّ»

(Then do not touch her until you do what Allah the Exalted and Most Honored has ordered you to do.) At-Tirmidhi said, "Hasan Gharib Sahih." Abu Dawud and An-Nasa'i also recorded it. Allah said,

(فَتَحْرِيرُ رَقَبَةٍ)

((the penalty) in that case is the freeing of a slave) indicating the necessity of freeing a slave before they touch each other. This Ayah mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

(ذَٰلِكُمْ تُوعَظُونَ بِهِ)

(That is an admonition to you.) meaning, a warning to threaten you in this case.

(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(And Allah is All-Aware of what you do.) meaning, He is All-Knower in what brings you benefit. Allah's statement,

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ
أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا

(And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor.) is explained by the Hadiths that prescribe these punishments in this order, just as in the Hadith collected in the Two Sahih's about the man who had sexual intercourse with his wife during the day, in Ramadan. Allah said,

ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ

(That is in order that you may have perfect faith in Allah and His Messenger.) meaning, 'We legislated this punishment so that you acquire this trait,'

وَتِلْكَ حُدُودُ اللَّهِ

(These are the limits set by Allah.) meaning, the things that He has forbidden, so do not transgress them,

وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ

(And for disbelievers, there is a painful torment.) meaning, those who do not believe and do not abide by the rulings of Islamic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ
الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ
وَاللَّكَفِرِينَ عَذَابٌ مُهِينٌ - يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا
فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ شَهِيدٌ - أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى

ثَلَاثَةٌ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا هُوَ سَادِسُهُمْ
وَلَا أَذْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا
كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ
بِكُلِّ شَيْءٍ عَلِيمٌ)

(5. Verily, those who oppose Allah and His Messenger will be disgraced as those before them were disgraced. And We have sent down clear Ayat. And for the disbelievers is a disgraceful torment.) (6. On the Day when Allah will resurrect them all together and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things.) (7. Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth There is no Najwa of three but He is their fourth nor of five but He is their sixth nor of less than that or more but He is with them wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything.)

Explaining the Punishment of the Enemies of the Religion

Allah states that those who defy Him and His Messenger and contradict His commandments,

(كُفِبُوا كَمَا كُفِبَ الَّذِينَ مِنْ قَبْلِهِمْ)

(will be disgraced as those before them were disgraced) meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

(وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ)

(And We have sent down clear Ayat.) meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

(وَاللَّكَفِرِينَ عَذَابٌ مُهِينٌ)

(And for the disbelievers is a disgraceful torment) meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allah. Allah the Exalted said,

(يَوْمَ يَجْعَلُهُمُ اللَّهُ جَمِيعًا)

(On the Day when Allah will resurrect them all together) referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

(فَيُنَبِّئُهُمْ بِمَا عَمِلُوا)

(and inform them of what they did.) He will tell them all that they did in detail, whether good or evil,

(أَحْصَاهُ اللَّهُ وَنَسُوهُ)

(Allah has kept account of it, while they have forgotten it.) meaning, Allah recorded and kept all these actions, even though they have forgotten what they did,

(وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

(And Allah is Witness over all things.) meaning, nothing escapes His knowledge, and no matter is hidden from Him or escapes His complete observation.

Allah's Knowledge encompasses Creation

Then Allah the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

(أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ)

(Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth There is no Najwa of three), i. e., secret consultation of three,

(إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَلَا
أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا
كَانُوا)

(but He is their fourth --- nor of five but He is their sixth --- nor of less than that or more but He is with them wheresoever they may be.) meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though He has better knowledge of it and hears them perfectly, as Allah said;

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ
اللَّهَ عَلَّمُ الْغُيُوبِ)

(Know they not that Allah knows their secret ideas, and their Najwa, and that Allah is the All-Knower of the unseen.) (9:78),

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى
وَرُسُلَنَا لَدَيْهِمْ يَكْتُبُونَ)

(Or do they think that We hear not their secrets and their private Najwa And Our messengers are by them to record.) (43:80) For this reason, several mentioned that there is a consensus among the scholars that this "with" refers to Allah's knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,

ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ)

(And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything.) Imam Ahmad commented, "Allah began the Ayah (58:7) by mentioning His knowledge and ended it by mentioning His knowledge."

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ
لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ
يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبْنَا
اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلَوْنَهَا فَبِئْسَ
الْمَصِيرُ - يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَاجَيْتُمْ فَلَا
تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ

وَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
تُحْشَرُونَ - إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ
الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger. And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!) (9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwa; and have Taqwa of Allah unto Whom you shall be gathered.) (10. Secret counsels are only from Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits. And in Allah let the believers put their trust.)

The Evil of the Jews

Ibn Abi Najih reported from Mujahid,

(أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ
لِمَا نُهُوا عَنْهُ)

(Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden.) He said, "The Jews." Similar was said by Muqatil bin Hayyan, who added, "The Prophet had a peace treaty with the Jews. When one of the Prophet's Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet advised them to abandon their evil secret talks, but they did not listen and kept on holding the Najwa. Allah the Exalted sent down this Ayah in their case,

(أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ
لِمَا نُهُوا عَنْهُ)

(Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden)." Allah's statement,

(وَيَتَنَجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ)

(and conspired together for sin and wrongdoing and disobedience to the Messenger.) means, they used to talk to each other,

(بِالْإِثْمِ)

(for sin) which involves themselves,

(وَالْعُدْوَانَ)

(and wrongdoing) which effects others. They speak about disobedience and defying of the Messenger , with persistence and recommending each other to follow their way,

(وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ)

(And when they come to you, they greet you with a greeting wherewith Allah greets you not,) Ibn Abi Hatim recorded that `A'ishah said, "Some Jews came to the Prophet and greeted him by saying, `As-Sam `Alayka, O Abul-Qasim.' So I said to them, `wa `Alaykum As-Sam (the same death be upon you).' The Prophet said,

«يَا عَائِشَةُ إِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ»

(O `A'ishah, Allah does not like rudeness and foul speech.) I said, `Didn't you hear them say, `As-Sam Alayka' He said,

«أَوْ مَا سَمِعْتَ أَقُولُ: وَعَلَيْكُمْ»

(Didn't you hear me answering them back by saying, `Wa `Alaykum (And the same upon you)') Allah the Exalted then sent down this Ayah,

(وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ)

(And when they come to you, they greet you with a greeting wherewith Allah greets you not,)" The narration collected in the Sahih states that `A'ishah said, "And be upon you the death, disgrace and curse." The Messenger of Allah said to her,

«إِنَّهُ يُسْتَجَابُ لَنَا فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِينَا»

(Allah accepts our supplication against them, but not theirs against us.) Ibn Jarir recorded that Anas bin Malik said, "A Jew passed by Allah's Messenger , who was sitting with his Companions, he greeted them and they greeted him back. Allah's Messenger then said to his Companions,

«هَلْ تَدْرُونَ مَا قَالَ؟»

(Do you know what he just said) They said, `He said: As-Salam, O Allah's Messenger.' The Prophet said,

«بَلْ قَالَ: سَامٌ عَلَيْكُمْ»

(Rather he said, Sam `Alaykum.) meaning, `may you disgrace your religion.' Allah's Messenger then said,

«رُدُّوهُ»

(Bring him back,) and when he was brought back, the Prophet asked him,

«أَقُلْتَ: سَامٌ عَلَيْكُمْ؟»

(Did you say: Sam `Alaykum) He said, `Yes.' The Prophet then said,

«إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا:
عَلَيْكَ»

(When the people of the Book greet you, say, `Wa `Alaykum.')" meaning, `and the same on you too.' The basis for the Hadith of Anas is in the Sahih and similar to this Hadith of `A'ishah is in the Sahih. Allah said,

(وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ)

(and say within themselves: "Why should Allah punish us not for what we say") means, the Jews say these words, changing the meaning of the Islamic greeting, into an abusive statement, and then say, `Had he been a Prophet, Allah would have punished us for what we said. Allah knows what we conceal. Therefore, if Muhammad were a Prophet, Allah would have sent His punishment on us sooner, in this life.' Allah the Exalted replied,

(حَسْبُهُمْ جَهَنَّمُ)

(Hell will be sufficient for them;) ell should be sufficient for them in the Hereafter,

(يَصِلُونَهَا فَيَنْسَوْنَ الْمَصِيرُ)

(they will enter therein. And worst indeed is that destination!) Imam Ahmad recorded that `Abdullah bin `Amr said that the Jews used to say, "Sam `Alayka," to Allah's Messenger . They would say then within themselves, "Why does Allah not punish us for what we say" This Ayah was later revealed,

(وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ
وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ
حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا فَيَئِسَ الْمَصِيرُ)

(And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!) Its chain of narration is Hasan, but they (Al-Bukhari and Muslim) did not collect it.

Manners of the Najwa, (Secret Counsel)

Allah the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَّجِرُوا بِالْإِيمِ
وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ)

(O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger,) meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

(وَتَتَّجِرُوا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
تُحْشَرُونَ)

(but do it for Al-Birr and Taqwa; and have Taqwa of Allah unto Whom you shall be gathered.) and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them. Allah the Exalted said,

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا
وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(An-Najwa are only from the Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits. And in Allah let the believers put their trust.) Allah states that secret talks, where the believers feel anxious, are

(مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا)

(only from Shaytan, in order that he may cause grief to the believers.) meaning, that those who hold such counsels do so because of the lures of the devil,

(لِيَحْزُنَ الَّذِينَ ءَامَنُوا)

(in order that he may cause grief to the believers.) The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allah wills it. Those who are the subject of evil Najwa, should seek refuge in Allah and put his trust in Him, for none of it will harm them, Allah willing. The Sunnah also forbids the Najwa so that no Muslim is bothered by it. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى ائْتَانِ دُونَ صَاحِبِهِمَا،
فَإِنَّ ذَلِكَ يُحْزِنُهُ»

(If you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would cause him to be worried.) This Hadith is collected in the Two Sahihs using a chain of narration that contained Al-A`mash. `Abdur-Razzaq narrated that `Abdullah bin `Umar said that Allah's Messenger said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى ائْتَانِ دُونَ الثَّالِثِ إِلَّا
بِإِذْنِهِ، فَإِنَّ ذَلِكَ يُحْزِنُهُ»

(If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.) Muslim collected this Hadith.

يَأْيُهَا الَّذِينَ ءَامِنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي
الْمَجَلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامِنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ

(11. O you who believe! When you are told to make room in the assemblies, make room. Allah will give you room. And when you are told to rise up, then rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.)

Manners for Assemblies

Allah teaches His servants good manners and orders them to be kind to each other when they are sitting together,

يَأْيُهَا الَّذِينَ ءَامِنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي
الْمَجَلِسِ

(O you who believe! When you are told to make room in the assemblies,)

فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ

(make room. Allah will give you room.) Indeed, the reward or recompense depends on the type of action. In a Hadith, the Prophet said,

«مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

(Whoever builds a Masjid for Allah, Allah builds for him a house in Paradise.) In another Hadith, the Prophet said,

«وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا
وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي
عَوْنِ أَخِيهِ»

(He who relieves a difficulty for a person living in straitened circumstances, then Allah will relieve the difficulties of this life and the Hereafter for him. Surely, Allah helps the servant as long as the servant helps his brother.) There are many similar Hadiths. This is why Allah the Exalted said,

﴿فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ﴾

(make room. Allah will give you room.) Qatadah said, "This Ayah was revealed about gatherings in places where Allah is being remembered. When someone would come to join in assemblies with the Messenger , they would hesitate to offer them space so that they would not lose their places. Allah the Exalted commanded them to spread out and make room for each other." Imam Ahmad and Imam Ash-Shafi'i recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«لَا يُقِمُّ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيهِ،
وَلَكِنْ تَفْسَحُوا وَتَوَسَّعُوا»

(One of you should not remove someone from his place and sit in it, but instead, spread out and make room.) This Hadith is recorded in the Two Sahihs. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«لَا يُقِمُّ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ،
وَلَكِنْ اِفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ»

(A man should not remove another man from his place and then sit in it. Rather spread out and make room and Allah will make room for you.) Imam Ahmad also recorded this Hadith with the wording:

«لَا يَقُومُ الرَّجُلُ لِلرَّجُلِ مِنْ مَجْلِسِهِ، وَلَكِنْ
اِفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ»

(A man should not leave his place for another man, but rather spread out and make room, and Allah will make room for you)." It has been reported that Ibn `Abbas, Al-Hasan Al-Basri and others said that:

إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
يَفْسَحَ اللَّهُ لَكُمْ

(When you are told to make room in the assemblies, make room. Allah will give you room.) means to war assemblies, and that,

وَإِذَا قِيلَ انشُرُوا فَانشُرُوا

(And when you are told to rise up, then rise up.) means, "Get up to fight." Qatadah said

وَإِذَا قِيلَ انشُرُوا فَانشُرُوا

(And when you are told to rise up, then rise up.) means, "When you are called to any type of good, then respond."

The Virtues of Knowledge and People of Knowledge

Allah's statement,

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(Allah will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.) means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this will diminish his right or honor. Rather, this will increase his virtue and status with Allah, and Allah the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allah will elevate his status and make him known by his good behavior. the statement of Allah the Exalted,

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

m(Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well--Acquainted with what you do.) meaning, surely, Allah is Aware of those who deserve this reward and those who are not worthy of it. Imam Ahmad recorded that Abu At-Tufayl ` Amir bin Wathilah said that Nafi` bin ` Abdul--Harith met ` Umar bin Al-Khattab in the area of ` Usfan. ` Umar appointed Abu At-Tufayl to be the governor of Makkah. ` Umar asked him, "Whom did you appoint as your deputy for the valley people (that is, Makkah)." ` Amir said, "I appointed Ibn Abza, one of our freed slaves, as my deputy." ` Umar said, "You made a freed slave their governor in your absence" He said, "O Leader of the faithful! He has memorized Allah's Book and has knowledge of regulations of inheritance, along with being a proficient judge." ` Umar said, "Surely, your Prophet has said,

«إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ قَوْمًا وَيَضَعُ بِهِ
آخَرِينَ»

(Verily, Allah elevates some people and degrades others, on account of this Book.)" Muslim collected this Hadith.

(يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَجَيْتُمُ الرَّسُولَ فَقَدِّمُوا
بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ
فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - أءَشْفَقْتُمْ أَنْ
تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقْتِ فَإِذْ لَمْ تَفْعَلُوا
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ)

(12. O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful.) (13. Are you afraid of spending in charity before your private consultation (with him) If then you do it not, and Allah has forgiven you, then perform Salah and give Zakah and obey Allah and His Messenger. And Allah is All-Aware of what you do.)

The Order to give Charity before One speaks to the Prophet in private

Allah commanded His believing servants, when any of them wanted to speak with Allah's Messenger in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet . This is why Allah the Exalted said,

(ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ)

(That will be better and purer for you.) then He said,

(فَإِنْ لَمْ تَجِدُوا)

(But if you find not.) meaning, if he is unable to do so due to poverty,

(فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(then verily, Allah is Oft-Forgiving, Most Merciful.) He only commanded those who are financially able to give this type of charity. Allah the Exalted said,

(أَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ)

(Are you afraid of spending in charity before your private consultation) meaning, are you afraid that the order to give charity before speaking privately to the Prophet remains in effect forever

(فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَيْرٌ
بِمَا تَعْمَلُونَ)

(If then you do it not, and Allah has forgiven you, then perform Salah and give Zakah and obey Allah and His Messenger. And Allah is All-Aware of what you do.) Therefore, Allah abrogated the obligation of giving this charity. It was said that none has implemented this command before except its abrogation, `Ali bin Abi Talib. `Ali bin Abi Talhah reported from Ibn `Abbas:

(فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً)

(spend something in charity before your private consultation.) "The Muslims kept asking Allah's Messenger questions until it became difficult on him. Allah wanted to lighten the burden from His Prophet , upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allah sent down this Ayah,

(أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقْتِ فَإِذَا
لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ)

(Are you afraid of spending in charity before your private consultation If then you do it not, and Allah has forgiven you, then perform Salah and give Zakah) Thus Allah made things easy and lenient for them." `Ikrimah and Al-Hasan Al-Basri commented on Allah's statement:

(فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقَةً)

(spend something in charity before your private consultation.) "This was abrogated by the next Ayah:

(أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقْتِ)

(Are you afraid of spending in charity before your private consultation...)." Sa`id bin Abi `Arubah reported from Qatadah and Muqatil bin Hayyan, "People kept questioning Allah's Messenger until they made things difficult for him. Allah provided a way to stop their behavior by this Ayah. One of them would need to speak to Allah's Prophet about a real matter, but could not do so until he gave in charity. This became hard on people and Allah sent down relief from this requirement afterwards,

(فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(But if you find not, then verily, Allah is Oft-Forgiving, Most Merciful)." Ma`mar reported from Qatadah that the Ayah,

(إِذَا نَجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ
صَدَقَةً)

(When you (want to) consult the Messenger in private, spend something in charity before your private consultation.) was abrogated after being in effect for only one hour of a day. `Abdur-Razzaq recorded that Mujahid said that `Ali said, "No one except me implemented this Ayah, until it was abrogated," and he was reported to have said that it remained in effect for merely an hour.

(أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ
يَعْلَمُونَ - أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ - اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ
سَبِيلِ اللَّهِ فَلَهِمْ عَذَابٌ مُهِينٌ - لَنْ نُنْعِيَ عَنْهُمْ
أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ - يَوْمَ يَبْعَثُهُمُ اللَّهُ
جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ
أَنَّهُمْ عَلَى شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ - اسْتَحْوَذَ
عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ
الشَّيْطَانِ أَلَّا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ)

(14. Have you not seen those who take as friends a people upon whom is the wrath of Allah. They are neither of you nor of them, and they swear to a lie while they know.) (15. Allah has prepared for them a severe torment. Evil indeed is that which they used to do.) (16. They have made their oaths a screen. Thus they hinder (others) from the path of Allah, so they shall have a humiliating torment.) (17. Their children and their wealth will avail them nothing against Allah. They will be the dwellers of the Fire to dwell therein forever.) (18. On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something. Verily, they are liars!) (19. The Shaytan has overpowered them. So he has made them forget the remembrance of Allah. They are the party of Shaytan. Verily, it is the party of Shaytan that will be the losers!).

Chastising the Hypocrites

Allah chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allah the Exalted said in another Ayah,

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى
هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا)

((They are) swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way.)(4:143) Allah said here,

(أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ)

(Have you not seen those who take as friends a people upon whom is the wrath of Allah) referring to the Jews with whom the hypocrites were allies in secret. Allah said,

(مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ)

(They are neither of you nor of them,) meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

(وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ)

(and they swear to a lie while they know.) meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of Al-Ghamus. We seek refuge with Allah from their ways. When the hypocrites met the believers they said that they believed and when they went to the Messenger, they swore to him by Allah that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allah witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allah's Prophet) is true in essence. Allah the Exalted said,

(أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا
يَعْمَلُونَ)

(Allah has prepared for them a severe torment. Evil indeed is that which they used to do.) meaning, Allah has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers. The statement of Allah the Exalted,

(اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ)

(They have made their oaths a screen. Thus they hinder (others) from the path of Allah,) meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their oaths. Because of this, some people were hindered from the Path of Allah

(قَلْبُهُمْ عَذَابٌ مُّهِينٌ)

(so they shall have a humiliating torment.) meaning, as recompense for belittling the significance of swearing by the Mighty Name of Allah, while lying and concealing betrayal. Allah the Exalted said,

(لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا)

(Their children and their wealth will avail them nothing against Allah.) meaning, none of their possessions can avert the affliction when it is sent their way,

(أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(They will be the dwellers of the Fire to dwell therein forever.) Allah the Exalted said,

(يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا)

(On the Day when Allah will resurrect them all together;) referring to the Day of Resurrection when He will gather them all together and leave none of them out,

(فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ)

(then they will swear to Him as they swear to you. And they think that they have something.) meaning, they will swear to Allah the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life. Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allah, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allah said,

(وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ)

(And they think that they have something) meaning, on account of swearing to their Lord (that they used to be believers). Allah rebukes this idea of theirs;

(أَلَا إِنَّهُمْ هُمُ الْكَذِبُونَ)

(Verily, they are liars!) stressing that they are lying, Allah then said;

(اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ)

(The Shaytan has overpowered them. So he has made them forget the remembrance of Allah.) meaning, Shaytan has taken over their hearts to the point that he made them forget Allah the Exalted and Most Honored. This is what the devil does to those whom he controls. Abu Dawud recorded that Abu Ad-Darda' said that he heard the Messenger of Allah say,

«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ، لَمْ تُقَامْ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّبُّ الْقَاصِيَةَ»

(Any three in a village or desert among whom the Salah is not called for, will have the Shaytan control them. Therefore, adhere to the Jama`ah, for the wolf eats from the strayed sheep.) Zaidah added that As-Sa'ib said that Jama`ah, refers to, "Praying in congregation." Allah the Exalted said,

(أَوْلِيكَ حِزْبُ الشَّيْطَانِ)

(They are the party of Shaytan.) referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allah,

(أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ)

(Verily, it is the party of Shaytan that will be the losers!)

(إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أَوْلِيكَ فِي
الْأَدْلِينَ - كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ
قَوِيٌّ عَزِيزٌ - لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
أَوْلِيكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ

مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ
(

(20. Those who oppose Allah and His Messenger, they will be among those most humiliated.)
(21. Allah has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allah is All-Powerful, Almighty.) (22. You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written faith in their hearts, and strengthened them with Ruh from Himself. And He will admit them to Gardens under which rivers flow, to dwell therein (forever). Allah is well pleased with them, and they are well pleased with Him. They are the party of Allah. Verily, the party of Allah will be the successful.)

The Opponents of Allah and His Messenger are the Losers;

Allah and His Messenger shall prevail Allah the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger , those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

(أُولَئِكَ فِي الْأَذَلِّينَ)

(They will be among those most humiliated.) they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter. Allah said,

(كَتَبَ اللَّهُ لَا غَلِبَنَّا أَنَا وَرُسُلِي)

(Allah has decreed: "Verily, I and My Messengers shall be the victorious.") meaning, He has decreed, written in the First Book, and decided in the decree that He has willed -- which can never be resisted, changed or prevented -- that final victory is for Him, His Book, His Messengers and the faithful believers, in this life and the Hereafter:

(إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ)

(Surely, the (good) end is for those who have Taqwa.)(11:49),

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَادُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ
مَعذِرَتُهُمْ وَلَهُمُ اللّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ)

(Verily, We will indeed make victorious Our Messengers and those who believe in the life of this world and on the Day when the witnesses will stand forth, the Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.)(40:51-52) Allah said here,

(كَتَبَ اللّٰهُ لِأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللّٰهَ قَوِيٌّ
عَزِيزٌ)

(Allah has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allah is All-Powerful, Almighty.) meaning, the Almighty, All-Powerful has decreed that He shall prevail over His enemies. Indeed, this is the final judgement and a matter ordained; the final triumph and victory are for the believers in this life and the Hereafter.

The Believers do not befriend the Disbelievers

Allah the Exalted said,

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ
مَنْ حَادَّ اللّٰهَ وَرَسُولَهُ وَلَوْ كَانُوا ءَابَاءَهُمْ أَوْ
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ)

(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.) Meaning, do not befriend the deniers, even if they are among the closest relatives. Allah said,

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللّٰهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَدِّثْكُمْ اللّٰهُ نَفْسَهُ)

(Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself.) (3:28), and,

(قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا
أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ
فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ)

(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are the rebellious.) (9:24) Sa`id bin `Abdul-`Aziz and others said that this Ayah,

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(You will not find any people who believe in Allah and the Last Day...) was revealed in the case of Abu `Ubaydah `Amir bin `Abdullah bin Al-Jarrah when he killed his disbelieving father, during the battle of Badr. This is why when `Umar bin Al-Khattab placed the matter of Khilafah in the consultation of six men after him, he said; "If Abu `Ubaydah were alive, I would have appointed him the Khalifah." It was also said that the Ayah,

(وَلَوْ كَانُوا آبَاءَهُمْ)

(even though they were their fathers), was revealed in the case of Abu `Ubaydah, when he killed his father during the battle of Badr, while the Ayah,

(أَوْ أَبْنَاءَهُمْ)

(or their sons) was revealed in the case of Abu Bakr As-Siddiq when he intended to kill his (disbelieving) son, `Abdur-Rahman, (during Badr), while the Ayah,

(أَوْ إِخْوَانَهُمْ)

(or their brothers) was revealed about the case of Mus`ab bin `Umayr, who killed his brother, `Ubayd bin `Umayr, during Badr, and that the Ayah,

(أَوْ عَشِيرَتَهُمْ)

(or their kindred) was revealed about the case of `Umar, who killed one of his relatives during Badr, and also that this Ayah was revealed in the case of Hamzah, `Ali and Ubaydah bin Al-Harith. They killed their close relatives `Utbah, Shaybah and Al-Walid bin `Utbah that day. Allah knows best. A similar matter is when Allah's Messenger consulted with his Companions about what should be done with the captives of Badr. Abu Bakr As-Siddiq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islam later on, by Allah's help. `Umar said, "But I have a different opinion, O Allah's Messenger! Let me kill so-and-so, my relative, and let `Ali kill `Aqil (`Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allah that we have no mercy in our hearts for the idolators." Allah said,

(أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ)

(For such He has written faith in their hearts, and strengthened them with Ruh from Himself.) means, those who have the quality of not befriending those who oppose Allah and His Messenger, even if they are their fathers or brothers, are those whom Allah has decreed faith, meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein. As-Suddi said that the Ayah,

(كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ)

(He has written faith in their hearts,) means, "He has placed faith in their hearts." Ibn `Abbas said that,

(وَأَيَّدَهُم بِرُوحٍ مِّنْهُ)

(and strengthened them with Ruh from Himself.) means, "He gave them strengths." Allah's statement,

(وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)

(And He will admit them to Gardens under which rivers flow, to dwell therein. Allah is well pleased with them, and they are well pleased with Him.) was explained several times before. Allah's statement,

(رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)

(Allah is well pleased with them, and they are well pleased with Him.) contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allah's cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor. Allah's statement,

(أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ)

(They are the party of Allah. Verily, the party of Allah will be the successful.) indicates that they are the party of Allah, meaning, His servants who are worthy of earning His honor. Allah's statement,

(أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ)

(Verily, the party of Allah will be the successful.) asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil,

(أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَسِرُونَ)

(Verily, the party of Shaytan will be the losers!) This is the end of the Tafsir of Surat Al-Mujadilah. All praise and thanks are due to Allah.

The Tafsir of Surat Al-Hashr

(Chapter - 59)

Which was revealed in Al-Madinah

Ibn `Abbas used to call this chapter, `Surah Bani An-Nadir.' Sa`id bin Mansur recorded that Sa`id bin Jubayr said, "I asked Ibn `Abbas about Surat Al-Hashr and he said, `It was revealed about Bani An-Nadir.'" Al-Bukhari and Muslim recorded it using another chain of narration from Ibn `Abbas. Al-Bukhari also recorded it from Abu `Awanah, from Abu Bishr from Sa`id bin Jubayr, who said, "I asked Ibn `Abbas, `Surat Al-Hashr' He said, `Surah Bani An-Nadir.'" "

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
 الْعَزِيزُ الْحَكِيمُ - هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا
 مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا
 ظَنَّتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ
 حُصُونُهُمْ مِنَ اللَّهِ فَأَتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ
 يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ
 بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي
 الْأَبْصَارِ - وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ
 لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ -
 ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ
 فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ - مَا قَطَعْتُمْ مِّنْ لِّينَةٍ أَوْ
 تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ
 وَلِيُخْزِيَ الْفَاسِقِينَ)

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.) (2. He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah reached them from a place whereof they expected it not, and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.) (3. And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.) (4. That is because they opposed Allah and His Messenger. And whosoever opposes Allah, then verily, Allah is Severe in punishment.) (5. What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.)

Everything glorifies Allah in its own Way

Allah states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness. Allah said in another Ayah,

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

(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.)(17:44) Allah's statement,

(وَهُوَ الْعَزِيزُ)

(And He is the Almighty) meaning of invincible majesty,

(الْحَكِيمُ)

(the All-Wise.) in what He decrees and legislates.

The End that Bani An-Nadir suffered

Allah said,

(هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ)

(He it is Who drove out the disbelievers among the People of the Scripture) referring to the Jewish tribe of Bani An-Nadir, according to Ibn `Abbas, Mujahid, Az-Zuhri and several others. When the Messenger of Allah migrated to Al-Madinah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allah's Messenger . Therefore, Allah sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted. The Prophet forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allah's torment, but they did not help them against Allah in the least. Then, that which they did not expect came to them from Allah, and Allah's Messenger forced them to leave Al-Madinah. Some of them went to Adhri`at in the area of Ash-Sham, which is the area of the grand Gathering and Resurrection, while others went to Khaybar. The Prophet allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allah the Exalted said,

يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

(they demolished their own dwellings with their own hands and the hands of the believers Then take admonition, O you with eyes.) meaning, "Contemplate the end of those who defied Allah's command, contradicted His Messenger and denied His Book. See how Allah's humiliating torment struck them in this life, as well as, the painful torment that Allah has reserved for them in the Hereafter." Abu Dawud recorded that `Abdur-Rahman bin Ka' b bin Malik said that one of the Prophet's Companions said, "The Quraysh idolators wrote to `Abdullah bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allah was in Al-Madinah at the time, before the battle of Badr occurred. They wrote: `You have given refuge to our citizen. We swear by Allah, you should fight him, or we will expel you or gather all our forces, until we kill your soldiers and take your women captive.' When the news of this threat reached `Abdullah bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet . The news of this reached the Prophet and he went to them saying,

«لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمْ الْمَبَالِغَ، مَا كَانَتْ
تَكِيدُكُمْ بِأَكْثَرَ مِمَّا تُرِيدُ أَنْ تَكِيدُوا بِهِ أَنْفُسَكُمْ،
تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُمْ»

(The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren) When they heard these words from the Prophet , they dispersed and the news of what happened reached the Quraysh idolators. After the battle of Badr, the Quraysh idolators wrote to the Jews of Al-Madinah, `You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'The news of this letter also reached the Prophet and Bani An-Nadir intended to betray their treaty. Bani An-Nadir sent a message to the Prophet asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet and if they believe in him, the rest of Bani An-Nadir would believe. They intended to kill the Messenger , and Allah informed His Messenger of this plot before they could harm him. The next day, the Prophet gathered his forces and laid siege to their area, saying to them,

«إِنَّكُمْ وَاللَّهِ لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدٍ تُعَاهِدُونَنِي
عَلَيْهِ»

(By Allah ! You will not be safe until and unless you renew your peace treaty with me.) They refused to do so, and the Prophet fought them the rest of that day. The next morning, the Prophet laid siege to the tribe of Bani Qurayzah and left Bani An-Nadir alone that day. The Prophet ordered Bani Qurayzah to sign a new treaty of peace, and they accepted. The Prophet

left Bani Qurayzah and went back to Bani An-Nadir with his forces and fought them until they agreed to surrender in return for safe passage out of Al-Madinah. Bani An-Nadir evacuated Al-Madinah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses. The date trees of Bani An-Nadir were granted to the Messenger by Allah when He said,

(وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ)

(And what Allah gave as booty to His Messenger from them -- for this you made no expedition with either cavalry or camelry) that is, what you earned without a fight. The Prophet divided most of their trees between the emigrants and gave to only two men who were poor from Al-Ansar. He did not give the Ansar any of it, except for these two men. The Prophet kept a part of the war booty for himself and that part of charity of the Prophet was transferred to the administration of his daughter's children, i.e., children of Fatimah." However, let us summarize the battle of Bani An-Nadir here. From Allah alone we seek help.

The Reason behind the Battle of Bani An-Nadir

After the seventy Companions whom the Prophet sent to teach the Qur'an were killed at the area of Bi'r Ma'unah, excluding `Amr bin Umayyah Ad-Damri, who killed two men from the tribe of Bani `Amir on his way back to Al-Madinah. He did not know that these two men had a promise of safe passage from Allah's Messenger. When he went back to Al-Madinah, he told the Prophet what happened and the Prophet said,

«لَقَدْ قَتَلْتَ رَجُلَيْنِ لِأَدِيَّتِهِمَا»

(You have killed two men, I shall pay the blood money for them.) Bani An-Nadir and Bani `Amir were allies and had treaties. The Prophet asked Bani An-Nadir to help pay the blood money for the two dead men. The area of Bani An-Nadir was in a suburb of Al-Madinah, a few miles to the east. In his book of Srah, Muhammad bin Ishaq bin Yasar said; "Then the Messenger of Allah went to Bani An-Nadir to ask them for financial help to pay the blood money of the two men from Bani `Amir, who were killed by `Amr bin Umayyah Ad-Damri. They had a promise of safe passage from the Prophet according to the (subnarrator) Yazid bin Ruman. Bani An-Nadir and Bani `Amir had a treaty and were allies. When Allah's Messenger went to Bani An-Nadir asking them for help to pay the blood money for the two men, they said, `Yes, O Abu Al-Qasim! We will help you, since you asked us for help.' Yet, when they met each other in secret, they said, `You will not find a better chance with this man than this,' while the Messenger of Allah was sitting next to a wall of one of their houses. They said, `Who will ascend this wall and drop a stone on this man and rid us of his trouble' `Amr bin Jihash bin Ka`b volunteered and ascended the wall of the house to drop a stone on the Messenger. The Messenger of Allah was sitting with several of his Companions, such as Abu Bakr, `Umar and `Ali. The news of this plot was conveyed to the Prophet from heaven, and he stood up and went back to Al-Madinah. When the Companions thought that the Messenger was absent for a long time, they went to see where he was and saw a man coming from Al-Madinah. They asked him, and he said that he saw the Prophet enter Al-Madinah. The Messenger's Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Nadir. The Prophet gathered his forces and marched to the

area of Bani An-Nadir, who had taken refuge in their fortified forts. The Messenger ordered their date trees be cut down and burned. The Jews heralded at the Prophet, `O Muhammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned' Meanwhile, `Abdullah bin Ubayy bin Salul, Wadi`ah, Malik bin Abi Qawqal, Suwayd, Da`is and several other men who all belonged to the tribe of Al-Khazraj bin Bani `Awf, sent a message to Bani An-Nadir saying, `Be firm and strong. We will never abandon you. If you are fought against, we will fight along with you and if you are forced to leave Al-Madinah, we will accompany you.' The Jews waited for this claim of support, but the hypocrites did not deliver. Allah cast terror in the hearts of the Jews. They asked the Messenger to allow them safe passage out of Al-Madinah and to spare their lives. In return, they would only take what their camels could carry, except for weapons. The Prophet agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Nadir moved to Khaybar, and some of them went to Ash-Sham. They left all that remained behind for the Messenger of Allah, who had control over how it was to be divided. The Prophet divided it between the emigrants and none of Al-Ansar got a share, except for Sahl bin Hunayf and Abu Dujanah Smak bin Kharashah. They said that they were poor and the Messenger of Allah gave them their share. Only two men from Bani An-Nadir embraced Islam, Yamin bin Umayr bin Ka`b bin `Amr bin Jihash and Abu Sa`d bin Wahb and they saved their wealth due to their acceptance of Islam." Ibn Ishaq continued, "Some of the offspring of Yamin narrated to me that the Messenger of Allah said to Yamin,

«أَلَمْ تَرَ مَا لَقِيتُ مِنْ ابْنِ عَمِّكَ وَمَا هَمَّ بِهِ مِنْ شَأْنِي؟»

(Have you not heard what your cousin plotted to do against me) Yamin bin `Umayr promised someone a reward if he killed his cousin `Amr bin Jihash, and someone killed him, according to their claim" Ibn Ishaq then said, "All of Surat Al-Hashr was revealed about Bani An-Nadir. " A similar story was recorded by Yunus bin Bukayr from Ibn Ishaq. Allah's statement,

(هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ)

(He it is Who drove out the disbelievers among the People of the Scripture) refers to Bani An-Nadir,

(مِنْ دِيَرِهِمْ لِأَوَّلِ الْحَشْرِ)

(from their homes at the first gathering.) Allah said,

(مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا)

(You did not think that they would get out.) i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable. This is why Allah the Exalted said,

وَوَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِّنَ اللَّهِ فَأَتَاهُمُ
اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا)

(And they thought that their fortresses would defend them from Allah! But Allah reached them from a place where they expected it not.) meaning, there came to them from Allah what they did not expect or anticipate. Allah said in another Ayah,

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ
الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ)

(Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.)(16:26) Allah said,

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ)

(and He cast terror into their hearts) means, Allah cast fear, terror and fright in their hearts, and why would that not happen to them He who was given victory, by Allah frightening his enemies the distance of a month, laid siege to them. May Allah's peace and blessings be on the Prophet. As in Ibn Ishaq's explanation -- which preceded;

يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ)

(that they demolished their own dwellings with their own hands and the hands of the believers.) the Jews brought down what they wanted to transport from their roofs and doors, so that they could carry them on camels. Similar was said by `Urwah bin Az-Zubayr, `Abdur-Rahman bin Zayd bin Aslam and several others. Allah's statement,

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي
الدُّنْيَا)

(And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world;) meaning, if it was not for the fact that Allah had already decreed that they would evacuate Al-Madinah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured. This was said by Az-Zuhri. `Urwah, As-Suddi and Ibn Zayd said that Allah decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter. Allah said,

(وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ)

(and in the Hereafter theirs shall be the torment of the Fire.) meaning, it is a matter ordained that they will surely face,

(ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ)

(That is because they opposed Allah and His Messenger.) means, Allah prepared this specific punishment and sent His Messenger and his Companions against them, because they defied Allah and His Messenger and denied the good news that Allah sent forth in the Books of previous Messengers regarding the coming of Muhammad . The Jews knew these facts about Muhammad just as they knew their own children. Allah said,

(وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

(And whosoever opposes Allah, then verily, Allah is Severe in punishment.)

The Prophet Cut down the Date Trees of the Jews by the Leave of Allah

Allah said,

(مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى
أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ)

(What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.) Linah is an especially good type of date tree. Abu `Ubaydah said that Linah is a different kind of dates than `Ajwah and Barni. Several others said that Linah refers to every type of date fruits, except for the `Ajwah (ripen dates), while Ibn Jarir said that it refers to all kinds of date trees. Ibn Jarir quoted Mujahid saying that it also includes the Buwayrah type. When the Messenger of Allah laid siege to Bani An-Nadir, to humiliate them and bring fear and terror to their hearts, he ordered their date trees to be cut down. Muhammad bin Ishaq narrated that Yazid bin Ruman, Qatadah and Muqatil bin Hayyan said, "Bani An-Nadir sent a message to the Messenger , saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down Allah sent down this honorable Ayah stating that whatever Linah was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humiliate and disgrace the enemy and degrade them." Mujahid said, "Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur'an approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allah's leave." There is also a Hadith narrated from the Prophet with this meaning. An-Nasa'i recorded that Ibn `Abbas said about Allah's statement,

(مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى
أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ)

(What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.) "They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, 'We cut down some and left some. We must ask Allah's Messenger if we will earn a reward for what we cut and if we will be burdened for what we left intact.' Allah sent down this Ayah, t

(مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى
أَصُولِهَا فَبِإِذْنِ اللَّهِ)

(What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah)." Imam Ahmad recorded that Ibn `Umar said that the Messenger of Allah ordered that the date trees of Bani An-Nadir be cut down and burned. The Two Sahihs collected a similar narration. Al-Bukhari recorded that `Abdullah bin `Umar said, "Bani An-Nadir and Bani Qurayzah fought (against the Prophet), and the Prophet exiled Bani An-Nadir and allowed Bani Qurayzah to remain in their area until later, when the Prophet fought against Qurayzah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet's side, who granted them asylum, and they embraced Islam. All of the Jews of Al-Madinah, Bani Qaynuqa`, the tribe of `Abdullah bin Salam, Bani Harithah and the rest of the Jewish tribes in Al-Madinah were exiled." The Two Sahihs also recorded from Ibn `Umar that the Messenger of Allah burned down the date trees of Bani An-Nadir and had them cut down the date palms of Al-Buwayrah. Allah the Exalted and Most Honored revealed this Ayah,

(مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى
أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ)

(What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.)" Muhammad bin Ishaq reported that the battle of Bani An-Nadir occurred after the battles of Uhud and Bi'r Ma`unah.

(وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ
عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ
عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - مَا

أَفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ
 وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
 وَابْنِ السَّبِيلِ كَىٰ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ
 مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
 فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

(6. And what Allah gave as booty (Fai') to His Messenger from them -- for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.) (7. What Allah gave as booty (Fai') to His Messenger from the people of the townships -- it is for Allah, His Messenger, the kindred, the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it). And have Taqwa of Allah, verily, Allah is Severe in punishment.)

The Fai' and how it is spent

Allah the Exalted explains the regulations for Fai', the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them. For instance, the booty collected from Bani An-Nadir was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Nadir in battle, but Allah forced them out of their forts on account of the fear that He placed in their hearts for Allah's Messenger . Therefore, it was Fai' that Allah awarded His Messenger, with his discretion to spend it however he sees fit. Indeed, the Prophet spent the Fai' on righteous causes and for the benefit of Muslims in the areas that Allah mentioned in this Ayat,

(وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ)

(And what Allah gave as booty (Fai') to His Messenger from them) meaning, from Bani An-Nadir,

(فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ)

(for this you made no expedition with either cavalry or camelry.) referring to using camels,

(وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ
 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.) mean, Allah is powerful and cannot be resisted or opposed; He is the Compeller over all things. Allah the Exalted said,

(مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى)

(What Allah gave as booty (Fai') to His Messenger from the people of the townships) meaning, from all the villages and areas that are conquered in this manner; the booty collected from them falls under the same ruling as the booty acquired from Bani An-Nadir. This is why Allah the Exalted said,

(قَلِيلَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ)

(it is for Allah, His Messenger, the kindred, the orphans, the poor, and the wayfarer,) until its end and the following Ayah. mentioning the ways the Fai' should be spent. Imam Ahmad recorded that `Umar said, "The wealth of Bani An-Nadir was of the Fai' type that Allah awarded His Messenger and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allah, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allah the Exalted and Most Honored." Ahmad collected the short form of this story. The Group, with the exception of Ibn Majah, collected this Hadith. Abu Dawud recorded that Malik bin `Aws said, "While I was at home, the sun rose high and it got hot. Suddenly the messenger of `Umar bin Al-Khattab came to me and I went along with him and entered the place where `Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in, `O Malik! Some of your people's families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.' I said, `I wish that you ordered someone else to do it.' He said, `Take it.' Then Yarfa (the servant of `Umar) came saying, `O Commander of the faithful! May I admit `Uthman bin `Affan, `Abdur-Rahman bin `Awf, Az-Zubayr bin Al-`Awwam and Sa`d bin Abi Waqqas' `Umar said, `Yes,' and they came in. After a while Yarfa came again and said, `O Commander of the faithful! May I admit Al-`Abbas and `Ali' `Umar said, `Yes.' So, they were admitted and Al-`Abbas said, `O Chief of the believers! Judge between me and this one (i.e., `Ali).' The group (being `Uthman and his companions) said, `O Chief of the believers! Judge between them and relieve both of them from each other.' I (Malik bin Aws) thought that they asked the four men to come in before them for this purpose. `Umar said, `Be patient!' He then asked the group (`Uthman and his companions), `I ask you by Allah by Whose permission the heaven and the earth exist, do you know that Allah's Messenger said,

«لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةٌ»

(Our (the Prophet's) property will not be inherited. Whatever we leave, is charity)' The group said, `He said so.' `Umar then turned to `Ali and Al-`Abbas and said, `I beseech you by Allah by Whose permission the heaven and the earth exist, do you know both that Allah's Messenger said,

«لَا تُورَثُ، مَا تَرَكَنَا صَدَقَةً»

(Our (the Prophets`) property will not be inherited. Whatever we leave, is charity)' They replied, `He said so.'` Umar then said, `Allah bestowed on His Messenger a special favor unlike what he gave all other people. Allah the Exalted said,

(وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And what Allah gave as booty (Fai') to His Messenger from them -- for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.) Therefore, this property, the booty collected from Bani An-Nadir, was especially given to Allah's Messenger . However, by Allah, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allah's Messenger took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.' He then asked the group, `I ask you by Allah with Whose permission the heavens and earth exist, do you know this' They replied, `Yes.'` Umar then said to `Ali and Al-` Abbas, `I ask you by Allah, with Whose permission that heavens and earth exist, do you know this' They said, `Yes.'` Umar added, `When Allah took His Prophet unto Him, Abu Bakr said: I am the successor of Allah's Messenger ! Then you both came to Abu Bakr asking for your (Al-` Abbas') share of inheritance from your nephew, and he (`Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allah's Messenger said,

«لَا تُورَثُ، مَا تَرَكَنَا صَدَقَةً»

(Our (the Prophets') property will not be inherited. Whatever we leave, is charity.)" Allah knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allah's Messenger and the successor of Abu Bakr. So I managed it as long as Allah allowed me to manage it. Then you both (`Ali and Al-` Abbas) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allah's that you will manage it in the same way as Allah's Messenger used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allah, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.," They recorded this from the Hadith of Az-Zuhri. Allah said,

(كَيْ لَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ)

(in order that it may not become a fortune used by the rich among you.) means, 'We made the expenditures for the Fai' like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

Ordering Obedience of the Messenger in All Commands and Prohibitions

Allah the Exalted said,

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)

(And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).) meaning, 'whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.' Imam Ahmad recorded that 'Abdullah bin Mas'ud said, "Allah curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allah's creation." His statement reached a woman from Bani Asad called, Umm Ya`qub, who came to 'Abdullah and said, "I have come to know that you have cursed such and such" He replied, "Why should I not curse those whom Allah's Messenger has cursed and who are cursed in Allah's Book!" Umm Ya`qub said, "I have read the whole Qur'an, but did not find in it what you say." He said, "Verily, if you have read the Qur'an, you have found it. Didn't you read,

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)

(And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it).)" She replied, "Yes, I did." He said, "Verily, Allah's Messenger forbade such things. " She said, "But I think that your wife does these things" He said, "Go and look at her." She went and watched her, but could not see anything in support of her claim. She went back to 'Abdullah bin Mas'ud and said that she did not notice anything on his wife. On that he said, "If my wife was as you thought, I would not keep her with me." The Two Sahihs recorded this from the Hadith of Sufyan Ath-Thawri. As well as a Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُمْ عَنْهُ فَاجْتَنِبُوهُ»

(When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.) Allah's statement,

(وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

(Have Taqwa of Allah; verily, Allah is Severe in punishment.) means, fear Allah by obeying His orders and refraining from His prohibitions. Surely, Allah is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

(لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ -
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِّمَّا أُوتُوا وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ وَمَنْ يُوَقِّ شَحًّا نَفْسِهِ فَأُولَئِكَ هُمُ
الْمُقْلِحُونَ - وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَّحِيمٌ)

(8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful.) (9. And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own greed, such are they who will be the successful.) e(10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.)

Those Who deserve the Fai'; and the Virtues of the Muhajirin and Al-Ansar

Allah states the categories of needy people who also deserve a part of the Fai',

(الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا)

(who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure,) meaning, departed their homes and defied their people, seeking the acceptance of Allah and His favor,

(وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ)

(and helping Allah and His Messenger. Such are indeed the truthful.) meaning, 'they are those who were truthful in statement and deed, and they are the chiefs of the Muhajirin.' Allah the Exalted praised the Ansar next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness. Allah the Exalted said,

(وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ)

(And (it is also for) those who, before them, had homes and had adopted the faith,) referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants. `Umar said, "I recommend the Khalifah, who will come after me, to know the rights and virtues of the foremost Muhajirin and to preserve their honor. I also recommend him to be kind to the Ansar, those who resided in the city of Hijrah and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors." Al-Bukhari collected this Hadith. Allah said,

(يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ)

(love those who emigrate to them,) indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth. Imam Ahmad recorded that Anas said, "The Muhajirin said, 'O Allah's Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.' He said,

«لَا، مَا أَنْتَيْمُ عَلَيْهِمْ وَدَعَوْتُمْ اللَّهَ لَهُمْ»

(No they won't, as long you thanked them for what they did and invoked Allah for them.)" I have not seen this version in the other books. Al-Bukhari recorded that Yahya bin Sa`id heard Anas bin Malik, when he went with him to Al-Walid, saying, "The Prophet called Ansar to divide Al-Bahrayn among them. The Ansar said, `Not until you give a similar portion to our emigrant brothers.' He said,

«إِمَّا لَنَا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ
بَعْدِي أَثْرَةٌ»

(Perhaps, no; but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).)" Al-Bukhari was alone with this version. He also recorded that Abu Hurayrah said, "The Ansar said (to the Prophet), `Distribute our date-palms between us and our emigrant brothers.' He replied, `No.' The Ansar said (to the emigrants), `Look tend to the trees and share the fruits with us.' The emigrants said, `We hear and obey.'" Al-Bukhari, but not Muslim, recorded it.

The Ansar never envied the Muhajirin

Allah said,

(وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا)

(and have no jealousy in their breasts for that which they have been given,) meaning, the Ansar did not have any envy for the Muhajirin because of the better status, rank, or more exalted grade that Allah gave the Muhajirin above them. Allah's statement,

(مِّمَّا أُوتُوا)

(that which they have been given,) refers to what the Muhajirin were favored with, according to Qatadah and Ibn Zayd.

Selflessness of the Ansar

Allah said,

(وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)

(and give them preference over themselves even though they were in need of that.) meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need. An authentic Hadith stated that the Messenger of Allah said,

«أَفْضَلُ الصَّدَقَةِ جُهْدُ الْمُقِلِّ»

(The best charity is that given when one is in need and struggling.) This exalted rank is better than the rank of those whom Allah described in His statements,

(وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ)

(And they give food, inspite of their love for it.)(76:8), and,

(وَأَتَى الْمَالَ عَلَى حُبِّهِ)

(And gives his wealth, in spite of love for it.)(2:177) The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though they are in need and have a necessity for what they spend in charity. Abu Bakr As-Siddiq gave away all his wealth in charity and Allah's Messenger asked him,

«مَا أَبْقَيْتَ لِأَهْلِكَ؟»

(What did you keep for your family,) and he said, "I kept for them Allah and His Messenger." `Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmuk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allah be pleased with them and make them pleased with Him. Al-Bukhari recorded that Abu Hurayrah said, "A man came to the Prophet and said, `O Allah's Messenger! Poverty has stuck me.' The Prophet sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allah's Messenger said,

«أَلَا رَجُلٌ يُضَيِّفُ هَذَا، اللَّيْلَةَ، رَحِمَهُ اللَّهُ»

(Who will invite this person or entertain him as a guest tonight; may Allah grant His mercy to him who does so) An Ansari man said, `I, O Allah's Messenger!' So he took him to his wife and said to her, `Entertain the guest of Allah's Messenger generously.' She said, `By Allah ! We have nothing except the meal for my children.' He said, `Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.' She did what he asked her to do. In the morning the Ansari went to Allah's Messenger who said,

«لَقَدْ عَجِبَ اللَّهُ عَزَّ وَجَلَّ أَوْ ضَحِكَ مِنْ فُلَانٍ
وَفُلَانَةٍ»

(Allah wondered (favorably) or laughed at the action of so-and-so and his wife.) Then Allah revealed,

(وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)

(and they give them preference over themselves even though they were in need of that). " Al-Bukhari recorded this Hadith in another part of his Sahih. Muslim, At-Tirmidhi, An-Nasa'i collected this Hadith. In another narration for this Hadith, the Companion's name was mentioned, it was Abu Talhah Al-Ansari, may Allah be pleased with him. Allah said,

(وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُقْلِحُونَ)

(And whosoever is saved from his own greed, such are they who will be the successful.) indicating that those who are saved from being stingy, then they have earned success and a good achievement. Imam Ahmad recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ،
وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ،
حَمَلَهُمْ عَلَىٰ أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا
مَحَارِمَهُمْ»

(Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.) Muslim collected this Hadith. Ibn Abi Hatim recorded that Al-Aswad bin Hilal said that a man said to `Abdullah (bin Mas`ud), "O Abu `Abdur-Rahman! I fear that I have earned destruction for myself." `Abdullah asked him what the matter was and he said, "I hear Allah's saying,

(وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُقْلِحُونَ)

(And whosoever is saved from his own greed, such are they who will be the successful.) and I am somewhat a miser who barely gives away anything." `Abdullah said, "That is not the greed Allah mentioned in the Qur'an, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser." Allah said,

(وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي

قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ
(

(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) This is the third type of believers whose poor most deserve to receive a part of the Fai'. These three types are the Muhajirin, the Ansar and those who followed their righteous lead with excellence. Allah said in another Ayah,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ

(And of the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly, Allah is well-pleased with them as they are well-pleased with Him.) (9:100) The third type are those who followed the Muhajirin and Ansar in their good works, beautiful attributes and who invoke Allah for them in public and secret. This is why Allah the Exalted said in this honorable Ayah,

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ

(And those who came after them say), meaning, the statement that they utter is,

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا

(Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred), meaning, rage or envy,

لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

(against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) Indeed, it is a beautiful way that Imam Malik used this honorable Ayah to declare that the Rafidah who curse the Companions do not have a share in the Fai' money, because they do not have the good quality of those whom Allah has described here that they say,

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَّحِيمٌ

(Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) Ibn Abi Hatim recorded that `A'ishah said, "They were commanded to invoke Allah to forgive them, but instead, they cursed them!" She then recited this Ayah,

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.")

(أَلَمْ تَرَ إِلَى الَّذِينَ نَفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ
لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ - لَئِنْ
أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا
يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأُذُنُ ثُمَّ لَا
يَنْصُرُونَ - لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مَنْ
اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ - لَا يُقَاتِلُونَكُمْ
جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُرِّ
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ - كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ
قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - كَمَثَلِ
الشَّيْطَانِ إِذْ قَالَ لِلإِنسَنِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي
بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ - فَكَانَ
عَقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ
الظَّالِمِينَ)

(11. Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." But Allah is Witness that they verily are liars.) (12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.) (13. Verily, you are more fearful in their breasts than Allah. That is because they are a people who comprehend not.) (14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.) (15. They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.) e(16. Like Shaytan, when he says to man: "Disbelieve." But when he disbelieves, Shaytan says: "I am free of you, I fear Allah, the Lord of all that exists!") (17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the wrongdoers.)

The False Promise of Support the Hypocrites gave to the Jews

Allah states that the hypocrites, `Abdullah bin Ubayy and his like, sent a messenger to Bani An-Nadir promising them help. Allah the Exalted said,

(أَلَمْ تَرَ إِلَى الَّذِينَ نَفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ
كَفَرُوا مِن أَهْلِ الْكِتَابِ لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ
لَنَنْصُرَنَّكُمْ)

(Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you.") Allah then said,

(وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ)

(But Allah is Witness that they verily are liars.) meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill. Also, what they said they would do, would never have been fulfilled by them, and this is why Allah said,

(وَلَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ)

(and if they are attacked, they will never help them.) meaning, the hypocrites will not fight along with the Jews,

(وَلَئِن نُّصِرُوا هُمْ)

(And (even) if they do help them,) and even if the hypocrites did fight along their side,

(لَيُؤْتِنَّ الْأَذْبَرَ ثُمَّ لَا يُنصِرُونَ)

(they will turn their backs, and they will not be victorious.) This Ayah contains good news, just as the good news that this following Ayah conveys,

(لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ)

(Verily, you are more fearful in their breasts than Allah.) meaning, the hypocrites fear you more than they fear Allah, as He says;

(إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(Behold! a section of them fear men as they fear Allah or even more.)(4:77) This is why Allah said,

(ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ)

(That is because they are a people who comprehend not.) Allah then said,

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ
وَرَاءِ جُدُرٍ

(They fight not against you even together, except in fortified townships, or from behind walls.) meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals). Allah the Exalted said,

(بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ)

(Their enmity among themselves is very great.) meaning, the enmity they feel against each other is intense,

(وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ)

(And make you to taste the violence of one another.)(6:65) Allah said in the Ayah,

(تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى)

(You would think they were united, but their hearts are divided.) meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely. Ibrahim An-Nakha`i said that this Ayah refers to the hypocrites and the People of the Scriptures,

(ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ)

(That is because they are a people who understand not.) Allah said,

(كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ)

(They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.) referring to the Jewish tribe of Bani Qaynuqa`, according to Ibn `Abbas, Qatadah and Muhammad bin Ishaq.

The Parable of the Hypocrites and the Jews

Allah said,

(كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيءٌ مِّنْكَ)

(Like Shaytan, when he says to man: "Disbelieve." But when (man) disbelieves, Shaytan says: "I am free of you...") meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

(إِنِّي أَخَافُ اللّٰهَ رَبَّ العَالَمِينَ)

(I fear Allah, the Lord of all that exists!) Allah said,

(فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا)

(So, the end of both will be that they will be in the Fire, abiding therein.) meaning, the end of both he, Shaytan, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

(وَذَلِكَ جَزَاءُ الظَّالِمِينَ)

(Such is the recompense of the wrongdoers.) means, this is the recompense of every unjust person.

(يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا
قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللّٰهَ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ -
وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللّٰهَ فَأَنسَهُمُ أَنفُسَهُمْ
أُولَئِكَ هُمُ الفَاسِقُونَ - لَا يَسْتَوِي أَصْحَابُ النَّارِ
وَأَصْحَابُ الجَنَّةِ أَصْحَابُ الجَنَّةِ هُمُ الفَائِزُونَ)

(18. O you who believe! Have Taqwa of Allah and let every person look to what he has sent forth for tomorrow, and fear Allah. Verily, Allah is All-Aware of what you do.) (19. And be not like those who forgot Allah, and He caused them to forget themselves. Those are the rebellious.) (20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.)

The Command to have Taqwa and to prepare for the Day of Resurrection

Imam Ahmad recorded that Al-Mundhir bin Jarir narrated that his father said, "While we were in the company of the Messenger of Allah in the early hours of the morning, some people came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The color of the face of the Messenger of Allah underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal to pronounce Adhan. Bilal pronounced Adhan and Iqamah, and the Prophet led the prayer. He then addressed them, first reciting,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ

(O mankind! Have Taqwa of your Lord, Who created you from a single person...) (4:1), until the end of the Ayah. Then he recited the Ayah that is in Surat Al-Hashr:

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

(and let every person look to what he has sent forth for tomorrow,") He then said, "A man donated his Dinar, his Dirham, from his clothes, from his Sa` of wheat, from his Sa` of dates" -- until he said -- "even if it was half a date." Then a person among the Ansar came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger radiate with pleasure, like gold. The Messenger of Allah said,

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا
وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ
أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً
كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا، مِنْ غَيْرِ
أَنْ يُنْقَصَ مِنْ أَوْزَارِهِمْ شَيْءٌ»

(He who sets a good example in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islam an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.)" Muslim recorded this Hadith via the chain of Shu`bah. Therefore, Allah's statement,

(يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ)

(O you who believe! Have Taqwa of Allah), ordains the Taqwa of Allah which pertains to obeying what He ordered and staying away from what He forbade. Allah said,

(وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ)

(and let every person look to what he has sent forth for tomorrow,) meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

(وَآتَّقُوا اللَّهَ)

(Have Taqwa of Allah), again ordering Taqwa,

(إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ)

(Verily, Allah is All-Aware of what you do.) Allah asserts that surely, He knows all of your deeds -- O mankind -- and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

(وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ)

(And be not like those who forgot Allah, and He caused them to forget themselves.) meaning, do not forget the remembrance of Allah, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action. This is why Allah the Exalted said,

(أُولَئِكَ هُمُ الْفَاسِقُونَ)

(Those are the rebellious.) referring to those who rebel against obedience to Allah, who will earn destruction on the Day of Resurrection and failure upon their return,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ
الْخَاسِرُونَ)

(O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.)(63:9)

The Residents of Paradise and the Residents of Hell are never Equal

Allah said,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise.) meaning, these two categories of people are never the same with regards to the judgement of Allah, the Exalted, on the Day of Resurrection. Allah said in other Ayat,

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ
وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ)

(Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make.)(45:21),

(وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا
تَتَذَكَّرُونَ)

(And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember!)(40:58), and,

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ)

(Shall We treat those who believe and do righteous good deeds as corrupters on earth Or shall We treat those who have Taqwa as the wicked)(38:28) Therefore, Allah asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

(أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ)

(It is the dwellers of Paradise that will be successful.) that is, they are those who will earn safety and deliverance from the torment of Allah the Exalted and Most Honored.

(لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَشِعًا
مُتَّصِدًّا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأُمْتَلُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ - هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا
هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ -
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ
اللَّهِ عَمَّا يُشْرِكُونَ - هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(21. Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.) (22. He is Allah, beside Whom La ilaha illa Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.) (23. He is Allah, beside Whom La ilaha illa Huwa, Al-Malik, Al-Quddus, As-Salam, Al-Mu`min, Al-Muhaymin, Al-`Aziz, Al-Jabbar, Al-Mutakabbir. Glory be to Allah! Above all that they associate as partners with Him.) (24. He is Allah, Al-Khaliq, Al-Bari, Al-Musawwir. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the All-Wise.)

Asserting the Greatness of the Qur'an

Allah the Exalted emphasizes the greatness of the Qur'an, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا
مُتَّصِدًا مِّنْ خَشْيَةِ اللَّهِ)

(Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah.) If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'an, will feel humble and crumble from fear of Allah the Exalted, then what about you -- O mankind Why do your hearts not feel softness and humbleness from the fear of Allah, even though you understand Allah's command and comprehend His Book This is why Allah said,

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ)

(Such are the parables which We put forward to mankind that they may reflect.) There is a Hadith of the Mutawatir grade that states that the Messenger of Allah had someone make him a Minbar. Before that, he used to stand next to a tree trunk in the Masjid to deliver speeches. So, when the Minbar was made and placed in the Masjid, the Prophet came to deliver a speech and passed the tree trunk, headed towards the Minbar, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allah and the revelation that were being recited next to it. In one of the narrations for this Hadith, Al-Hasan Al-Basri said after narrating the Hadith, "You - mankind -- are more worthy to miss the Messenger of Allah than the tree trunk!" Likewise, this honorable Ayah asks that if the solid mountains feel humble and are rent asunder from the fear of Allah, if it heard Allah's Speech and comprehended it, what about you -- O mankind -- who heard the Qur'an and understood it Allah the Exalted said in another Ayah,

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ
الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى)

(And if there had been a Qur'an with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak.)(13:31) We mentioned the meaning of this Ayah as stating that, if there were a Qur'an that has these qualities, it would be this Qur'an. Allah the Exalted said in another Ayah,

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ
مِنْهَا لَمَا يَشَّقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا
يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ)

(And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allah.)(2:74)

Glorifying Allah the Exalted by mentioning His Names and Attributes

Allah the Exalted said,

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

(He is Allah, beside Whom La ilaha illa Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.) Allah states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allah are false deities. Allah is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness. Allah's statement,

(هُوَ الرَّحْمَنُ الرَّحِيمُ)

(He is the Most Gracious, the Most Merciful.) was duly explained before at the very beginning of this Tafsir, so it is not necessary to repeat it here, and it asserts that Allah is the Owner of the wide encompassing mercy that entails all of His creation. He is Ar-Rahman and Ar-Rahim of this life and the Hereafter. Allah the Exalted said in other Ayat,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ)

(And My mercy embraces all things.)(7:156),

(كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

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

(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ
خَيْرٌ مِّمَّا يَجْمَعُونَ)

(Say: "In the bounty of Allah, and in His mercy; -- therein let them rejoice." That is better than what (the wealth) they amass.)(10:58) Allah the Exalted said,

(هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ)

(He is Allah, beside Whom La ilaha illa Huwa, Al-Malik.) Al-Malik, meaning "The Owner and King of all things," Who has full power over them without resistance or hindrance. Allah's statement,

(الْقُدُّوسُ)

(Al-Quddus,) meaning "The Pure," according to Wahb bin Munabbih, while Mujahid and Qatadah said that Al-Quddus means "The Blessed." Ibn Jurayj said that Al-Quddus means "He Whom the honorable angels glorify."

(السَّلَامُ)

(As-Salam,) meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions." Allah's statement,

(الْمُؤْمِنُ)

(Al-Mu'min,) means "Who has granted safety to His servants by promising that He will never be unjust to them, " according to Ad-Dahhak who reported it from Ibn ` Abbas. Qatadah said that Al-Mu'min means that "Allah affirms that His statements are true," while Ibn Zayd said that it means, "He attested to His faithful servants' having faith in Him." Allah's statement,

(الْمُهَيِّمِ)

(Al-Muhaymin,) means, according to Ibn ` Abbas and others, "The Witness for His servants actions," that is, the Ever-Watcher over them. Allah said in similar Ayat,

(وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ)

(And Allah is Witness over all things.)(58:6),

(ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ)

(and moreover Allah is Witness over what they used to do.)(10:46), and,

(أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ)

(Is then He (Allah) Who takes charge (guards) of every person and knows all that he has earned)(13:33) Allah said,

(الْعَزِيزُ)

(Al-`Aziz,) meaning that "He is the Almighty, Dominant over all things." Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride. Allah said;

(الْجَبَّارُ الْمُتَكَبِّرُ)

(Al-Jabbar, Al-Mutakabbir), meaning "The Only One worthy of being the Compeller and Supreme." There is a Hadith in the Sahih Collection in which Allah said,

«الْعَظْمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا عَذَّبْتُهُ»

(Might is My Izar and pride is My Fida; if anyone disputes any one of them with Me, then I will punish him.) Allah the Exalted said,

(سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ)

(Glory be to Allah! (High is He) above all that they associate as partners with Him.), then He said,

(هُوَ اللَّهُ الْخَلِيقُ الْبَارِيءُ الْمُصَوِّرُ)

(He is Allah, Al-Khaliq, Al-Bari, Al-Musawwir.) Al-Khaliq refers to measuring and proportioning, Al-Bari refers to inventing and bringing into existence what He has created and measured. Surely, none except Allah is able to measure, bring forth and create whatever He wills to come to existence. Allah's statement,

(الْخَلِيقُ الْبَارِيءُ الْمُصَوِّرُ)

(Al-Khaliq, Al-Bari, Al-Musawwir.) means, if Allah wills something, He merely says to it "be" and it comes to existence in the form that He wills and the shape He chooses,

(فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ)

(In whatever form He willed, He put you together.)(82:8) Allah describing Himself as being Al-Musawwir, Who brings into existence anything He wills in the shape and form He decides.

Al-Asma' Al-Husna

Allah the Exalted said,

(لَهُ الْأَسْمَاءُ الْحُسْنَىٰ)

(To Him belong Al-Asma' Al-Husna (the Best Names).) We explained the meaning of this Ayah in the Tafsir of Surat Al-A`raf. The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ لِلَّهِ تَعَالَىٰ تِسْعَةَ وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ، وَهُوَ وَثْرٌ يُحِبُّ الْوَثْرَ»

(Allah the Exalted has ninety-nine Names, one hundred less one; whoever then preserves them, will enter Paradise. Allah is Witr (One) and He likes the Witr.)

Everything praises and glorifies Allah

Allah's statement,

(يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(All that is in the heavens and the earth glorify Him.) is similar to His other statement,

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

(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft--Forgiving.)(17:44) Allah's statement,

(وَهُوَ الْعَزِيزُ)

(and He is Al-`Aziz) The Almighty, meaning, His greatness is never humbled,

(الْحَكِيمُ)

(Al-Hakim) the All-Wise, in His legislation and decrees This is the end of the Tafsir of Surat Al-Hashr. All praise is due to Allah.

The Tafsir of Surat Al-Mumtahanah

(Chapter - 60)

Which was revealed in Al-Madinah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ نُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ
مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَن تُؤْمِنُوا
بِاللّٰهِ رَبِّكُمْ إِن كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي
وَأَبْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا
أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ - إِن يَتَّقُواكُمْ يَكُونُوا لَكُمْ
أَعْدَاءً وَيَنسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَسْنِنَتُهُمْ بِالسُّوءِ
وَوَدُّوا لَوْ تَكْفُرُونَ - لَن نَّنْفَعَكُم أَرْحَمَكُم وَلَا
أَوْلَدُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللّٰهُ بِمَا
تَعْمَلُونَ بَصِيرٌ)

(1. O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you believe in Allah, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.) (2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch

forth their hands and their tongues against you with evil, and they desire that you should disbelieve.) (3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do.)

Reason behind revealing Surat Al-Mumtahanah

The story of Hatib bin Abi Balta`ah is the reason behind revealing the beginning of this honorable Surah. Hatib was among the Early Emigrants and participated in the battle of Badr. Hatib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of `Uthman. When the Messenger of Allah decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

«اللَّهُمَّ عَمَّ عَلَيْهِمْ خَبَرَنَا»

(O Allah! Keep our news concealed from them.) Hatib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him so that they would grant safety to his family in Makkah. Allah the Exalted conveyed this matter to His Messenger, because He accepted the Prophet's invocation to Him to conceal the news of the attack. The Prophet sent someone after the woman and retrieved the letter. This story is collected in the Two Sahihs. Imam Ahmad recorded that Hasan bin Muhammad bin `Ali said that `Abdullah bin Abu Rafi` -- or Ubaydullah bin Abu Rafi` -- said that he heard `Ali say, "Allah's Messenger sent me, Zubayr and Al-Miqdad saying,

«انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ فَإِنَّ بِهَا ظَعِينَةً
مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا»

(Proceed until you reach Rawdat Khakh, where there is a lady carrying a letter. Take that letter from her.) So we proceeded on our way, with our horses galloping, until we reached the Rawdah. There we found the lady and said to her, 'Take out the letter.' She said, 'I am not carrying a letter.' We said, 'Take out the letter, or else we will take off your clothes.' So she took it out of her braid, and we brought the letter to Allah's Messenger. The letter was addressed from Hatib bin Abu Balta`ah to some pagans of Makkah, telling them about what Allah's Messenger intended to do. Allah's Messenger said,

«يَا حَاطِبُ، مَا هَذَا؟»

(O Hatib! What is this) Hatib replied, 'O Allah's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islam.' Allah's Messenger said to his Companions,

«إِنَّهُ صَدَقَكُمْ»

(Regarding him, he has told you the truth.) ` Umar said, ` O Allah's Messenger! Allow me to chop off the head of this hypocrite! The Prophet said,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ إِلَى
أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

(He attended Badr. What can I tell you, perhaps Allah looked at those who attended Badr and said, "O the people of Badr, do what you like, for I have forgiven you.") The Group with the exception of Ibn Majah, collected this Hadith using various chains of narration that included Sufyan bin ` Uyaynah. Al-Bukhari added in his narration in the chapter on the Prophet's battles, "Then Allah revealed the Surah,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ)

(O you who believe! Take not my enemies and your enemies as protecting friends...) " Al-Bukhari said in another part of his Sahih, ` Amr (one of the narrators of the Hadith) said, "This Ayah,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ)

(O you who believe! Take not my enemies and your enemies as protecting friends'...) was revealed about Hatib, but I do not know if the Ayah was mentioned in the Hadith (or was added as an explanation by one of the narrators)." Al-Bukhari also said that ` Ali bin Al-Madini said that Sufyan bin ` Uyaynah was asked, "Is this why this Ayah,

(لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ)

(O you who believe! Take not my enemies and your enemies as protecting friends.) was revealed" Sufyan said, "This is the narration that I collected from ` Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it."

The Command to have Enmity towards the Disbelievers and to abandon supporting Them

Allah's statement,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ
مِّنَ الْحَقِّ

(O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,) refers to the idolators and the disbelievers who are combatants against Allah, His Messenger and the believers. It is they whom Allah has decided should be our enemies and should be fought. Allah has forbidden the believers to take them as friends, supporters or companions. Allah the Exalted said in another Ayah ,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصْرَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ
يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ

(O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.) (5:51) This Ayah contains a stern warning and a sure threat. Allah the Exalted said,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا
دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُّؤْمِنِينَ
(

(O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwa of Allah if you indeed are true believers.) (5:57)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ
سُلْطَانًا مُّبِينًا)

(O you who believe! Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves) (4:144) and,

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ)

(Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His punishment).) (3:28) This is why Allah's Messenger accepted Hatib's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah. Allah's statement,

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ)

(and have driven out the Messenger and yourselves (from your homeland)) follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger and his Companions on account of their hatred for Tawhid and worshipping Allah alone in sincerity. This is why Allah the Exalted said,

(أَنْ تُوْمِنُوا بِاللّٰهِ رَبِّكُمْ)

(because you believe in Allah, your Lord!) meaning, `your only fault is that you believed in Allah, Lord of all that exists.' Allah the Exalted said in other Ayat,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللّٰهِ الْعَزِيزِ
الْحَمِيدِ)

(And they had no fault except that they believed in Allah, Almighty, Al-Hamid!) (85:8) and,

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ
يَقُولُوا رَبَّنَا اللَّهُ

(Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah.") (22:40) Allah said,

إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ
مَرْضَاتِي

(If you have come forth to strive in My cause and to seek My good pleasure.) Allah says, `if you are as described here, then do not take the disbelievers as supporters. If you migrated in Jihad for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they expelled you from your homes and property in rage against you and rejection of your religion.' Allah's statement,

تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا
أَعْلَنْتُمْ

(You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.) Allah asks, `do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
يَتَّقَوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ
وَأَلْسِنَتَهُم بِالسُّوءِ

(And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,) meaning, `if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

وَوَدُّوا لَوْ تَكْفُرُونَ

(and they desire that you should disbelieve.) meaning, `they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people' This also encourages the enmity. Allah's statement,

(لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ
يَقْضَىٰ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do.) means, 'your family relations will not benefit you with Allah if Allah decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allah.' Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allah, even if their relation was with a Prophet. Imam Ahmad recorded that Anas said that a man said, "O Allah's Messenger! Where is my father" He said,

«فِي النَّارِ»

(In the Fire.) When the man went away, the Prophet called him back and said:

«إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ»

(Verily, my father and your father are in the Fire.) Muslim and Abu Dawud also collected this Hadith.

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءَاؤُا مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَهُ
إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ
لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ
أُنَبَّأْنَا وَإِلَيْكَ الْمَصِيرُ - رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ
كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ -
لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو

اللَّهِ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ
(الْحَمِيدُ)

(4. Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allah alone," -- except the saying of Ibrahim to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah." "Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.") (5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.") (6. Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allah and the Last Day. And whosoever turns away, then verily, Allah is Al-Ghani, Al-Hamid.)

The Good Example of Ibrahim and His Followers, when They disowned Their Disbelieving People

Allah the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ)

(Indeed there has been an excellent example for you in Ibrahim and those with him,) meaning, his followers who believed in him,

(إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ)

(when they said to their people: "Verily we are free from you...") meaning, 'we disown you,'

(وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ)

(and whatever you worship besides Allah: we rejected you,) meaning, 'we disbelieve in your religion and way,'

(وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا)

(and there has started between us and you, hostility and hatred forever) meaning, 'Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

(حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ)

(until you believe in Allah alone,) meaning, `unless, and until, you worship Allah alone without partners and disbelieve in the idols and rivals that you worship besides Him.' Allah's statement,

(إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ)

(except the saying of Ibrahim to his father: "Verily, I will ask forgiveness (from Allah) for you...") means, `you have a good example in Ibrahim and his people; as for Ibrahim's prayers for Allah his father, it was a promise that he made for his father.' When Ibrahim became sure that his father was an enemy of Allah, he declared himself innocent of him. Some of the believers used to invoke Allah for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrahim used to invoke Allah to forgive his father. Allah the Exalted said in reply,

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ - وَمَا كَانَ اسْتِغْفَارُ
إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ
حَلِيمٌ)

(It is not for the Prophet and those who believe to ask Allah's forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrahim's request for his father's forgiveness was only because of a promise he made to him .But when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah and was forbearing.) (9:113-114) Allah said here,

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ)

(Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you...") until,

(إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ
لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ)

(... except the saying of Ibrahim to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah.") meaning, `You cannot follow Ibrahim's example as proof in the case mentioned here, as being allowed to ask Allah to forgive those who died on Shirk.' This is the saying of Ibn `Abbas, Mujahid, Qatadah, Muqatil bin Hayyan, Ad-Dahhak and several others. Allah the Exalted said that Ibrahim and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allah in humility and submission,

(رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ)

(Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.) meaning, `we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,'

(رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا)

(Our Lord! Make us not a trial for the disbelievers,) Mujahid said, "It means, `Do not punish us by their hands, nor with a punishment from You.' Or they will say, `Had these people been following the truth, the torment would not have struck them.'" Ad-Dahhak said something similar. Qatadah said, "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth." This is the meaning that Ibn Jarir preferred. `Ali bin Abi Talhah reported from Ibn `Abbas: "Do not give them dominance over us, lest we suffer trials by their hands." Allah's statement,

(وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.) means, `cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.'

(إِنَّكَ أَنْتَ الْعَزِيزُ)

(Verily, You, only You, are the Almighty,) `and those who seek refuge in Your majesty are never dealt with unjustly,'

(الْحَكِيمُ)

(the All-Wise.) `in Your statements, actions, legislation and decrees.' Allah the Exalted said,

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو
اللَّهَ وَالْيَوْمَ الْآخِرَ

(Certainly, there has been in them an excellent example for you to follow -- for those who look forward to (the meeting with) Allah and the Last Day.) asserting what He has said before with the exemption mentioned, i.e., the good example that Allah mentioned before,

لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

(for those who look forward to Allah and the Last Day.) thus encouraging the believers who believe in Allah and the Return to Him. Allah said,

وَمَن يَتَوَلَّ

(And whosoever turns away) meaning, from what Allah has ordained,

فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

(verily, Allah is Al-Ghani, Al-Hamid.) Allah said in another Ayah,

إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ
اللَّهَ لَغَنِيٌّ حَمِيدٌ

(If you disbelieve, you and all on the earth together, then verily! Allah is Ghani, Hamid.) (14:8)
`Ali bin Talhah reported from Ibn `Abbas,

الْغَنِيُّ

"(Ghani) is the One Who is perfectly rich." That is Allah. This is Allah's attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allah, the One, the Irresistible.

حَمِيدٌ

(Hamid) means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

(عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ
مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ - لَا
يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُواكُم مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
وَأَخْرَجُواكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ
أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ)

(7. Perhaps Allah will make friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.) (8. Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity.) (9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.)

Perhaps Allah will make a Friendship between You and Those, whom You hold as Enemies

Allah said to His faithful servants, after ordering them to be enemies with the disbelievers,

(عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ
مِنْهُمْ مَوَدَّةً)

(Perhaps Allah will make friendship between you and those, whom you hold as enemies.)
meaning affection after animosity, tenderness after coldness and coming together after parting
from each other,

(وَاللَّهُ قَدِيرٌ)

(And Allah has power (over all things),) Allah is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come together in agreement, just as Allah said when He mentioned His favor on the Ansar,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا﴾

(And remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it.) (3:103) Also the Prophet said to them,

«أَلَمْ أَجِدْكُمْ ضَلَّالًا فَهَدَاكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي؟»

(Did I not find you misguided, and Allah guided you through me; and divided, and Allah united your hearts(through me) Allah the Exalted said,

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أُيِّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ - وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

(He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is Almighty, All-Wise.) (8:62,63) And in the Hadith:

«أَحِبُّ حَبِيبِكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضُ بَغِيضَكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا»

(Love your loved one moderately, because one day, he might become your enemy. Hate your hated one moderately, because one day, he might become your loved one.) Allah's statement,

(وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(And Allah is Oft-Forgiving, Most Merciful.) means, Allah forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islam. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

The Permissibility of being Kind to Disbelievers who do not fight against the Religion And Allah's statement;

(لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ)

(Allah does not forbid you with those who fought not against you on account of religion nor drove you out of your homes,) means, those who did not have a role in your expulsion. Therefore, Allah does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

(أَنْ تَبَرُّوهُمْ)

(to deal kindly) to be gentle with them,

(وَتُقْسَطُوا إِلَيْهِمْ)

(and justly with those) to be fair with them

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسَطِينَ)

(Verily, Allah loves those who deal with equity.) Imam Ahmad recorded that Asma' bint Abu Bakr said, "My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet conducted with the Quraysh. I came to the Prophet and said, 'O Allah's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations' The Prophet said,

«نَعَمْ صِلِي أُمَّكَ»

(Yes. Keep good relation with your mother.)" The Two Sahihs recorded this Hadith. Imam Ahmad recorded that `Abdullah bin Zubayr said, "Qutaylah came visiting her daughter, Asma'

bint Abi Bakr, with some gifts, such as Dibab, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asma' refused to accept her mother's gifts and did not let her enter her house. `A'ishah asked the Prophet about his verdict and Allah sent down the Ayah,

(لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ)

(Allah does not forbid you with those who fought not against you on account of religion) until the end of the Ayah. Allah's Messenger ordered Asma' to accept her mother's gifts and to let her enter her house." Allah's statement,

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Allah loves those who deal with equity.) was duly explained in the Tafsir of Surat Al-Hujurat. We also mentioned the authentic Hadith,

«الْمُقْسِطُونَ عَلَى مَنَائِرَ مِنْ نُورٍ عَنِ يَمِينِ
الْعَرْشِ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهَالِيهِمْ وَمَا
وَلَوْا»

(The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.)

The Prohibition of being Kind towards Combatant Disbelievers

Allah's statement,

(إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَى إِخْرَاجِكُمْ
أَنْ تَوَلَّوهُمْ)

(It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allah forbids you to befriend them.) (60:9) means, `Allah forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allah the Exalted forbids you from being their friends and orders you to be their enemy.' Then Allah stresses His threat against being friends with them, by saying,

(وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(And whosoever will befriend them, then such are the wrongdoers.) As He said;

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ
يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ)

(O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as protecting friends), then surely, he is one of them. Verily, Allah guides not those people who are the wrongdoers) (5:51)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا
هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُنَّ مَّا
أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا
ءَاتِيَتْمُوهُنَّ أَجُورَهُنَّ وَلَا تُمَسِّكُوا بِعِصَمِ الْكَوَافِرِ
وَأَسْأَلُوا مَّا أَنفَقْتُمْ وَلَيْسَ لَكُمْ حُكْمُ
اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ - وَإِنْ فَاتَكُمْ
شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ فَاثُوا الَّذِينَ
ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَّا أَنفَقُوا وَاتَّقُوا اللَّهَ الَّذِي
أَنْتُمْ بِهِ مُؤْمِنُونَ)

(10. O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowery). And there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowery) and let them (the disbelievers) ask for that which they have spent. That is the judgement of Allah, He judges between you. And Allah is All-Knowing, All-Wise.) (11. And if any of your wives have gone from you to the disbelievers then you succeed over them (gain victory); then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwa of Allah, the One in Whom you are believers.)

After Al-Hudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers

Surat Al-Fath, we related the story of the treaty at Al-Hudaybiyyah that was conducted between the Messenger of Allah and the disbelievers of Quraysh. In that treaty, there were these words, "Everyman (in another narration, every person) who reverts from our side to your side, should be returned to us, even if he is a follower of your religion." This was said by `Urwah, Ad-Dahhak, `Abdur-Rahman bin Zayd, Az-Zuhri, Muqatil bin Hayyan and As-Suddi. So according to this narration, this Ayah specifies and explains the Sunnah. And this is the best case of understanding. Yet according to another view of some of the Salaf, it abrogates it. Allah the Exalted and Most High ordered His faithful servants to test the faith of women who emigrate to them. When they are sure that they are faithful, they should not send them back to the disbelievers, for the disbelievers are not allowed for them and they are not allowed for the disbelievers. In the biography of `Abdullah bin Abi Ahmad bin Jahsh in Al-Musnad Al-Kabir, we also mentioned that `Abdullah bin Abi Ahmad said, "Umm Kulthum bint `Uqbah bin Abi Mu`ayt emigrated and her brothers, `Umarah and Al-Walid, went after her. They came to Allah's Messenger and talked to him about Umm Kulthum and asked that she be returned to them. Allah abolished the part of the treaty between the Prophet and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the Ayah about testing them." Al-`Awfi reported from Ibn `Abbas, about Allah's saying:

(يَأْيِهَآ الذِّينَ ءَامَنُوْا إِذَا جَآءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَاْمْتَحِنُوهُنَّ)

(O you who believe! When believing women come to you as emigrants, examine them;) "Their examination was asking them to testify to La ilaha illallah, and that Muhammad is Allah's servant and His Messenger." Mujahid explained the Ayah,

(فَاْمْتَحِنُوهُنَّ)

(examine them) by saying, "Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands." Allah's statement,

(فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى
الْكُفَّارِ)

(then if you ascertain that they are true believers, send them not back to the disbelievers.)
This Ayah indicates that faith can be recognized and affirmed.

The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress

Allah's statement ,

(لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ)

(They are not lawful for the disbelievers nor are the disbelievers lawful for them.) This Ayah forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islam. Abu Al-`As bin Ar-Rabi` was married to Zaynab, the Prophet's daughter. She was a Muslim, while Abu Al-`As was still an idolator like his people. When he was captured during the battle of Badr, his wife, Zaynab, sent his ransom, a necklace that belonged to the Prophet's first wife Khadijah. The Prophet became very emotional when he saw the necklace and said to the Companions,

«إِنْ رَأَيْتُمْ أَنْ تُطَلِّقُوا لَهَا أُسِيرَهَا فَاَفْعَلُوا»

(If you decide to set free the prisoner who belongs to her, then do so.) They did, and Allah's Messenger set him free. His ransom was that he send his wife to Allah's Messenger . Abu Al-`As fulfilled his promise and sent Zaynab to Allah's Messenger along with Zayd bin Harithah. Zaynab remained in Al-Madinah after the battle of Badr, which took place in the second year of Hijrah, until her husband Abu Al-`As bin Ar-Rahi` embraced Islam in the eighth year after the Hijrah. She returned to their marriage without renewing the dowery. Allah's statement,

(وَأَتَوْهُم مَّا أَنْفَقُوا)

(But give them that which they have spent.) meaning, the husbands of the emigrant women who came from the idolators, return the dowery that they gave to their wives. This was said by Ibn `Abbas, Mujahid, Qatadah, Az-Zuhri and several others. Allah's statement,

(وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُواهُنَّ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ)

(And there will be no sin on you to marry them if you have paid their due to them.) means, when you wish to marry them, then give them their dowery. That is, marry them under the condition that their `Iddah (waiting period) is finished and they have a legal guardian for their marriage etc. Allah said,

(وَلَا تُمَسِّكُوا بِعِصْمِ الْكُوفِرِ)

(Likewise do not keep disbelieving women,) thus forbidding His faithful servants from marrying idolator women or remaining married to them. In the Sahih, it is recorded that Al-Miswar and Marwan bin Al-Hakam said that after the Messenger of Allah conducted the treaty with the Quraysh idolators at Al-Hudaybiyyah, some Muslim women emigrated to him and Allah the Exalted sent down this Ayah about them,

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ)

(O you who believe! When believing women come to you as emigrants) until,

(وَلَا تُمَسِّكُوا بِعِصْمِ الْكُوفِرِ)

(Likewise do not keep disbelieving women,) Then `Umar bin Al-Khattab divorced two of his wives, who were idolatresses, and one of them got married to Mu`awiyah bin Abi Sufyan, while the other got married to Safwan bin Umayyah. Ibn Thawr narrated that Ma`mar said that Az-Zuhri said, "This Ayah was revealed to Allah's Messenger while he was in the area of Al-Hudaybiyyah, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this Ayah was revealed. Allah commanded that the dowery that was paid to these women be returned to their husbands. Allah also ordered that if some Muslim women revert to the side of the idolators, the idolators should return their dowery to their Muslim husbands. Allah said,

(وَلَا تُمَسِّكُوا بِعِصْمِ الْكُوفِرِ)

(Likewise do not keep disbelieving women)." Allah's statement,

(وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا)

(and ask for that which you have spent and let them ask for that which they have spent.) means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowery that they gave their wives who emigrated to the Muslims. Allah's statement,

(ذَلِكَ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ)

(That is the judgement of Allah, He judges between you.) means, this judgement about the treaty and excluding women from its clauses, is a decision that Allah made for His creatures,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knowing, All-Wise.) meaning, He knows what benefits His servants and is the Most Wise about that. Allah the Exalted said,

(وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ فَاَتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا)

(And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent.) Mujahid and Qatadah explained this Ayah, by saying, "This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a women comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent. " Ibn Jarir recorded that Az-Zuhri said, "The believers abided by Allah's decree and paid what they owed the idolators to compensate for the dowery the idolators gave to the women (who emigrated). However, the idolators refused to accept Allah's judgement for what they owed the Muslims. Allah said to the faithful believers,

(وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ فَاَتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

(And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwa of Allah, the One in Whom your are believers.) Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowery her Muslim husband paid her, from whatever money is left with them from the dowery of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them."

(يَأْيُهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ

أَيْدِيَهُنَّ وَأَرْجُلَهُنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ
فَبَايَعُهُنَّ وَأَسْتَغْفِرَ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(12. O Prophet! When the believing women come to you pledging to you that they will not associate anything with Allah, and that they will not steal, and that they will not commit Zina, and that they will not kill their children, and that they will not utter slander, fabricating from between their hands and their feet, and that they will not disobey you in Ma`ruf (good), Allah said to the faithful believers,

(وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ
فَأْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَانْفَقُوا
اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

(And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwa of Allah, the One in Whom your are believers.) Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowery her Muslim husband paid her, from whatever money is left with them from the dowery of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them."

The Matters the Women pledged to

Al-Bukhari recorded that `A'ishah the wife of the Prophet said, "Allah's Messenger used to examine women who migrated to his side according to this Ayah,

(يَأْيُهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ)

(O Prophet! When believing women come to you pledging to you...) until,

(إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(Verily, Allah is Oft-Forgiving, Most Merciful.)" `Urwah said, " `A'ishah said, ` When any believing woman agreed to these conditions, Allah's Messenger would say to her,

«قَدْ بَايَعْتُكَ»

(I have accepted your pledge.) but, by Allah, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

«قَدْ بَايَعْتُكَ عَلَى ذَلِكَ»

(I have accepted your pledge.)" This is the wording of Al-Bukhari. Imam Ahmad recorded that Umaymah bint Ruqayqah said, "I came to Allah's Messenger with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur'an, that we associate none with Allah, etc; as in the Ayah. Then he said,

«فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ»

(As much as you can bear to implement.) We said, `Surely, Allah and His Messenger are more merciful with us than we are with ourselves.' We then said, `O Allah's Messenger, should you not shake hands with us' He said,

«إِنِّي لَا أَصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ
كَقَوْلِي لِمِائَةِ امْرَأَةٍ»

(I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.)" This Hadith has an authentic chain of narration; At-Tirmidhi, An-Nasa'i and Ibn Majah collected it. Al-Bukhari also recorded that Umm `Atiyah said, "The Messenger of Allah took our pledge and recited to us the Ayah,

(أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا)

(...that they will not associate anything with Allah,) and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, `But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.' The Prophet did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance." Muslim also collected this Hadith. Imam Ahmad recorded that `Ubadah bin As-Samit said, "While we were with the Prophet , he said,

«تُبَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا
تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ»

(Pledge to me in that you will not associate any with Allah, nor steal, nor commit Zina, nor kill your children.) Then he recited the Ayah that begins;

(إِذَا جَاءَكَ الْمُؤْمِنَاتُ)

(when the believing women come to you. ..) and took the pledge of allegiance from the women. He then added,

«فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَقَارَةٍ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ»

(Those among you who fulfill this pledge, will receive their reward from Allah. Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin. Whoever deviates from any of it and Allah screens him, then it is up to Allah to punish or forgive if He wills.) The Two Sahihs recorded this Hadith. Allah's statement,

(يَأْيُهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَاكَ)

(O Prophet! When the believing women come to you pledging to you) means, 'if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,'

(عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ)

(that they will not associate anything with Allah, that they will not steal,) meaning, the property of other people. In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife's actions or not, because of the Hadith in which Hind bint `Utbah said, "O Allah's Messenger! Abu Sufyan is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed to secretly take from his money without his knowledge" Allah's Messenger said to her,

«خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكَ وَيَكْفِي بَنِيكَ»

(You may take from what is reasonable and appropriate for you and your children) This Hadith was recorded in the two Sahihs. Allah's statement,

(وَلَا يَزْنِينَ)

(they will not commit Zina,) is similar to His other statement,

(وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا)

(And come not near to Az-Zina. Verily, it is a Fahishah (immoral act) and an evil way.) (17:32)
A Hadith collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell. Imam Ahmad recorded that `A'ishah said, "Fatimah bint `Utbah came to give her pledge to Allah's Messenger , who took the pledge from her,

(أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ)

(that they will not associate anything with Allah, they will not steal, that they will not commit Zina (fornication and adultery),) Fatimah bashfully placed her hand on her head in shyness. The Prophet liked what she did. `A'ishah said, `O woman! Accept the pledge, because by Allah, we all gave the pledge to the same.' She said, `Yes then,' and she gave her pledge to the same things mentioned in the Ayah." Allah's statement,

(وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ)

(that they will not kill their children,) includes killing children after they are born. The people of Jahiliyyah used to kill their children because they feared poverty. The Ayah includes killing the fetus, just as some ignorant women do for various evil reasons. Allah's statement,

(وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ)

(and that they will not utter slander, fabricating from between their hands and their feet,) Ibn `Abbas said, "It means that they not to attribute to their husbands other than their legitimate children." Muqatil said similarly. Allah's statement,

(وَلَا يَعصِيَنَّكَ فِي مَعْرُوفٍ)

(and that they will not disobey you in Ma`ruf (good),) means, `that they will obey you when you order them to do good and forbid them from evil.' Al-Bukhari recorded that Ibn `Abbas said about Allah's statement,

(وَلَا يَعصِيَنَّكَ فِي مَعْرُوفٍ)

(and that they will not disobey you in any Ma`ruf (good),) "This was one of the conditions which Allah imposed on the women." Maymun bin Mihran said, "Allah did not order obedience to His Prophet for other than Ma`ruf, and Ma`ruf is itself obedience." Ibn Zayd said, "Allah commanded that His Messenger, the best of His creation, be obeyed in that which is Ma`ruf." Ibn Jarir recorded that Umm `Atiyah Al-Ansariyah said, "Among the conditions included in our pledge to Allah's Messenger to good was not to wail. A woman said, `So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.' So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Milhan, the mother of Anas bin Malik, did so." Al-Bukhari collected this Hadith from the way of Hafsa bint Srin from Umm `Atiyah Nusaybah Al-

Ansariyah, may Allah be pleased with her. Ibn Abi Hatim recorded that Asid bin Abi Asid Al-Barrad said that one of the women who gave the pledge to Allah's Messenger said, "Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of Ma`ruf (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail."

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ
عَلَيْهِمْ قَدْ يَيْسُوهَا مِنَ الْآخِرَةِ كَمَا يَيْسُ الْكُفْرُ مِنْ
أَصْحَابِ الْقُبُورِ)

(13. O you who believe! Take not as friends the people who incurred the wrath of Allah. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried in graves.) Just like in the beginning of the Surah, Allah the Exalted forbids taking the disbelievers as protecting friends at the end of the Surah, saying,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ
عَلَيْهِمْ)

(O you who believe! Take not as friends the people who incurred the wrath of Allah.) referring to the Jews, Christians and the rest of the disbelievers whom Allah became angry with and cursed. Those who deserved being rejected and banished by Him. (Allah says here), `how can you become their allies, friends and companions, after Allah decided that they earn the despair of receiving any good or delights in the Hereafter' Allah's statement,

(كَمَا يَيْسُ الْكُفْرُ مِنْ أَصْحَابِ الْقُبُورِ)

(just as the disbelievers have despaired of those (buried) in graves.) This has two possible meanings. First, the disbelievers despair of ever again meeting their relatives buried in graves, because they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed. Secondly, just as the disbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true). Al-A`mash reported from Abu Ad-Duha from Masruq that Ibn Mas`ud said,

(كَمَا يَيْسُ الْكُفْرُ مِنْ أَصْحَابِ الْقُبُورِ)

(just as the disbelievers have despaired of those (buried) in graves.) "Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense." This is the saying of Mujahid, `Ikrimah, Muqatil, Ibn Zayd, Al-Kalbi and Mansur; Ibn Jarir preferred this explanation. This is the end of the Tafsir of Surat Al-Mumtahanah, all praise and thanks be to Allah.

The Tafsir of Surat As-Saff