

(بِالْغَدَاةِ وَالْعَشِيِّ)

(morning and evening.) referring to the obligatory prayers, according to Sa`id bin Al-Musayyib, Mujahid, Al-Hasan and Qatadah. In another Ayah, Allah said;

(وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ)

(And your Lord said, "Invoke Me, I will respond (to your invocation).") 40:60 , I will accept your supplication. Allah said next,

(يُرِيدُونَ وَجْهَهُ)

(seeking His Face.) meaning, they seek Allah's Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform. Allah said;

(مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ)

(You are accountable for them in nothing, and they are accountable for you in nothing,) This is similar to the answer Nuh gave to his people when they said,

(أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ)

(Shall we believe in you, when the meekest (of the people) follow you") 26:111 . Nuh answered them,

(قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ - إِنَّ حِسَابَهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ)

(And what knowledge have I of what they used to do Their account is only with my Lord, if you could (but) know.) 26:112-113 , meaning, their reckoning is for Allah not me, just as my reckoning is not up to them. Allah said here,

(فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ)

(that you may turn them away, and thus become of the wrongdoers.) meaning, you will be unjust if you turn them away. Allah's statement,

(وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ)

(Thus We have tried some of them with others) means, We tested, tried and checked them with each other,

(لَيَقُولُوا أَهَؤُلَاءِ مَنَ اللّٰهُ عَلَيْهِم مِّن بَيْنِنَا)

(That they might say: "Is it these (poor believers) that Allah has favored from amongst us") This is because at first, most of those who followed the Messenger of Allah were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him. Nuh, was also addressed by his people

(وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّىَ
الرَّأى)

(Nor do we see any follow you but the meekest among us and they (too) followed you without thinking.) 11:27 KHeracilius, emperor of Rome, asked Abu Sufyan, "Do the noblemen or the weak among people follow him (Muhammad)" Abu Sufyan replied, "Rather the weak among them." Heracilius commented, "Such is the case with followers of the Messengers." The idolators of Quraysh used to mock the weak among them who believed in the Prophet and they even tortured some of them. They used to say, "Are these the ones whom Allah favored above us," meaning, Allah would not guide these people, instead of us, to all that is good, if indeed what they embraced is good. Allah mentioned similar statements in the Qur'an from the disbelievers,

(لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ)

(Had it been a good thing, they (weak and poor) would not have preceded us to it!) 46:11 , and,

(وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ
نَدِيًّا)

(And when Our clear verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in position and station.") 19:73 Allah said in reply,

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَتَانَا
وَرَعِيًّا)

(And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance) 19:74 . Here, Allah answered the disbelievers when they said,

(أَهْوَلَاءٍ مِّنَ اللَّهِ عَلَيْهِمْ مِّنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ
بِالشَّاكِرِينَ)

("Is it these (poor believers) that Allah has favored from amongst us" Does not Allah know best those who are grateful) Meaning is not Allah more knowledgeable of those who thank and appreciate Him in statement, action and heart Thus Allah directs these believers to the ways of peace, transfers them from darkness to light by His leave, and guides them to the straight path. In another Ayah, Allah said;

(وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ
المُحْسِنِينَ)

(As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allah's religion). And verily, Allah is with the doers of good") 29:69 . An authentic Hadith states,

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

(Allah does not look at your shapes or colors, but He looks at your heart and actions.) Allah's statement,

(وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ
عَلَيْكُمْ)

(When those who believe in Our Ayat come to you, say: "Salamun `Alaykum" (peace be on you);) means, honor them by returning the Salam and give them the good news of Allah's exclusive, encompassing mercy for them. So Allah said;

(كُتِبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

(your Lord has written Mercy for Himself,) meaning, He has obliged His Most Honored Self to grant mercy, as a favor, out of His compassion and beneficence,

(أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ)

(So that, if any of you does evil in ignorance...) as every person who disobeys Allah does it in ignorance,

(ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ)

(and thereafter repents and does righteous good deeds,) by repenting from the sins that he committed, intending not to repeat the sin in the future, but to perform righteous deeds,

(فَأَنَّهُ غَفُورٌ رَّحِيمٌ)

(then surely, He is Oft-Forgiving Most Merciful.) Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ
فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي»

(When Allah finished with the creation, He wrote in a Book that He has with Him above the Throne, `My mercy prevails over My anger'.) This Hadith was also recorded in the The Two Sahihs.

(وَكَذَلِكَ نَفَصَلُ الْأَيْتِ وَلِتَسْتَبِينَ سَبِيلُ
الْمُجْرِمِينَ - قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ
مِن دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا

وَمَا أَنَا مِنَ الْمُهْتَدِينَ - قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصَحُ الْحَقَّ وَهُوَ خَيْرُ الْفَصِلِينَ - قُلْ لَوْ أَنَّنِي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ - وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ)

(55. And thus do We explain the Ayat in detail, that the way of the criminals, may become manifest.) (56. Say: "I have been forbidden to worship those whom you invoke (worship) besides Allah." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.") (57. Say: "I am on clear proof from my Lord, but you deny it. I do not have what you are hastily seeking (the torment). The decision is only for Allah, He declares the truth, and He is the best of judges.") (58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allah knows best the wrongdoers.") (59. And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is on 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.)

The Prophet Understands What He Conveys; Torment is in Allah's Hands Not the Prophet's

Allah says, just as We mentioned the clear signs that testify and direct to the path of guidance, all the while chastising useless arguments and defiance,

(كَذَلِكَ نُفَصِّلُ الْآيَاتِ)

(And thus do We explain the Ayat in detail,) that is, whatever responsible adults need explained to them, in the affairs of life and religion,

(وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ)

(That the way of the criminals may become manifest.) so that the path of the criminals who defy the Prophets is apparent and clear. This Ayah was also said to mean, so that you, O Muhammad, are aware of the path of the criminals. Allah's statement,

(قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي)

(Say: "I am on clear proof from my Lord...") means: I have a clear understanding of the Law of Allah that He has revealed to me,

(وَكَذَّبْتُمْ بِهِ)

(but you deny it.) meaning, but you disbelieve in the truth that came to me from Allah.

(مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ)

(I do not have what you are hastily seeking) meaning, the torment,

(إِن الْحُكْمُ إِلَّا لِلَّهِ)

(The decision is only for Allah,) for the ruling of this is with Allah. If He wills, He will punish you soon in response to your wish! If He wills, He will give you respite, out of His great wisdom. This is why Allah said,

(يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَصِلِينَ)

(He declares the truth, and He is the best of judges.) and the best in reckoning between His servants. Allah's statement,

(قُل لَّوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ
بَيْنِي وَبَيْنَكُمْ)

(Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I,") means, if I have what you ask for, I will surely send down what you deserve of it,

(وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ)

(but Allah knows best the wrongdoers) Someone might ask about the meaning of this Ayah compared to the Hadith in the Two Sahihs, from `Aishah, may Allah be pleased with her, that she said to the Messenger, "O Allah's Messenger ! Have you encountered a day harder than the day (of the battle) of Uhud" The Prophet replied,

«لَقَدْ لَقِيتُ مِنْ قَوْمِكَ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ
يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِيَالِيلَ
بْنِ عَبْدِكُلَالٍ، فَلَمْ يُجِئْنِي إِلَى مَا أَرَدْتُ، فَأَنْطَلَقْتُ
وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أُسْتَفِقْ إِلَّا بِقَرْنِ
النُّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ
ظَلَّلْتَنِي، فَنَظَرْتُ فَإِذَا فِيهَا جَبْرِيلُ عَلَيْهِ السَّلَامُ،
فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ،
وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ،
لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ
وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ
قَوْمِكَ لَكَ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ، لِتَأْمُرَنِي
بِأَمْرِكَ فِيمَا شِئْتَ، إِنَّ شِئْتَ أَطَبَقْتُ عَلَيْهِمُ
الْأَخْشَبِينَ»

«بَلْ أَرَجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ، مَنْ يَعْبُدُ
اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا»

(Your people have troubled me alot and the worst trouble was on the day of `Aqabah when I presented myself to Ibn `Abd Yalil bin `Abd Kulal, who did not respond to my call. So I departed, overwhelmed with severe sorrow, proceeded on and could not relax until I found myself at Qarn Ath-Tha`alib where I raised my head towards the sky to see a cloud unexpectedly shading me. I looked up and saw Jibril in it and he called me saying, `Indeed Allah has heard what you said to the people and what they have responded to you. Therefore, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, `O Muhammad! verily, Allah has heard how your people responded to you and He has sent me to you so that you could order me to do what you wish. If you like, I will let Al-Akshabayn (two mountains to the north and south of Makkah) fall on them.' The Prophet said, No, but I hope that Allah will let them generate offspring who will worship Allah Alone, and will worship none besides Him.) This is the wording of Muslim. Tormenting the disbelievers of Quraysh was offered to the Prophet , but he chose patience and asked Allah for respite for them, so that Allah might let them generate offspring who will not associate anything with Him in worship. Therefore, how can we combine the meaning of this Hadith and the honorable Ayah,

(قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ
بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ)

(Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allah knows best the wrongdoers.") The answer to this question is, Allah knows the best, that the Ayah states that if the punishment that they asked for was in the Prophet's hand at the time, he would have sent it on them as they asked. As for the Hadith, the disbelievers did not ask the Prophet to send the torment down on them. Rather, the angel responsible for the mountains offered him the choice to let the two mountains to the north and south of Makkah close in on the disbelievers and crush them. The Prophet did not wish that and asked for respite out of compassion for them.

Only Allah Knows the Unseen

Allah said next,

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ)

(And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.) Al-Bukhari recorded that Salim bin `Abdullah said that his father said that the Messenger of Allah said,

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ»

(The keys of the Unseen are five and none except Allah knows them:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ
مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ)

(Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware)" 31:34 . Allah's statement,

(وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ)

(And He knows whatever there is on the land and in the sea;) means, Allah's honored knowledge encompasses everything, including the creatures living in the sea and on land, and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge. Allah's statement,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا)

(not a leaf falls, but He knows it.) means, He knows the movements of everything including inanimate things. Therefore, what about His knowledge of the living creatures, especially, those whom the Divine laws have been imposed upon such as mankind and the Jinns In another Ayah, Allah said;

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

(Allah knows the fraud of the eyes, and all that the breasts conceal.) 40:19

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ

مَرَجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ - وَهُوَ
 الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا
 جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ
 - ثُمَّ رُدُّوهُ إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ
 وَهُوَ أَسْرَعُ الْحَاسِبِينَ)

(60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed be fulfilled, then (in the end), unto Him will be your return. Then He will inform you of what you used to do.) (61. He is the Qahir over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.) (62. Then they are returned to Allah, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.)

The Servants are in Allah's Hands Before and After Death

Allah states that He brings death to His servants in their sleep at night, for sleep is minor death. Allah said in other Ayat,

(إِذْ قَالَ اللَّهُ يَعْيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ)

(And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself...") 3:55 , and,

(اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ
 فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ
 وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى)

(It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.) 39:42 , , thus mentioning both minor and major death. Allah says,

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ)

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,) meaning, He knows the deeds and actions that you perform during the day. This Ayah demonstrates Allah's perfect knowledge of His creation, by day and night, and in their movements and idleness. Allah said in other Ayat,

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ
هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ)

(It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.) 13:10 , and

(وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا
فِيهِ)

(It is out of His mercy that He made night and day, so that you may rest therein), by night,

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

(and that you may seek of His bounty) by day. Allah said,

(وَجَعَلْنَا اللَّيْلَ لِبَاسًا - وَجَعَلْنَا النَّهَارَ مَعَاشًا)

(And (We) have made the night as a covering. And (We) have made the day for livelihood.)
78:10-11 . Allah said here,

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ)

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,) 6:60 , Then said,

(ثُمَّ يَبْعَثُكُمْ فِيهِ)

(then he raises (wakes) you up again,) by day, according to Mujahid, Qatadah and As-Suddi. Allah's statement,

(لِيُقْضَىٰ أَجَلٌ مُّسَمًّى)

(that a term appointed be fulfilled) refers to the life span of every person,

(ثُمَّ إِلَيْهِ مَرْجِعُكُمْ)

(then (in the end), unto Him will be your return.) on the Day of Resurrection,

(ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

(Then He will inform you of what you used to do.) He will reward you, good for good, and evil for evil. Allah's statement,

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ)

(He is the Qahir over His servants.) The Qahir means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

(وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً)

(and He sends guardians over you,) angels who guard mankind. In another Ayah, Allah said;

(لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِن أَمْرِ اللَّهِ)

(For each (person), there are angels in succession, before and behind him. They guard him by the command of Allah.) 13:11 , watching his deeds and recording them. Allah said,

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ)

(But verily, over you (are appointed angels in charge of mankind) to watch you.) 82:10 , and,

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

((Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left. Not a word does he utter, but there is a watcher by him, ready.) 50:17-18 . Allah's statement,

(حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ)

(until when death approaches one of you...) refers to, when one's life span comes to an end and he is dying,

(تَوَفَّاهُ رُسُلُنَا)

(Our messengers take his soul...) meaning, there are angels who are responsible for this job. Ibn ` Abbas and several others said that the Angel of Death has angels who pull the soul from its body and when it reaches the throat, the Angel of Death captures it. Allah said;

(وَهُمْ لَا يُفْرِطُونَ)

(and they never neglect their duty.) They guard the soul of the dead person and take it to wherever Allah wills, to ` Illiyyin if he was among the righteous, and to Sjjin if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allah from this end. Allah said next,

(ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ)

(Then they are returned to Allah, their Master, the Just Lord.) Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ
الصَّالِحُ، قَالُوا: أَخْرِجِي أَيُّهَا النَّفْسُ الطَّيِّبَةُ
كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، أَخْرِجِي حَمِيدَةً،

وَأَبْشِرِي بِرَوْحٍ وَرِيحَانٍ، وَرَبِّ غَيْرِ غَضْبَانَ،
فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا
إِلَى السَّمَاءِ، فَيَسْتَفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا؟ فَيُقَالُ:
فُلَانٌ، فَيُقَالُ: مَرَحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي
الْجَسَدِ الطَّيِّبِ، ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ
وَرِيحَانٍ وَرَبِّ غَيْرِ غَضْبَانَ، فَلَا تَزَالُ يُقَالُ لَهَا
ذَلِكَ حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ
عَزَّ وَجَلَّ، وَإِذَا كَانَ الرَّجُلُ السَّوِّءُ، قَالُوا:
اخْرُجِي أَيُّهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ
الْخَبِيثِ، اخْرُجِي دَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ
وَعَسَاقٍ، وَآخَرَ مِنْ شَكْلِهِ أَرْوَاجٍ، فَلَا تَزَالُ يُقَالُ
لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ،
فَيَسْتَفْتَحُ لَهَا فَيُقَالُ: مَنْ هَذَا؟ فَيُقَالُ: فُلَانٌ، فَيُقَالُ:
لَا مَرَحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ
الْخَبِيثِ، ارْجِعِي دَمِيمَةً، فَإِنَّهُ لَا يُفْتَحُ لَكَ أَبْوَابُ
السَّمَاءِ، فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تُصِيرُ إِلَى الْقَبْرِ،
فَيُجْلِسُ الرَّجُلُ الصَّالِحُ، فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي

الْحَدِيثِ الْأَوَّلِ، وَيُجْلِسُ الرَّجُلُ السَّوْءُ فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الثَّانِيِ»

(The angels attend the dying person. If he is a righteous person, the angels will say, 'O pure soul from a pure body! Come out with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' The angels will keep saying this until the soul leaves its body, and they will then raise it up to heaven and will ask that the door be opened for the soul and it will be asked, 'Who is this' It will be said, '(The soul of) so-and-so.' It will be said, 'Welcome, to the pure soul that inhabited the pure body. Enter with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' This statement will be repeated until the soul reaches the heaven above which there is Allah. If the dying person is evil, the angels will say, 'Get out (of your body), O wicked soul from a wicked body! Get out in disgrace and receive the news of boiling fluid, a fluid dark, murky, intensely cold and other (torments) of similar kind - all together - to match them.' This statement will be said repeatedly until the evil soul leaves its body. The soul will be raised up to heaven and a request will be made that the door be opened for it. It will be asked, 'Who is this' It will be said, '(The soul of) so and so.' It will be said, 'No welcome to the wicked soul from the wicked body. Return with disgrace, for the doors of heaven will not be opened for you.' So it will be thrown from heaven until it returns to the grave. So the righteous person sits and similar is said to him as before. And the evil person sits and similar is said to him as before.) It is also possible that the meaning of,

(ثُمَّ رُدُّوْا)

(Then they are returned...) refers to the return of all creation to Allah on the Day of Resurrection, when He will subject them to His just decision. Allah said in other Ayat,

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى
مِيْقَاتِ يَوْمٍ مَّعْلُومٍ)

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.") 56:49-50 and,

(وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(And We shall gather them all together so as to leave not one of them behind...) 18:47 until,

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And your Lord treats no one with injustice.) 18:49 Allah said here,

(مَوْلَهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ
الْحَسِيبِينَ)

(their Master, the Just Lord. Surely, His is the judgement and He is the swiftest in taking account.) 6:62

(قُلْ مَنْ يُنَجِّبِكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ
تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَانَا مِنْ هَذِهِ لَنُكُونَنَّ مِنَ
الشَّاكِرِينَ - قُلِ اللَّهُ يُنَجِّبِكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ
ثُمَّ أَنْتُمْ تُشْرِكُونَ - قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ
عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ
يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انظُرْ
كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ)

(63. Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): `If He (Allah) only saves us from these (dangers), we shall truly be grateful.") (64. Say: "Allah rescues you from these (dangers) and from all distress, and yet you commit Shirk.") (65. Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Ayat, so that they may understand.)

Allah's Compassion and Generosity, and His Power and Torment

Allah mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allah alone, without partners, in supplication. In other Ayat, Allah said,

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

(And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him.) 17:67 ,

(هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أُنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ)

(He it is Who enables you to travel through the land and the sea, till when you are in the ships and they sail with them with a favorable wind, and they rejoice, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their faith pure for Him alone, saying: "If You deliver us from this, we shall truly be of the grateful".) 10:22 , and,

(أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَعْلَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ)

(Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy Is there any god with Allah High Exalted be Allah above all that they associate as partners (with Him)!) 27:63 . Allah said in this honorable Ayah,

(قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً)

(Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret.") i. e. , in public and secret,

(لَئِنِ أُنجَيْنَا)

((Saying): ` If He (Allah) only saves us...) from this distress,

(لَنَكُونَنَّ مِنَ الشَّاكِرِينَ)

(we shall truly be grateful.) thereafter. Allah said,

(قُلِ اللَّهُ يُنَجِّبِكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ)

(Say: "Allah rescues you from these (dangers) and from all distress, and yet you commit Shirk.") meaning, yet you call other gods besides Him in times of comfort. Allah said;

(قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ)

(Say: "He has the power to send torment on you from above or from under your feet,") He said this after His statement,

(ثُمَّ أَنْتُمْ تُشْرِكُونَ)

(And yet you commit Shirk.) Allah said next,

(قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا)

(Say: "He has the power to send torment on you.."), after He saves you. Allah said in Surah Subhan (chapter 17),

(رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا - وَإِذَا مَسَّكُمُ الضَّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهَ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا -

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
 عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا - أَمْ أَمِنْتُمْ
 أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا
 مِّنَ الرِّيحِ فَيُغَرِّقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ
 عَلَيْنَا بِهِ تَبِيعًا)

(Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly! He is Ever Merciful towards you. And when harm strikes you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a storm of stones Then, you shall find no guardian. Or do you feel secure that He will not send you back a second time to sea, and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us) 17:66-69 . Al-Bukhari, may Allah grant him His mercy, commented on Allah's statement,

(قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ
 فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا
 وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ
 الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ)

(Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Ayat, so that they may understand.) "Yalbisakum means, 'cover you with confusion', So it means to, 'divide into parties and sects'. Jabir bin `Abdullah said, `When this Ayah was revealed,

(قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ
 فَوْقِكُمْ)

(Say: "He has power to send torment on you from above") Allah's Messenger said,

«أَعُوذُ بِوَجْهِكَ»

(I seek refuge with Your Face.)

(أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ)

(or from under your feet,) he again said,

«أَعُوذُ بِوَجْهِكَ»

(I seek refuge with Your Face.)

(أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ)

(or to cover you with confusion in party strife, and make you to taste the violence of one another.) he said,

«هَذِهِ أَهْوَنُ أَوْ أَيْسَرُ»

(This is less burdensome or easier.)" Al-Bukhari recorded this Hadith again in the book of Tawhid (in his Sahih), and An-Nasa'i also recorded it in the book of Tafsir.

Another Hadith

Imam Ahmad recorded that Sa`d bin Abi Waqqas said, We accompanied the Messenger of Allah and passed by the Masjid of Bani Mu`awiyah. The Prophet went in and offered a two Rak`ah prayer, and we prayed behind him. He supplicated to his Lord for a long time and then said,

«سَأَلْتُ رَبِّي ثَلَاثًا: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي
بِالْغَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي
بِالسَّنَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ
بَيْنَهُمْ فَمَنْعَنِيهَا»

(I asked my Lord for three: I asked Him not to destroy my Ummah (Muslims) by drowning and He gave that to me. I asked Him not to destroy my Ummah by famine and He gave that to me.

And I asked Him not to make them taste the violence of one another, but He did not give that to me.) Muslim, but not Al-Bukhari, recorded this Hadith in the book on Fitan (trials) (of his Sahih).

Another Hadith

Imam Ahmad recorded that Khabbab bin Al-Aratt, who attended the battle of Badr with the Messenger of Allah , said, "I met Allah's Messenger during a night in which he prayed throughout it, until dawn. When the Messenger of Allah ended his prayer, I said, `O Allah's Messenger! This night, you have performed a prayer that I never saw you perform before.' Allah's Messenger said,

«أَجَلٌ إِنَّهَا صَلَاةٌ رَغَبٍ وَرَهَبٍ، سَأَلْتُ رَبِّي عَزَّ
وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ، فَأَعْطَانِي اثْنَتَيْنِ
وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا
يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا، وَسَأَلْتُ
رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ
غَيْرِنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا
يُلْبِسَنَا شَيْعًا فَمَنْعَنِيهَا»

(Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and refused to give me the third. I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that. I asked my Lord not to make our enemies prevail above us and He gave me that. I asked my Lord not to cover us with confusion in party strife, but He refused.) An-Nasa'i, Ibn Hibban in his Sahih, and At-Tirmidhi also recorded it. In the book on Fitan, in Al-Jami`, At-Tirmidhi said, "Hasan Sahih". Allah's statement,

(أَوْ يَلْبِسْكُمْ شَيْعًا)

(or to cover you with confusion in party strife,) means, He causes you to be in disarray and separate into opposing parties and groups. Al-Walibi (`Ali bin Abi Talhah) reported that Ibn `Abbas said that this Ayah refers to desires. Mujahid and several others said similarly. A Hadith from the Prophet , collected from various chains of narration, states,

«وَسَتَقْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً،
كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

(And this Ummah (Muslims) will divide into seventy - three groups, all of them in the Fire except one.) Allah said;

(وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ)

(and make you taste the violence of one another.) meaning, some of you will experience torture and murder from one another, according to Ibn ` Abbas and others. Allah said next,

(انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ)

(See how variously We explain the Ayat,) by making them clear, plain and duly explained,

(لَعَلَّهُمْ يَفْقَهُونَ)

(So that they may understand.) and comprehend Allah's Ayat, proofs and evidences.

(وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ
بِوَكِيلٍ - لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ - وَإِذَا
رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ
عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا
يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ
الظَّالِمِينَ - وَمَا عَلَى الَّذِينَ يَنْفُونَ مِنْ حِسَابِهِمْ
مِّنْ شَيْءٍ وَلَكِنْ ذِكْرِى لَعَلَّهُمْ يَنْفُونَ)

(66. But your people have denied it (the Qur'an) though it is the truth. Say: "I am not responsible for your affairs.") (67. For every news there is a reality and you will come to know.) (68. And when you see those who engage in false conversation about Our verses (of the Qur'an)

by mocking at them, stay away from them till they turn to another topic. And if Shaytan causes you to forget, then after the remembrance, sit not you in the company of those people who are the wrongdoers.) (69. There is no responsibility for them upon those who have Taqwa, but (their duty) is to remind them, that they may (attain) Taqwa.)

The Invitation to the Truth is Guidance Without Coercion

Allah said,

(وَكَذَّبَ بِهِ)

(But have denied it) denied the Qur'an, guidance and clear explanation that you (O Muhammad) have brought them,

(قَوْمِكَ)

(your people) meaning, Quraysh,

(وَهُوَ الْحَقُّ)

(though it is the truth.) beyond which there is no other truth.

(قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ)

(Say: "I am not responsible for your affairs.") meaning, I have not been appointed a guardian or watcher over you. Allah also said;

(وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
فَلْيُكْفُرْ)

(And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.) 18:29, This means, my duty is to convey the Message and your duty is to hear and obey. Those who follow me, will acquire happiness in this life and the Hereafter. Those who defy me will become miserable in this life and the Hereafter. So Allah said;

(أَكُلُ نَبَاٍ مُسْتَقَرٍّ)

(For every news there is a reality...) meaning, for every news, there is a reality, in that, this news will occur, perhaps after a while, according to Ibn `Abbas and others. Allah said in other Ayat,

(وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ)

(And you shall certainly know the truth of it after a while.) 38:88 and,

(لِكُلِّ أَجَلٍ كِتَابٌ)

((For) each and every matter there is a decree (from Allah.) 13:38 . This, indeed, is a warning and a promise that will surely occur,

(وَسَوْفَ تَعْلَمُونَ)

(and you will come to know.) Allah's statement,

(وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا)

(And when you see those who engage in false conversation about Our verses (of the Qur'an)), by denying and mocking them.

The Prohibition of Sitting with Those Who Deny and Mock Allah's Ayat

(فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ)

(stay away from them till they turn to another topic.) until they talk about a subject other than the denial they were engaged in.

(وَإِمَّا يَنْسِيكَ الشَّيْطَانُ)

(And if Shaytan causes you to forget...) This command includes every member of this Ummah. No one is to sit with those who deny and distort Allah's Ayat and explain them incorrectly. If one forgets and sits with such people,

(فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ)

(then after the remembrance sit not you) after you remember,

(مَعَ الْقَوْمِ الظَّالِمِينَ)

(in the company of those people who are the wrongdoers.). A Hadith states,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنَّسْيَانُ وَمَا اسْتُكْرَهُوا عَلَيْهِ»

(My Ummah was forgiven unintentional errors, forgetfulness and what they are coerced to do.)
The Ayah above 6:68 is the Ayah mentioned in Allah's statement,

(وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ)

(And it has already been revealed to you in the Book that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.) 4:140 , for, if you still sit with them, agreeing to what they say, you will be just like them. Allah's statement,

(وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ)

(There is no responsibility for them upon those who have Taqwa,) means, when the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin. Allah's statement,

(وَلَكِنْ ذِكْرًا لَعَلَّهُمْ يَتَّقُونَ)

(but (their duty) is to remind them, that they may avoid that.), means, We commanded you to ignore and avoid them, so that they become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ
الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَلَ
كُلٌّ عَدَلٍ لَأُتَّخَذَ مِنْهَا أَوْلِيَاكَ الَّذِينَ أُبْسِلُوا بِمَا
كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا
كَانُوا يَكْفُرُونَ)

(70. And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'an) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.) Allah said,

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ
الْحَيَاةُ الدُّنْيَا)

(And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.) The Ayah commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment. This is why Allah said,

(وَذَكَرَ بِهِ)

(But remind with it) meaning, remind the people with this Qur'an and warn them against Allah's revenge and painful torment on the Day of Resurrection. Allah said;

(أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ)

(lest a soul Tubsal for that which one has earned,) meaning, so that it is not Tubsal. Ad-Dahhak from Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan and As-Suddi said that Tubsal means, be submissive. Al-Walibi said that Ibn `Abbas said that Tubsal means, `be exposed'. Qatadah said that Tubsal means, `be prevented', Murrah and Ibn Zayd said that it means, `be recompensed', Al-Kalbi said, `be reckoned'. All these statements and expressions are similar, for they all mean

exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired. Allah also said;

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ
الْيَمِينِ)

(Every person is restrained by what he has earned. Except those on the Right.) 74:38-39 , and

(لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ)

(when he will find for himself no protector or intercessor besides Allah,) and,

(وَإِنْ تَعَدَلَ كُلُّ قَدْلٍ لَأُؤْخَذَ مِنْهَا)

(and even if he offers every ransom, it will not be accepted from him.) meaning, whatever the ransom such people offer, it will not be accepted from them. Allah said in a similar statement,

(إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ
أَحَدِهِمْ مِلَّةٌ أَرْضٌ ذَهَبًا)

(Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them.) 3:91 Allah said here,

(أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ
حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ)

(Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.)

(قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُرَدُّ عَلَىٰ أَعْقِبِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي

اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ
 أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتِنَا قُلْ إِنْ هُدَى
 اللَّهُ هُوَ الْهُدَى وَأَمِرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ -
 وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ
 تُحْشَرُونَ - وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
 بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ
 الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ
 وَهُوَ الْحَكِيمُ الْخَبِيرُ)

(71. Say: "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us -- Like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): `Come to us.'" Say: "Verily, Allah's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists.) (72. And to perform the Salah, and have Taqwa of Him, and it is He to Whom you shall be gathered.) (73. It is He Who has created the heavens and the earth in truth, and on the Day He will say: "Be!" it shall become. His Word is the truth. His will be the dominion on the Day when the Sur will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.)

The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As-Suddi said, "Some idolators said to some Muslims, `Follow us and abandon the religion of Muhammad.' Allah sent down the revelation,

(قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
 وَنُرَدُّ عَلَىٰ أَعْقَابِنَا)

(Say: "Shall we invoke others besides Allah, that can do us neither good nor harm, and shall we turn on our heels...") by reverting to disbelief,

(بَعْدَ إِذْ هَدَانَا اللَّهُ)

("...after Allah has guided us.") for if we do this, our example will be like he whom the devils have caused to wander in confusion throughout the land. Allah says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, 'Come back to us, for we are on the path.' But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muhammad, and Muhammad is the person who is calling the people to the path, and the path is Islam." Ibn Jarir recorded this statement. Allah's statement, j

(كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ)

(Like one whom the Shayatin (devils) have made to go astray (wandering) through the land,) refers to ghouls,

(يَدْعُوهُ)

(calling him) by his name, his father's and his grandfather's names. So he follows the devils' call thinking that it is a path of guidance, but by the morning he will find himself destroyed and perhaps they eat him. The Jinns will then let him wander in a wasteland where he will die of thirst. This is the example of those who follow the false gods that are being worshipped instead of Allah, Most Honored. Ibn Jarir also recorded this. Allah said,

(قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى)

(Say: "Verily, Allah's guidance is the only guidance,") Allah said in other instances,

(وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ)

(And whomsoever Allah guides, for him there will be none to misguide him.) 39:37 , and,

(إِنْ تَحْرَصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ)

(If you covet for their guidance, then verily Allah guides not those whom He makes to go astray. And they will have no helpers.) 17:37 Allah's statement,

(وَأْمُرْنَا لِئَسْلِمَ لِرَبِّ الْعَالَمِينَ)

(and we have been commanded to submit to the Lord of all that exists.) means, we were commanded to worship Allah in sincerity to Him alone, without partners.

(وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ)

(And to perform the Salah, and have Taqwa of Him.) meaning, we were commanded to perform the prayer and to fear Allah in all circumstances,

(وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ)

(and it is He to Whom you shall be gathered.) on the Day of Resurrection.

(وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ)

(It is He Who has created the heavens and the earth in truth.) meaning, in justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants. Allah said,

(وَيَوْمَ يَقُولُ كُن فَيَكُونُ)

(and on the Day He will say: "Be!" it shall become.) Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allah says to it, 'Be.'

As-Sur; The Trumpet

Allah's statement,

(يَوْمَ يُنْفَخُ فِي الصُّورِ)

(on the Day when the Sur will be blown...) refers to His statement,

(وَيَوْمَ يَقُولُ كُن فَيَكُونُ)

(and on the Day He will say: "Be!" it shall become.) as we stated above. Or, it means,

(وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ)

(His will be the dominion on the Day when the Sur will be blown.) Allah said in other Ayat,

(لَمَنَ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(Whose is the kingdom this Day It is Allah's, the One, the Irresistible!) 40:16 , and,

(الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا)

(The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers.) 25:26 The Sur is the Trumpet into which the angel Israfil, peace be upon him, will blow. The Messenger of Allah said,

«إِنَّ إِسْرَافِيلَ قَدْ التَّقَمَ الصُّورَ، وَحَنَى جَبْهَتَهُ
يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ»

(Israfil has held the Sur in his mouth and lowered his forehead, awaiting the command to blow in it.) Muslim recorded this Hadith in his Sahih. Imam Ahmad recorded that `Abdullah bin `Amr said, "A bedouin man said, `O Allah's Messenger! What is the Sur' He said,

«قَرْنٌ يُنْفَخُ فِيهِ»

(A Trumpet which will be blown.)"

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازِرًا أَتَّخِذُ أَصْنَامًا ءَالِهَةً
إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ - وَكَذَلِكَ نُرَى
إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلَيْكُونَ مِنَ
الْمُوقِنِينَ - فَلَمَّا جَنَّ عَلَيْهِ النَّيْلُ رَأَى كَوْكَبًا قَالَ
هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أَحِبُّ الْأَفْلِينَ - فَلَمَّا
رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ

لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ -
 فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا
 أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِّمَّا
 تُشْرِكُونَ - إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ
 السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
 (

(74. And (remember) when Ibrahim said to his father Azar: "Do you take idols as gods Verily, I see you and your people in manifest error.") (75. Thus did we show Ibrahim the kingdom of the heavens and the earth that he be one of those who have faith with certainty.) (76. When the night overcame him he saw a Kawkab. He said: "This is my lord." But when it Afala, he said: "I like not those that set.") (77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people.") (78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it Afalat, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah.) (79. Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanifan, and I am not of the idolators.")

Ibrahim Advises his Father

Ibrahim advised, discouraged and forbade his father from worshipping idols, just as Allah stated,

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ اتَّخِذْ أُصْنَامًا
 ءَالِهَةً)

(And (remember) when Ibrahim said to his father Azar: "Do you take idols as gods") meaning, do you worship an idol instead of Allah

(إِنِّي أَرَاكَ وَقَوْمَكَ)

(Verily, I see you and your people...) who follow your path,

(فِي ضَلَلٍ مُّبِينٍ)

(in manifest error) wandering in confusion unaware of where to go. Therefore, you are in disarray and ignorance, and this fact is clear to all those who have sound reason. Allah also said,

(وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا -
إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ
وَلَا يُغْنِي عَنْكَ شَيْئًا - يَا أَبَتِ إِنَّي قَدْ جَاءَنِي مِنَ
الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا -
يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ
عَصِيًّا - يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا - قَالَ أَرَأَيْتَ
أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمَ لَئِن لَّمْ تَنْتَهَ لِأَرْجُمَنَّكَ
وَأَهْجُرَنِي مَلِيًّا - قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ
رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا - وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ
مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَى أَلَّا أَكُونَ بِدُعَاءِ
رَبِّي شَقِيًّا)

(And mention in the Book (the Qur'an, the story of) Ibrahim. Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path. O my father! Worship not Shaytan. Verily! Shaytan has been a rebel against the Most Beneficent (Allah). O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtakes you, so that you become a companion of Shaytan (in the Hell-fire)." He (the father) said: "Do you reject my gods, O Ibrahim If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." Ibrahim said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from

those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unanswered in my invocation to my Lord.") 19:41-48 Ibrahim continued asking for forgiveness for his father for the rest of his father's life. When his father died an idolator and Ibrahim realized this fact, he stopped asking Allah for forgiveness for him and disassociated himself from him. Allah said,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ)

(And invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him. Verily Ibrahim was patient in supplication and forbearing.) 9:114 . It was recorded in the Sahih that Ibrahim will meet his father Azar on the Day of Resurrection and Azar will say to him, "My son! This Day, I will not disobey you." Ibrahim will say, "O Lord! You promised me not to disgrace me on the Day they are resurrected; and what will be more disgraceful to me than cursing and dishonoring my father" Then Allah will say, "O Ibrahim! Look behind you!" He will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the (Hell) Fire."

Tawhid Becomes Apparent to Ibrahim

Allah's statement ,

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ)

(Thus did We show Ibrahim the kingdom of the heavens and the earth...) 6:75 , means, when he contemplated about the creation of the heaven and earth, We showed Ibrahim the proofs of Allah's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allah. Allah said in other Ayat ;

(قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(Say: "Behold all that is in the heavens and the earth.") 10:101 , and,

(أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ
السَّمَاءِ وَالْأَرْضِ إِن نَّشَاءُ نَحْصِفُ بِهِمُ الْأَرْضَ أَوْ
نُسْقِطُ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً
لِّكُلِّ عَبْدٍ مُّنِيبٍ)

(See they not what is before them and what is behind them, of the heaven and the earth If We will, We sink the earth with them, or cause a piece of the sky to fall upon them. Verily, in this is a sign for every servant who turns to Allah.) 34:9 Allah said next,

(فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ)

(When the night overcame him) covered him with darkness,

(رَأَى كَوْكَبًا)

(He saw a Kawkab) a star.

(قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ)

(He said: "This is my lord." But when it Afala,) meaning, set, he said,

(لَا أَحِبُّ الْأُفْلِينَ)

(I like not those that set.) Qatadah commented, "Ibrahim knew that his Lord is Eternal and never ceases."

(فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ
قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ
الضَّالِّينَ)

(رَبِّي)

(When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people." When he saw the sun rising up, he said: "This is my lord.") this radiating, rising star is my lord,

(هَذَا أَكْبَرُ)

(This is greater) bigger than the star and the moon, and more radiant.

(فَلَمَّا أَفَلَتْ)

(But when it Afalat) set,

(قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ
وَجْهِيَ)

(he said: "O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face..."), meaning, I have purified my religion and made my worship sincere,

(لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ)

("towards Him Who has created the heavens and the earth,") Who originated them and shaped them without precedence,

(حَنِيفًا)

(Hanifan) avoiding Shirk and embracing Tawhid. This is why he said next,

(وَمَا أَنَا مِنَ الْمُشْرِكِينَ)

("and I am not of the idolators.")

Prophet Ibrahim Debates with his People

We should note here that, in these Ayat, Ibrahim, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images. In the first case with his father, Ibrahim explained to his people their error in worshipping the idols of earth, which they made in the shape of heavenly angels, so that they intercede on their behalf with the Glorious Creator. His people thought that they are too insignificant to worship Allah directly, and this is why they turned to the worship of angels as intercessors with Allah for their provisions, gaining victory and attaining their various needs. He then explained to them the error and deviation of worshipping the seven planets, which they said were the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The brightest of these objects and the most honored to them was the Sun, the Moon then Venus. Ibrahim, may Allah's peace and blessings be on him, first proved that Venus is not worthy of being worshipped, for it is subservient to a term and course appointed that it does not defy, nor swerving right or left. Venus does not have any say in its affairs, for it is only a heavenly object that Allah created and made bright out of His wisdom. Venus rises from the east and sets in the west where it disappears from sight. This rotation is repeated the next night, and so forth. Such an object is not worthy of being a god. Ibrahim then went on to mention the Moon in the same manner in which he mentioned Venus, and then the Sun. When he proved that these three objects were not gods, although they are the brightest objects the eyes can see,

(قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ)

(he said: "O my people! I am indeed free from all that you join as partners in worship with Allah.") meaning, I am free from worshipping these objects and from taking them as protectors. Therefore, if they are indeed gods as you claim, then all of you bring your plot against me and do not give me respite.

(إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ)

(Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanifan, and I am not one of the idolators.) meaning, I worship the Creator of these things, Who originated and decreed them, and Who governs their affairs and made them subservient. It is He in Whose Hand is the dominion of all things, and He is the Creator, Lord, King and God of all things in existence. In another Ayah, Allah said

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ
النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ

مُسَخَّرَتِ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ)

(Indeed your Lord is Allah, Who created the heavens and the earth in six Days, and then He Istawa (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars, subjecting them to His command. Surely, His is the creation and commandment. Blessed be Allah, the Lord of all that exists!) 7:54 . Allah described Prophet Ibrahim,

(وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ
عَالِمِينَ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَثِيلُ
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ)

(And indeed We bestowed aforetime on Ibrahim his (portion of) guidance, and We were well-acquainted with him. When he said to his father and his people: "What are these images, to which you are devoted") 21:51-52 . These Ayat indicate that Ibrahim was debating with his people about the Shirk they practiced.

(وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِي
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا
وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ -
وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ
أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ
الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ - الَّذِينَ
ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ
وَهُمْ مُّهْتَدُونَ - وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَى

قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ
عَلِيمٌ)

(80. His people disputed with him. He said: "Do you dispute with me about Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills something. My Lord comprehends in His knowledge all things. Will you not then remember) (81. And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah things for which He has not sent down to you any Sultan.(So) which of the two parties has more right to be in security If you but know.") (82. It is those who believe and confuse not their belief with Zulm (wrong), for them (only) there is security and they are the guided.) (83. And that was Our proof which We gave Ibrahim against his people. We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.) Allah states that His Khalil, Prophet Ibrahim, said when his people mentioned various doubts and disputed with him about the Tawhid that he called to:

(أُتَحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِي)

(Do you dispute with me about Allah while He has guided me). The Ayah means, do you argue with me about Allah, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it Therefore, how can I ever consider your misguided statements and false doubts Ibrahim said next,

(وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي
شَيْئًا)

(and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills something.) Ibrahim said, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite. Ibrahim's statement,

(إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا)

(except when my Lord wills something.) means, only Allah causes benefit or harm.

(وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا)

(My Lord comprehends in His knowledge all things.) meaning, Allah's knowledge encompasses all things and nothing escapes His complete observation,

(أَفَلَا تَتَذَكَّرُونَ)

(Will you not then remember) what I explained to you, considering your idols as false gods and refraining from worshipping them This reasoning from Prophet Ibrahim is similar to the argument that Prophet Hud used against his people, `Ad. Allah mentioned this incident in His Book, when He said,

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي
ءَالِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ - إِنْ
تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّي
أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ -
مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil." He said: "I call Allah to witness - and bear you witness - that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the straight path (the truth).") 11:53-56 Ibrahim's statement,

(وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ)

(And how should I fear those whom you associate. ...) means, how should I fear the idols that you worship instead of Allah,

(وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
عَلَيْكُمْ سُلْطَانًا)

(while you fear not that you have joined in worship with Allah things for which He has not sent down to you any Sultan.) meaning, proof, according to Ibn `Abbas and others among the Salaf. Allah said in similar Ayat;

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَن
بِهِ اللَّهُ

(Or have they partners who have instituted for them a religion which Allah has not allowed) 42:21 , and,

إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا
أَنْزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ

(They are but names which you have named, you and your fathers, for which Allah has sent down no authority.) 53:21 His statement,

فَأَيُّ الْقَرِيْقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

((So) which of the two parties has more right to be in security If you but know.) means, which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without authority to justify worshipping them Who among these two parties has more right to be saved from Allah's torment on the Day of Resurrection Allah said,

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ
لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ

(It is those who believe and confuse not their belief with Zulm (wrong), for them (only) there is security and they are the guided.) Therefore, those who worship Allah alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

Shirk is the Greatest Zulm (Wrong)

Al-Bukhari recorded that `Abdullah said, "When the Ayah,

وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ

(and confuse not their belief with Zulm (wrong).) was revealed, the Companions of the Prophet said, `And who among us did not commit Zulm against himself' The Ayah,

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed.) 31:13 , was later revealed." Imam Ahmad recorded that `Abdullah said, "When this Ayah was revealed,

(الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ)

(It is those who believe and confuse not their belief with Zulm (wrong),) it was hard on the people. They said, `O Allah's Messenger! Who among us did not commit Zulm against himself' He said,

«إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ، أَلَمْ تَسْمَعُوا مَا قَالَ الْعَبْدُ
الصَّالِحُ

(It is not what you understood from it. Did you not hear what the righteous servant (Luqman) said,

(يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(O my son! Join not in worship others with Allah. Verily! Shirk is a great Zulm (wrong) indeed.) 31:13 . Therefore, it is about Shirk. Allah's statement,

(وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ)

(And that was Our proof which We gave Ibrahim against his people.) means, We directed him to proclaim Our proof against them. Mujahid and others said that `Our proof' refers to,

(وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ
أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ
الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ)

(And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any Sultan. (So) which of the two parties has more right to be in security) Allah has testified Ibrahim's statement and affirmed security and guidance, saying;

(الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ)

(It is those who believe and confuse not their belief with Zulm, for them there is security and they are the guided.) Allah said,

(وَتِلْكَ حُجَّتْنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ)

(And that was Our proof which We gave Ibrahim against his people. We raise in degrees whom We will.) And;

(إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ)

(Certainly your Lord is All-Wise, All-Knowing.) He is All-Wise in His statements and actions, All-Knower of those whom He guides or misguides, and whether the proof was established against them or not. Allah also said,

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
وَلَوْ جَاءَهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ)

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

(إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ)

(Certainly your Lord is All-Wise, All-Knowing.)

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا
 هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ
 وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ
 نَجْزِي الْمُحْسِنِينَ - وَزَكَرِيَّا وَيَحْيَى وَعِيسَى
 وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ - وَإِسْمَاعِيلَ وَالْيَسَعَ
 وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ -
 وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ
 وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ - ذَلِكَ هُدَى اللَّهِ
 يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ
 عَنْهُمْ مَا كَانُوا يَعْمَلُونَ - أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ
 الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَوُلَاءِ فَقَدْ
 وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ - أُولَئِكَ الَّذِينَ
 هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
 إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

(84. And We bestowed upon him Ishaq and Ya`qub, each of them We guided, and before him, We guided Nuh and among his progeny Dawud, Sulayman, Ayyub, Yusuf, Musa, and Harun. Thus do We reward the good-doers.) (85. And Zakariyya, and Yahya and `Isa and Iliyas, each one of them was of the righteous.) (86. And Isma`il and Al-Yasa`, and Yunus and Lut, and each one of them We preferred above the `Alamin (mankind and Jinns, of their times).) (87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a straight path.) (88. This is the guidance of Allah with which He guides whomsoever He wills of His servants. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) (89. They are those whom We gave the Book, Al-Hukm, and prophethood. But if they disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.) (90. They are those whom Allah had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the `Alamin (mankind and Jinns)."

Ibrahim Receives the News of Ishaq and Ya`qub During His Old Age

Allah states that after Ibrahim became old and he, and his wife, Sarah, lost hope of having children, He gave them Ishaq. The angels came to Ibrahim on their way to the people of Prophet Lut (to destroy them) and they delivered the good news of a child to Ibrahim and his wife. Ibrahim's wife was amazed at the news,

(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 (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man Verily! This is a strange thing!" They said: "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O the family of Ibrahim . Surely, He (Allah) is All-Praiseworthy, All-Glorious.") 11:72-73 The angels also gave them the good news that Ishaq will be a Prophet and that he will have offspring of his own. In another Ayah, Allah said;

(وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ)

(And We gave him the good news of Ishaq a Prophet from the righteous.) 37:112 , which perfects this good news and completes the favor. Allah said,

(بِإِسْحَاقَ وَمِنْ وَّرَآءِ إِسْحَاقَ يَعْقُوبَ)

(of Ishaq, and after him, of Ya`qub...) 11:71 , meaning, this child will have another child in your lifetime, so that your eyes are comforted by him, just as your eyes will be comforted by his father. Certainly, one becomes jubilant and joyous when he becomes a grandfather, because this means that his offspring will continue to exist. It was also expected that if an elderly couple had children, due to the child's weakness, he would have no offspring. This is why Allah delivered the good news of Ishaq and of his son Ya`qub, whose name literally means 'multiplying and having offspring'. This was a reward for Ibrahim who left his people and migrated from their land so that he could worship Allah alone. Allah compensated Ibrahim with better than his people and tribe when He gave him righteous children of his own, who would follow his religion, so that his eyes would be comforted by them. In another Ayah, Allah said; a

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

(So when he turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya`qub, and each one of them We made a Prophet.) 19:49 Allah said here,

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا)

(And We bestowed upon him Ishaq and Ya`qub, each of them We guided,) Allah said;

(وَنُوحًا هَدَيْنَا مِنْ قَبْلُ)

(and before him, We guided Nuh...) meaning, We guided Nuh before and gave him righteous offspring, just as We guided Ibrahim and gave him righteous children.

Qualities of Nuh and Ibrahim

Each of these two Prophets had special qualities. When Allah caused the people of the earth to drown, except those who believed in Nuh and accompanied him in the ark, Allah made the offspring of Nuh the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nuh. As for Ibrahim, Allah did not send a Prophet after him but from his descendants. Allah said in other Ayat,

(وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ)

(And We ordained among his (Ibrahim's) offspring prophethood and the Book.) 29:27 ,

(وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ)

(And indeed, We sent Nuh and Ibrahim, and placed in their offspring Prophethood and the Book.) 57:26 , and,

(أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ
ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ
إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى
عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا)

(Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Isra'il and from among those whom We guided and chose. When the verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping.)
19:58 Allah said in this honorable Ayah here,

(وَمِنْ ذُرِّيَّتِهِ)

(and among his progeny...) meaning, We guided from among his offspring,

(دَاوُودَ وَسُلَيْمَانَ)

(Dawud, Sulayman...) from the offspring of Nuh, according to Ibn Jarir. It is also possible that the Ayah refers to Ibrahim since it is about him that the blessings were originally mentioned here, although Lut is not from his offspring, for he was Ibrahim's nephew, the son of his brother Maran, the son of Azar. It is possible to say that Lut was mentioned in Ibrahim's offspring as a generalization. As Allah said,

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

(Or were you witnesses when death approached Ya`qub When he said unto his sons, "What will you worship after me" They said, "We shall worship your God, and the God of your fathers, Ibrahim, Isma'il, Ishaq, One God, and to Him we submit.") 2:133 . Here, Isma'il was mentioned among the ascendants of Ya`qub, although he was Ya`qub's uncle. Similarly Allah said,

(فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ - إِلَّا إِبْلِيسَ أَبَى
أَنْ يَكُونَ مَعَ السَّاجِدِينَ)

(So the angels prostrated themselves, all of them together. Except Iblis -- he refused to be among those to prostrate.) 15:30-31 . Allah included Iblis in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that (order), so he was considered among them in general, although he was a Jinn. Iblis was created from fire while the angels were created from light. Mentioning `Isa in the offspring of Ibrahim, or Nuh as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. `Isa is included among Ibrahim's progeny through his mother, although `Isa did not have a father. Ibn Abi Hatim recorded that Abu Harb bin Abi Al-Aswad said, "Al-Hajjaj sent to Yahya bin Ya`mar, saying, `I was told that you claim that Al-Hasan and Al-Husayn are from the offspring of the Prophet , did you find it in the Book of Allah I read the Qur'an from beginning to end and did not find it.' Yahya said, `Do you not read in Surat Al-An`am,

(وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ)

(and among his progeny Dawud, Sulayman...) until,

(وَيَحْيَىٰ وَعِيسَىٰ)

(and Yahya and `Isa...) Al-Hajjaj said, `Yes.' Yahya said, `Is not `Isa from the offspring of Ibrahim, although he did not have a father' Al-Hajjaj said, `You have said the truth.'" For example, when a man leaves behind a legacy, a trust, or gift to his "offspring" then the children of his daughters are included. But if a man gives something to his "sons", or he leaves a trust behind for them, then that would be particular to his male children and their male children. Allah's statement,

(وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ)

(And also some of their fathers and their progeny and their brethren,) 6:87 , mentions that some of these Prophets' ascendants and descendants were also guided and chosen. So Allah said,

(وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(We chose them, and We guided them to a straight path.)

Shirk Eradicates the Deeds, Even the Deeds of the Messengers

Allah said next,

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(This is the guidance of Allah with which He guides whomsoever He wills of His servants.) meaning, this occurred to them by Allah's leave and because He directed them to guidance. Allah said;

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ)

(But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) This magnifies the serious danger of Shirk and the gravity of committing it. In another Ayah, Allah said;

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ)

(And indeed it has been revealed to you, as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, surely your deeds will be in vain.") 39:65 `If' here does not mean that this would ever occur, as is similar in Allah's statement;

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ)

(Say: "If the Most Beneficent had a son, then I am the first of Allah's worshippers.") 43:81 , and

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ)

(If We intended to take a pastime (a wife or a son, etc.) We could surely have taken it from Us, if We were going to do (that)) 21:17 , and,

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(If Allah willed to take a son, He could have chosen whom He pleased out of those whom He created. But glory be to Him! He is Allah, the One, the Compelling.) 39:4 Allah said,

(أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ)

(They are those whom We gave the Book, Al-Hukm, and prophethood.) We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation.

(فَإِنْ يَكْفُرْ بِهَا)

(But if they disbelieve therein...) in the prophethood, or the three things; the Book, the Hukm and the prophethood,

(هُؤُلَاءِ)

(They...) refers to the people of Makkah, according to Ibn `Abbas, Sa`id bin Al-Musayyib, Ad-Dahhak, Qatadah, As-Suddi, and others.

(فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ)

(then, indeed We have entrusted it to a people who are not disbelievers therein.) This Ayah means, if the Quraysh and the rest of the people of the earth - Arabs and non-Arabs, illiterate and the People of the Scripture - disbelieve in these bounties, then We have entrusted them to another people, the Muhajirun and Ansar, and those who follow their lead until the Day of Resurrection,

(لَّيْسُوا بِهَا بِكَافِرِينَ)

(who are not disbelievers therein.) They will not deny any of these favors, not even one letter. Rather, they will believe in them totally, even the parts that are not so clear to some of them. We ask Allah to make us among them by His favor, generosity and kindness. Addressing His servant and Messenger, Muhammad , Allah said;

(أُولَئِكَ)

(They are...) the Prophets mentioned here, along with their righteous fathers, offspring and bretheren,

(الَّذِينَ هَدَى اللَّهُ)

(those whom Allah had guided.) meaning, they alone are the people of guidance,

(فِيهِدَاهُمْ اِقْتَدِهٖ)

(So follow their guidance.) Imitate them. This command to the Messenger certainly applies to his Ummah, according to what he legislates and commands them. While mentioning this Ayah, Al-Bukhari recorded that Mujahid asked Ibn `Abbas, "Is there an instance where prostration is warranted in Surah Sad" Ibn `Abbas said, "Yes." He then recited,

(وَوَهَبْنَا لَهُ اِسْحَاقَ وَيَعْقُوبَ)

(...And We bestowed upon him Ishaq and Ya`qub...) until,

(فِيهِدَاهُمْ اِقْتَدِهٖ)

(...So follow their guidance.) He commented, "He (our Prophet, Muhammad) was among them." In another narration, Mujahid added that Ibn `Abbas said, "Your Prophet was among those whose guidance we were commanded to follow." Allah's statement,

(قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا)

(Say: "No reward I ask of you for this.") means, I do not ask you for any reward for delivering the Qur'an to you, nor anything else,

(اِنَّ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ)

("It is only a reminder for the `Alamin (mankind and Jinns).") so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

(وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ اِذْ قَالُوا مَا اُنزَلَ اللّٰهُ
عَلٰى بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ اُنزَلَ الْكِتٰبَ الَّذِى
جَاءَ بِهٖ مُّوسٰى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ
قُرْطُبٰسَ يُبَدُوْنَهَا وَتُخْفَوْنَ كَثِيْرًا وَعَلَّمْتُمْ مَا لَمْ

تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلَ اللّٰهُ ثُمَّ ذَرَهُمْ فِي
خَوْضِهِمْ يَلْعَبُونَ - وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُوكٌ
مُّصَدِّقٌ الَّذِي بَيْنَ يَدَيْهِ وَلِنُنذِرَ أُمَّ الْقُرَى وَمَنْ
حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ
عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

(91. They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you were taught that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions.) (92. And this is a blessed Book which We have sent down, confirming what came before it, so that you may warn the Mother of Towns and all those around it. Those who believe in the Hereafter believe in it, and they are constant in guarding their Salah.)

The Messenger is but a Human to Whom the Book was Revealed by Inspiration

Allah says that those who rejected His Messengers did not give Allah due consideration. Ibn `Abbas, Mujahid and `Abdullah bin Kathir said that this Ayah was revealed about the Quraysh. It was also said that it was revealed about some Jews.

(قَالُوا مَا أَنْزَلَ اللّٰهُ عَلَى بَشَرٍ مِّن شَيْءٍ)

(They said: "Nothing did Allah send down to any human being (by inspiration).") Allah also, said,

(أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ
أُنذِرَ النَّاسَ)

(Is it a wonder for mankind that We have inspired to a man from among themselves (saying): "Warn mankind.") 10:2 , and,

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا
أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا - قُلْ لَوْ كَانَ فِي
الْأَرْضِ مَلَائِكَةٌ يَمشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم
مِّنَ السَّمَاءِ مَلَكًا رَسُولًا)

(And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as Messenger" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.") 17:94-95 . Allah said here,

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ
عَلَىٰ بَشَرٍ مِّنْ شَيْءٍ)

(They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration).") Allah answered them,

(قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا
وَهُدًى لِلنَّاسِ)

(Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind") meaning, say, O Muhammad , to those who deny the concept that Allah sent down Books by revelation, answering them specifically,

(مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ)

(Who then sent down the Book which Musa brought) in reference to the Tawrah that you and all others know that Allah sent down to Musa, son of `Imran. Allah sent the Tawrah as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts. Allah's statement, .

(تَجْعَلُونَهُ قَرَطِيسَ يُبْدُونَهَا وَتُخْفُونَ كَثِيرًا)

(which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).) means, you made the Tawrah into separate sheets which you copied from the original

and altered, changed and distorted as you wished. You then said, "this is from Allah," meaning it is in the revealed Book of Allah, when in fact, it is not from Allah. This is why Allah said here,

(تَجْعَلُونَهُ قَرَاطِيسَ يُبْدُونَهَا وَتُخْفُونَ كَثِيرًا)

(which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).) Allah said;

(وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ)

(And you were taught that which neither you nor your fathers knew.) meaning, Who sent down the Qur'an in which Allah taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of. Allah's statement,

(قُلِ اللَّهُ)

(Say: "Allah.") `Ali bin Abi Talhah reported that Ibn `Abbas said, "Meaning, ` Say, Allah sent it down." Allah said,

(ثُمَّ ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ)

(Then leave them to play in their vain discussions.) leave them to play in ignorance and misguidance until the true news comes to them from Allah. Then, they will know whether the good end is theirs or for the fearful servants of Allah. Allah said,

(وَهَذَا كِتَابٌ)

(And this is a Book,) the Qur'an,

(أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ
الْقُرَى)

(Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns) that is, Makkah,

(وَمَنْ حَوْلَهَا)

(and all those around it...) referring to the Arabs and the rest of the children of Adam, Arabs and non-Arabs alike. Allah said in other Ayat,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") 7:158 , and

(لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

("that I may therewith warn you and whomsoever it may reach.") 6:19 , and

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَارُ مَوْعِدُهُ)

(but those of the sects who reject it, the Fire will be their promised meeting place) 11:17 and,

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا)

(Blessed be He Who sent down the criterion to His servant that he may be a warner to the `Alamin (mankind and Jinn).) 25:1 , and,

(وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And say to those who were given the Scripture and to those who are illiterates: "Do you submit yourselves" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is All-Seer of (His) servants.) 3:20 . It is recorded in the Two Sahihs, that the Messenger of Allah said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ
قَبْلِي»

(I have been given five things which were not given to any one else before me.) The Prophet mentioned among these five things,

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(Every Prophet was sent only to his nation, but I have been sent to all people.) This is why Allah said,

(وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ)

(Those who believe in the Hereafter believe in it,) meaning, those who believe in Allah and the Last Day, believe in this blessed Book, the Qur'an, which We revealed to you, O Muhammad ,

(وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

(and they are constant in guarding their Salah.) for they perform what Allah ordered them, offering the prayers perfectly and on time.

(وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ - وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ

أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا
كُنْتُمْ تَزْعُمُونَ)

(93. And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat with disrespect!")
(94. And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.)

None is Worse Than One who Invents a Lie Against Allah and Claims
Allah said,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا)

(And who can be more unjust than he who invents a lie against Allah,) Therefore, none is more unjust than one who lies about Allah claiming that He has partners or a son, or falsely claiming that Allah sent him as a Prophet;

(أَوْ قَالَ أَوْحَى إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ)

(or says: "I have received inspiration," whereas he is not inspired with anything;) `Ikrimah and Qatadah said that this Ayah was revealed about Musaylimah Al-Kadhhab.

(وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ)

(and who says, "I will reveal the like of what Allah has revealed.") This refers to he, who claims that the lies he invents rival the revelation that came from Allah. In another Ayah, Allah said,

(وَإِذَا تُلِي عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ
لَقُلْنَا مِثْلَ هَذَا)

(And when Our verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this.")

None is Worse Than One who Invents a Lie Against Allah and Claims that Revelation Came to Him

Allah said,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا)

(And who can be more unjust than he who invents a lie against Allah,) Therefore, none is more unjust than one who lies about Allah claiming that He has partners or a son, or falsely claiming that Allah sent him as a Prophet;

(أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ)

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(and who says, "I will reveal the like of what Allah has revealed.") This refers to he, who claims that the lies he invents rival the revelation that came from Allah. In another Ayah, Allah said,

(وَإِذَا تُلِي عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا)

(And when Our verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this.")

The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allah, the Most Honored, said,

(وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمْرَاتِ المَوْتِ)

(And if you could but see when the wrongdoers are in the agonies of death...) suffering from the hardships, agonies and afflictions of death,

(وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ)

(while the angels are stretching forth their hands...) beating them. Allah said in other Ayat:

(لَئِن بَسَطْتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِي)

(If you do stretch your hand against me to kill me..) 5:28 and,

(وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ)

(And stretch forth their hands and their tongues against you with evil.) 60:2 Ad-Dahhak and Abu Salih said that, 'stretch forth their hands,' means, 'with torment'. In another Ayah, Allah said,

(وَلَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ)

(And if you could see when the angels take away the souls of those who disbelieve they smite their faces and their backs.) 8:50 Allah said,

(وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ)

(while the angels are stretching forth their hands) beating them, until their souls leave their bodies, saying,

(أُخْرِجُوا أَنْفُسَكُمُ)

("Deliver your souls!") When the disbeliever is near death, the angels will convey the 'good news' to him of torment, vengeance, chains, restraints, Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

(أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ)

((Saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to say about Allah other than the truth.") This Ayah means, today, you will be utterly humiliated because you used to invent lies against Allah and arrogantly refused to follow His Ayat and obey His Messengers. There are many Hadiths, of Mutawatir grade, that explain what occurs when the believers and disbelievers die, and we will mention these Hadiths when explaining Allah's statement,

(يُتَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.) 14:27 Allah said next,

(وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ)

(And truly you have come unto Us alone as We created you the first time.) 6:94 , and this statement will be said on the Day of Return. In another Ayah, Allah said,

(وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا
خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ)

(And they will be set before your Lord in rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time.") 18:48 , meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection! Allah said,

(وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ)

(You have left behind you all that which We had bestowed on you.) 6:94 , The wealth and the money that you collected in the life of the world, you left all this behind you. It is recorded in the Sahih that Allah's Messenger said,

«يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا
مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَبِستَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ
فَأَمْضَيْتَ، وَمَا سِوَى ذَلِكَ فذَاهِبٌ وَتَارِكُهُ
لِلنَّاسِ»

(The Son of Adam says, 'My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in charity and thus remains (in the record of good deeds) Other than that, you will depart and leave it to the people.) Al-Hasan Al-Basri said, "On the Day of Resurrection, the Son of Adam will be brought, as if he were a golden chariot and Allah, the Most Honored, will ask, 'Where is what you collected' He will reply, 'O Lord! I collected it and left it as intact as ever.' Allah will say to him, 'O Son of Adam! Where is what you sent forth for yourself (of righteous, good deeds),' and he will realize that he did not send forth anything for himself." Al-Hasan then recited the Ayah,

(وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ)

(And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you.) Ibn Abi Hatim recorded this statement. Allah said;

(وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ
فِيكُمْ شُرَكَاءُ)

(We see not with you your intercessors whom you claimed to be your partners.) This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allah will then call them, while the rest of creation is listening,

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(Where are My (so-called) partners whom you used to assert) 28:62 And,

(وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ - مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ)

(And it will be said to them: "Where are those that you used to worship. Instead of Allah Can they help you or help themselves") 26:92-93 Allah said here,

(وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ)

(We see not with you your intercessors whom you claimed were partners.) meaning partners in worship. That is, partners in a share of your worship.

(لَقَدْ تَقَطَّعَ بَيْنَكُمْ)

(Now you and they have been cut off) or, the Ayah is recited with the meaning: all connections, means, and ties between you and them have been severed.

(وَضَلَّ عَنْكُمْ)

(and vanished from you) you have lost,

(مَا كُنْتُمْ تَزْعُمُونَ)

(all that you used to claim) of hope in the benefit of the idols and rivals (you worshipped with Allah). Allah said in other Ayat,

(إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ - وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ
بِخَارِجِينَ مِنَ النَّارِ)

(When those who were followed, declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return, we would disown them as they have disowned us." Thus Allah will show them their deeds as regret for them. And they will never get out of the Fire.) 2:166-167 , and

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 , and

إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي
الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ
نَّصِيرِينَ)

a(You have taken (for worship) idols instead of Allah, and 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 , and

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا
لَهُمْ)

(And it will be said (to them): "Call upon your partners", and they will call upon them, but they will give no answer to them.) 28:64 , and

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا)

(And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk...) 10:28 until,

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And their invented false deities will vanish from them.) 10:30

(إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَىِّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَىِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ - فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ)

(95. Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth) (96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.) (97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayat for people who know.)

Recognizing Allah Through Some of His Ayat

Allah states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce. The Ayah,

(فَالِقُ الْحَبِّ وَالنَّوَى)

(Who causes the seed grain and the fruit stone to split and sprout.) is explained by the next statement,

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ
الْحَيِّ

(He brings forth the living from the dead, and it is He Who brings forth the deed from the living.) meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object. Allah said,

وَأَيُّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا
مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ)

(And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof.) 36:33 until,

وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ)

(as well as of their own (human) kind (male and female), and of that which they know not.) 36:36 Allah's statement,

وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ)

(and it is He Who brings forth the dead from the living.) There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite. Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the Ayah. Allah said,

ذَلِكُمُ اللَّهُ)

(Such is Allah,) meaning, He Who does all this, is Allah, the One and Only without partners,

فَأَنَّى تُؤْفَكُونَ)

(then how are you deluded away from the truth) meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allah. Allah's statement,

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا)

((He is the) Cleaver of the daybreak. He has appointed the night for resting,) means, He is the Creator of light and darkness. Allah said in the beginning of the Surah,

(وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ)

(And originated the darkness and the light.) Indeed, Allah causes the darkness of the night to disappear and brings forth the day, thus bringing brightness to the world and light to the horizon, while dissipating darkness and ending the night with its depth of darkness and starting the day with its brightness and light. Allah said,

(يُعْشَى الْيَلَّ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly.) 7:54 In this Ayah, Allah reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allah states that He is the Cleaver of the daybreak and mentioned its opposite, when He said,

(وَجَعَلَ الْيَلَّ سَكْنًا)

(He has appointed the night for resting,) meaning, created darkness, in order for the creation to become halt and rest during it. Allah said in other Ayat,

(وَالضُّحَى - وَالْيَلَّ إِذَا سَجَى)

(By the forenoon. And by the night when it is still.) 93:1-2 ,

(وَالْيَلَّ إِذَا يَعْشَى - وَالنَّهَارَ إِذَا تَجَلَّى)

(By the night as it envelops. And by the day as it appears in brightness.) 92:1,2 and,

(وَالنَّهَارَ إِذَا جَلَّهَا - وَالْيَلَّ إِذَا يَعْشَاهَا)

(And by the day as it shows up (the sun's) brightness. And by the night as it conceals it.) 91:3-4 Allah's statement,

(وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا)

(...And the sun and the moon for reckoning.) means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both

the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day. Allah said in other Ayat,

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا
وَقَدَّرَهُ مَنَازِلَ)

(It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it.) 10:5 ,

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَاقِي النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.) 36:40 , And,

(وَالشَّمْسُ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ)

(The sun and the moon; and the stars are subjected by His command.) 16:12 Allah's statement,

(ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(Such is the measuring of the Almighty, the All-Knowing.) means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens. Allah often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this Ayah above 6:96 , and in His statement,

(وَأَيُّهُ لَّهُمُ اللَّيْلُ نَسَلْخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ
مُظْلَمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term. That is the decree of the Almighty,

the All-Knowing.) 36:37-38 In the beginning of Surat Ha-Mim As-Sajdah, after mentioning the creation of the heavens and earth and all that is in them, Allah said:

(وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ)

(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.) 41:12 Allah said next,

(وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ)

(It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.) Some of the Salaf said; Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allah. Indeed Allah made them as decorations for the heavens, and to shoot at the Shayatin, and for directions in the dark recesses of the land and sea. Then, Allah said,

(قَدْ فَصَّلْنَا الْآيَاتِ)

(We have explained in detail Our Ayat.) meaning, We made them clear and plain,

(لِقَوْمٍ يَعْلَمُونَ)

(for people who know.) who have sound minds and are able to recognize the truth and avoid falsehood.

(وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ
وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ)

(وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ

حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَنٌ دَانِيَةٌ
 وَجِئَتْ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا
 وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ
 إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(98. It is He Who has created you from a single person, and has given you a place of residing and a place of storage. Indeed, We have explained in detail Our revelations for people who understand.) (99. It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different. Look at their fruits when they begin to bear, and Yan`ih. Verily! In these things there are signs for people who believe.) Allah said,

(وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ)

(It is He Who has created you from a single person,) 6:98 in reference to Adam, peace be upon him. In another Ayah, Allah said;

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ
 وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
 كَثِيرًا وَنِسَاءً)

(O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women.) 4:1 Allah said,

(فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ)

(Mustaqar and Mustawda`) Ibn Mas`ud, Ibn `Abbas, Abu `Abdur-Rahman As-Sulami, Qays bin Abu Hazim, Mujahid, `Ata', Ibrahim An-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and `Ata' Al-Khurasani and others said that,

(فَمُسْتَقَرٌّ)

(Mustaqar), `in the wombs'. They, or most of them, also said that,

(وَمُسْتَوْدَعٌ)

(And Mustawda` ,) means, `in your father's loins'. Ibn Mas`ud and several others said that, Mustaqar, means residence in this life, while, Mustawda` , means the place of storage after death (the grave). Allah's statement,

(قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ)

(Indeed, We have explained in detail Our revelations for people who understand.) refers to those who comprehend and understand Allah's Words and its meanings. Allah said next,

(وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً)

(It is He Who sends down water (rain) from the sky) in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allah for His creation. Allah's statement,

(فَأُخْرِجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ)

(And with it We bring forth vegetation of all kinds,) is similar to,

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ)

(And We have made from water every living thing.) 21:30

(فَأُخْرِجْنَا مِنْهُ خَضِرًا)

(and out of it We bring forth green stalks,) green produce and trees, on which We grow seeds and fruits.

(نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا)

(from which We bring forth thick clustered grain.) lined on top of each other in clusters, like an ear or spike of grain.

(وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنُونَ^{٢٦})

(And out of the date-palm and its sprouts come forth clusters) of dates

(دَانِيَةٌ)

(hanging low) Within reach and easy to pick. `Ali bin Abi Talhah Al-Walibi said that Ibn `Abbas said that,

(قِنُونَ دَانِيَةٌ)

(clusters hanging low) refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarir. Allah's statement

(وَجَبَّتِ مِنْ أَعْنَبٍ)

(and gardens of grapes,) means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-Hijaz (Western Arabia), and perhaps both are the best fruits in this world. Allah has reminded His servants of His favor in making these two fruits for them, when He said,

(وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَبِ تَتَّخِذُونَ مِنْهُ
سُكْرًا وَرِزْقًا حَسَنًا)

(And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision.)
16:67 before intoxicating drinks were prohibited, and;

(وَجَعَلْنَا فِيهَا جَبَّتٍ مِنْ نَخِيلٍ وَأَعْنَبٍ)

(And We have made therein gardens of date-palms and grapes.) 36:34 . Allah said,

(وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ)

(olives and pomegranates, each similar yet different.) The leaves are similar in shape and appearance, yet different in the shape, and taste. And the kind of fruit each plant produces is different, according to the explanation of Qatadah and several others. Allah's statement,

(انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ)

(Look at their fruits when they begin to bear, and Yan`ih.) means, when the fruits become ripe, according to Al-Bara' bin `Azib, Ibn `Abbas, Ad-Dahhak, `Ata' Al-Khurasani, As-Suddi, Qatadah and others. This Ayah means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allah created. Allah said,

(وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ وَجَبَّتْ مِنْ
أَعْنَابٍ وَزَرَءٌ وَنَخِيلٌ صِنُونٌ وَغَيْرُ صِنُونٍ
يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَّضَلُ بَعْضَهَا عَلَى بَعْضٍ فِي
الْأَكْلِ)

(And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat.) 13:4 This is why Allah said here,

(إِنَّ فِي ذَلِكَمْ)

(In these things there are...) O people,

(لَايَاتٍ)

(signs...) and proofs that testify to the perfect ability, wisdom and mercy of He Who created these things,

(لِقَوْمٍ يُؤْمِنُونَ)

(for people who believe.) in Allah and obey His Messengers.

(وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ
بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا
يَصِفُونَ)

(100. Yet, they join the Jinns as partners in worship with Allah, though He has created them, and they attribute, falsely without knowledge - sons and daughters to Him. Be He Glorified and Exalted above what that they attribute to Him.)

Rebuking the Idolators

This Ayah refutes the idolators who worshipped others besides Allah and associated the Jinns with Him in worship. Glory be to Allah above this Shirk and Kufr. If someone asks, how did the idolators worship the Jinns, although they only were idol worshippers The answer is that in fact, they worshipped the idols by obeying the Jinns who commanded them to do so. Allah said in other Ayat,

(إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا
شَيْطَانًا مَّرِيدًا - لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَفْرُوضًا - وَلَأُضِلَّهُمْ ولَأَمْنِيَّهُمْ
وَلَأَمْرَتَهُمْ فَلْيُبْتِئَنَّ عَادَانَ الْأُنْعَمِ وَلَأَمْرَتَهُمْ
فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا - يَعِدُهُمْ
وَيَمْنِيَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا)

(They invoke nothing but female deities besides Him, and they invoke nothing but Shaytan, a persistent rebel! Allah cursed him. And he Shaytan said: "I will take an appointed portion of your servants. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Shaytan as a protector instead of Allah, has surely suffered a manifest loss. He Shaytan makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) 4:117-120 and,

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي)

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me)
18:50 Ibrahim said to his father,

(يَأْتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ
لِلرَّحْمَنِ عَصِيًّا)

("O my father! Worship not Shaytan. Verily! Shaytan has been a rebel against the Most Beneficent (Allah).") 19:44 Allah said,

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ - وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ
مُسْتَقِيمٌ)

(Did I not ordain for you, O Children of Adam, that you should not worship Shaytan. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path.) 36:60-61 On the Day of Resurrection, the angels will proclaim,

(سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ
الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ)

(Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.) 34:41 This is why Allah said here,

(وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ)

(Yet, they join the Jinns as partners in worship with Allah, though He has created them.)
6:100 , Alone without partners. Consequently, how is it that another deity is being worshipped along with Him As Ibrahim said,

(قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ - وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ)

("Worship you that which you (yourselves) carve While Allah has created you and what you make!") 37:95-96 Allah alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allah said next,

(وَحَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ)

(And they Kharaqu (attribute falsely) without knowledge, sons and daughters to Him.) Allah mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with `Uzayr, the Christians with `Isa and the Arab pagans with the angels whom they claimed were Allah's daughters. Allah is far holier than what the unjust, polytheist people associate with Him. The word, Kharaqu, means `falsely attributed, invented, claimed and lied', according to the scholars of the Salaf. Allah's statement next,

(سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ)

(Be He Glorified and Exalted above (all) that they attribute to Him.) means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أُنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(101. He is the Badi` (Originator) of the heavens and the earth. How can He have children when He has no wife He created all things and He is the All-Knower of everything.)

Meaning of Badi`

(He is the Badi` of the heavens and the earth) Meaning He originated, created, invented and brought them into existence without precedence, as Mujahid and As-Suddi said. This is why the word for innovation - Bid`ah - comes from it, because it is something that did not have a precedence.

(أُنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ)

(How can He have children when He has no wife) for the child is the offspring of two compatible spouses. Allah does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation. Allah said;

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا)

(And they say: "The Most Beneficent (Allah) has begotten a son." Indeed you have brought forth (said) a terrible evil thing.) 19:88-89 , until,

(وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا)

(And everyone of them will come to Him alone on the Day of Resurrection.) 19:95 .

(وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(He created all things and He is the All-Knower of everything.) He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him How can He have a child then Verily, Allah is Glorified above having a son.

(ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ
فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ - لَا تَدْرِكُهُ
الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ)

(102. Such is Allah, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (alone), and He is the Guardian over all things.) (103. No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, Well-Acquainted (with all things).)

Allah is Your Lord

Allah said,

(ذَلِكُمُ اللَّهُ رَبُّكُمْ)

(Such is Allah, your Lord!) Who created everything and has neither a son nor a wife,

(لَا إِلَهَ إِلَّا هُوَ خَلِقُ كُلَّ شَيْءٍ فَأَعْبُدُوهُ)

(None has the right to be worshipped but He, the Creator of all things. So worship Him,) Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allah has neither descendants, nor ascendants, wife, equal or rival,

(وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ)

(And He is the Guardian over all things.) meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night. Seeing Allah in the Hereafter Allah said,

(لَا تُدْرِكُهُ الْأَبْصَارُ)

(No vision can grasp Him) in this life. The vision will be able to look at Allah in the Hereafter, as affirmed and attested to by the numerous Hadiths from the Prophet through authentic chains of narration in the collections of the Sahih, Musnad and Sunan collections. As for this life, Masruq narrated that `A'ishah said, "Whoever claims that Muhammad has seen his Lord, will have uttered a lie against Allah, for Allah the Most Honored, says,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ)

(No vision can grasp Him, but His grasp is over all vision.)" In the Sahih (Muslim) it is recorded that Abu Musa Al-Ash`ari narrated from the Prophet ,

«إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النُّورُ أَوْ النَّارُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

(Verily, Allah does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light -- or Fire -- and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches.) In the previous revealed Books there is this statement, "When Musa requested to see Him,

Allah said to Musa: `O Musa! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.' " Allah said,

(قَلَمًا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى
صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ
الْمُؤْمِنِينَ)

(So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.") 7:143 . These Ayat, Hadiths and statements do not negate the fact that Allah will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are. The Mother of the Faithful, `Aishah, used to affirm that Allah will be seen in the Hereafter, but denied that it could occur in this life, mentioning this Ayah as evidence,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(No vision can grasp Him, but His grasp is over all vision.) Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificance as He is, for that is not possible for any human, angel or anything created. Allah's statement,

(وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(but His grasp is over all vision.) means, He encompasses all vision and He has full knowledge of them, for He created them all. In another Ayah, Allah said;

(أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)

(Should not He Who has created know And He is the Most Subtle, Well Acquainted (with all things).) 67:14 It is also possible that `all vision' refers to those who have the vision. As-Suddi said that Allah's statement,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(No vision can grasp Him, but His grasp is over all vision.) means, "Nothing sees Him (in this life), but He sees all creation." Abu Al-`Aliyah said that Allah's statement,

(وَهُوَ اللَّطِيفُ الْخَيْرُ)

(He is the Most Subtle, Well-Acquainted (with all things).) means, "He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place." Allah knows best. In another Ayah, Allah mentions Luqman's advice to his son,

(يُبْنَىٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ)

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

(قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ
وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ - وَكَذَلِكَ
نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ
يَعْلَمُونَ)

(104. Verily, Basa'ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Hafiz over you.) (105. Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied)" and that We may make the matter clear for the people who have knowledge.)

The Meaning of Basa'ir

Basa'ir are the proofs and evidences in the Qur'an and the Message of Allah's Messenger . The Ayah,

(فَمَنْ أَبْصَرَ فَلِنَفْسِهِ)

(so whosoever sees, will do so for (the good of) himself.) is similar to,

فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا)

(So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss.) 10:108 After Allah mentioned the Basa'ir, He said,

وَمَنْ عَمِيَ فَعَلَيْهَا)

(And whosoever blinds himself, will do so against himself,) meaning, he will only harm himself. Allah said,

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ
الَّتِي فِي الصُّدُورِ)

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) 22:46

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ)

(And I (Muhammad) am not a Hafiz over you.) neither responsible, nor a watcher over you. Rather, I only convey, Allah guides whom He wills and misguides whom He wills. Allah said,

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ)

(Thus We explain variously the verses...) 6:105 , meaning, just as We explained the Ayat in this Surah, such as explaining Tawhid and that there is no deity worthy of worship except Allah. This is how We explain the Ayat and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, `O Muhammad! You have Darasta with those who were before you from among the People of the Book and learned with them'. Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Ad-Dahhak said similarly. At-Tabarani narrated that `Amr bin Kaysan said that he heard Ibn `Abbas saying, "Darasta, means, `recited, argued and debated.'" This is similar to Allah's statement about the denial and rebellion of the disbelievers, e

وَقَالَ الَّذِينَ كَفَرُوا إِن هَذَا إِلَّا إِفْكٌ افْتَرَاهُ
وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا

وَزُورًا - وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اِكْتَتَبَهَا فَهِيَ
تُمَلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا)

(Those who disbelieve say, "This (the Qur'an) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie." And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.") 25:4-5 Allah described the chief liar of the disbelievers Al-Walid bin Al-Mughirah Al-Makhzumi ,

إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتَلَ كَيْفَ قَدَّرَ - ثُمَّ قَتَلَ كَيْفَ
قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ
وَاسْتَكْبَرَ - فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ - إِنْ
هَذَا إِلَّا قَوْلُ الْبَشَرِ)

(Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!") 74:18-25 Allah said next,

(وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ)

(And that We may make the matter clear for the people who have knowledge.) The Ayah means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it. Allah's wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge. Allah said in other Ayat,

(يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا)

(By it He misleads many, and many He guides thereby.) 2:26 , and;

(لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ)

(That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease and whose hearts are hardened.) 22:53 and,

(وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(And verily, Allah is the Guide of those who believe, to the straight path.) 22:54 ,

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا
عِدَّتَهُمُ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا
الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ
الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي
قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ
وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ)

(And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and the believers may increase in faith, and that no doubts may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, "What does Allah intend by this example" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He.) 74:31 , and;

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

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

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا
يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى
أُولَئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ

(Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.") 41:44 There are similar Ayat that testify that Allah sent down the Qur'an as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'an.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ - وَلَوْ شَاءَ اللَّهُ مَا
أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ
عَلَيْهِمْ بِوَكِيلٍ

(106. Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.) (107. Had Allah willed, they would not have taken others besides Him in worship. And We have not made you Hafiz over them nor are you set over them to dispose of their affairs.)

The Command to Follow the Revelation

Allah commands His Messenger and those who followed his path,

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ

(Follow what has been inspired to you from your Lord,) meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt, and there is no deity worthy of worship except Him,

وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

(and turn aside from the idolators) meaning, forgive them, be forbearing and endure their harm until Allah brings relief to you, supports you and makes you triumphant over them. Know

-- O Muhammad -- that there is a wisdom behind misleading the idolators, and that had Allah willed, He would have directed all people to guidance,

(وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا)

(Had Allah willed, they would not have taken others besides Him in worship.) Allah's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned. Allah's statement,

(وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا)

(And We have not made you Hafiz over them.) means, a watcher who observes their statements and deeds,

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(Nor are you set over them to dispose of their affairs.) or to control their provision. Rather, your only job is to convey, just as Allah said,

(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 and,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey and on Us is the reckoning.) 13:40

(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا
اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ
نُحْمٌ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ
(

(108. And insult not those whom they worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus We have made fair seeming to each people its own doings; then to their Lord is their return and He shall inform them of all that they used to do.)

The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allah

Allah prohibits His Messenger and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allah, none has the right to be worshipped but He. `Ali bin Abi Talhah said that Ibn `Abbas commented on this Ayah 6:108 ; "They (disbelievers) said, `O Muhammad! You will stop insulting our gods, or we will insult your Lord.' Thereafter, Allah prohibited the believers from insulting the disbelievers' idols,

(فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ)

(lest they insult Allah wrongfully without knowledge.)" `Abdur-Razzaq narrated that Ma`mar said that Qatadah said, "Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allah wrongfully without knowledge. Allah revealed,

(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ)

(And insult not those whom they worship besides Allah.)" On this same subject -- abandoning what carries benefit to avert a greater evil - it is recorded in the Sahih that the Messenger of Allah said,

«مَلْعُونٌ مَنْ سَبَّ وَالِدَيْهِ»

(Cursed is he who insults his own parents!) They said, "O Allah's Messenger! And how would a man insult his own parents" He said,

«يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»

(He insults a man's father, and that man insults his father, and insults his mother and that man insults his mother.) Allah's statement,

(كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ)

(Thus We have made fair seeming to each people its own doings;) means, as We made fair seeming to the idolators loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Allah's is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

(ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ)

(then to their Lord is their return,) gathering and final destination,

(فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ)

(and He shall then inform them of all that they used to do.) He will compensate them for their deeds, good for good and evil for evil.

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ
لَيُؤْمِنُنَّ بِهَا قُلُوبُهُمْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ
أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ - وَنُقَلِّبُ أَفْئِدَتَهُمْ
وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ)

(109. And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allah and what will make you perceive that (even) if it came, they will not believe") (110. And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.)

Asking for Miracles and Swearing to Believe if They Come

Allah states that the idolators swore their strongest oaths by Allah,

(لَئِن جَاءَتْهُمْ آيَةٌ)

(that if there came to them a sign...) a miracle or phenomenon,

(لَيُؤْمِنُنَّ بِهَا)

(they would surely believe therein.) affirming its truth,

(قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ)

(Say: "Signs are but with Allah.") 6:109 meaning: Say, O Muhammad - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allah. If He wills, He sends them to you, and if He wills, He ignores your request." Allah said next,

(وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ)

(And what will make you perceive that (even) if it came, they will not believe) It was said that `you' in `make you perceive' refers to the idolators, according to Mujahid. In this case, the Ayah would mean, what makes you -- you idolators -- perceive that you are truthful in the vows that you swore Therefore, in this recitation, the Ayah means, the idolators will still not believe if the sign that they asked for came. It was also said that `you' in, `what will make you perceive', refers to the believers, meaning, what will make you perceive, O believers, that the idolators will still not believe if the signs come. Allah also said,

(مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ)

("What prevented you (O Iblis) that you did not prostrate, when I commanded you") 7:12 and,

(وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ)

(And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again).) 21:95 These Ayat mean: `What made you, O Iblis, refrain from prostrating, although I commanded you to do so, and, in the second Ayah, that village shall not return to this world again. In the Ayah above 6:109, the meaning thus becomes: What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the Ayat came to them they would believe Allah said next,

(وَنُقَلِّبُ أَقْدِبَتَهُمْ وَابْصَرَ لَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,) Al-`Awfi said that Ibn `Abbas said about this Ayah, "When the idolators rejected what Allah sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit)." Mujahid said that Allah's statement,

(وَنُقَلِّبُ أَقْدِيَّتَهُمْ وَأَبْصَرَ هُمْ)

(and We shall turn their hearts and their eyes away,) means, We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time. Similar was said by `Ikrimah and `Abdur-Rahman bin Zayd bin Aslam. `Ali bin Abi Talhah said that Ibn `Abbas said, "Allah mentions what the servants will say before they say it and what they will do before they do it. Allah said;

(وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ)

(And none can inform you like Him Who is the All-Knower.) 35:14 and,

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ)

(Lest a person should say, "Alas, my grief that I was undutiful to Allah.") 39:56 until,

(لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ)

("If only I had another chance, then I should indeed be among the doers of good.") 39:58 . So Allah, glory be to Him, states that if they were sent back to life, they would not accept the guidance,

(وَلَوْ رُدُّوْا لَعَدُوْا لِمَا نُهُوْا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.) 6:28 Allah said,

(وَنُقَلِّبُ أَقْدِيَّتَهُمْ وَأَبْصَرَ هُمْ كَمَا لَمْ يُؤْمِنُوْا بِهِ أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time,) meaning: `If they were sent back to this life, they would be prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world." Allah said,

(وَنَذَرُهُمْ)

(and We shall leave them...) and abandon them,

(فِي طُعْيَانِهِمْ)

(in their trespass...) meaning, disbelief, according to Ibn `Abbas and As-Suddi. Abu Al-`Aliyah, Ar-Rabi` bin Anas and Qatadah said that `their trespass' means, `their misguidance'. m

(يَعْمَهُونَ)

(to wander blindly) or playfully, according to Al-A`mash. Ibn `Abbas, Mujahid, Abu Al-`Aliyah, Ar-Rabi`, Abu Malik and others commented, "to wander in their disbelief."

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

(111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before them, they would not have believed, unless Allah willed, but most of them behave ignorantly.) Allah says: `Had We accepted what the disbelievers asked for,' that is -- those who swore their strongest oaths by Allah that if a miracle came to them they would believe in it -- `had We sent down angels, ' to convey to them Allah's Message, in order to support the truth of the Messengers, as they asked, when they said,

(أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قِيَالًا)

(or you bring Allah and the angels before (us) face to face.) 17:92

(قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ
اللَّهِ)

(They said: "We shall not believe until we receive the like of that which the Messengers of Allah had received.") 6:124 and,

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا
الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ
وَعَتَوْا عُتُوًّا كَبِيرًا)

(And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord" Indeed they think too highly of themselves, and are scornful with great pride.) 25:21 Allah said,

(وَكَلَّمَهُمُ الْمَوْتَىٰ)

(and the dead had spoken unto them,) This is, to inform them of the truth of what the Messengers brought them;

(وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا)

(and We had gathered together all things before them,) before their eyes, as `Ali bin Abi Talhah and Al-`Awfi reported from Ibn `Abbas. This is the view of Qatadah and `Abdur-Rahman bin Zayd bin Aslam. This Ayah means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

(مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ)

(they would not have believed, unless Allah willed,) for guidance is with Allah not with them. Certainly, Allah guides whom He wills and misguides whom He wills, and He does what He wills,

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.) 21:23 , This is due to His knowledge, wisdom, power, supreme authority and irresistibility. Similarly, Allah said,

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

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

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ
غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا
يَفْتَرُونَ - وَلِتَصْغَى إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ)

(112. And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.) (113. And Tasgha to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing.)

Every Prophet Has Enemies

Allah says, just as We made enemies for you, O Muhammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. Allah said in other Ayat:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَى مَا
كُذِّبُوا وَأَوْدُوا)

(Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt...) 6:34 , and,

(مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ
رَبَّكَ لَدُوٌّ مَّغْفِرَةٌ وَدُوٌّ عِقَابٍ أَلِيمٌ)

(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.) 41:43 and,

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ)

(Thus have We made for every Prophet an enemy among the criminals.) 25:31 . Waraqah bin Nawfal said to Allah's Messenger , "None came with what you came with but he was the subject of enmity." Allah's statement ,

(شَيْطِينَ الْإِنْسِ)

(Shayatin among mankind...) refers to,

(عَدُوًّا)

(enemies. ..) meaning, the Prophets have enemies among the devils of mankind and the devils of the Jinns. The word, Shaytan, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the Shayatin, may Allah humiliate and curse them, from among mankind and the Jinns oppose the Messengers. `Abdur-Razzaq said that Ma`mar narrated that Qatadah commented on Allah's statement ,

(شَيْطِينَ الْإِنْسِ وَالْجِنِّ)

(Shayatin (devils) among mankind and Jinn...) "There are devils among the Jinns and devils among mankind who inspire each other." Allah's statement ,

(يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا)

(inspiring one another with adorned speech as a delusion.) means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it,

(وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ)

(If your Lord had so willed, they would not have done it;) for all this occurs by Allah's decree, will and decision, that every Prophet had enemies from these devils,

(فَدَرَهُمْ وَمَا يَفْتَرُونَ)

(so leave them alone with their fabrications.) and lies. This Ayah orders patience in the face of the harm of the wicked and to trust in Allah against their enmity, for, "Allah shall suffice for you (O Muhammad) and aid you against them." Allah's statement,

(وَلِتَصْغَىٰ إِلَيْهِ)

(And Tasgha to it.) means, according to Ibn `Abbas, "incline to it."

(أَفِئدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(the hearts of those who do not believe in the Hereafter...) their hearts, mind and hearing. As-Suddi said that this Ayah refers to the hearts of the disbelievers.

(وَلِيَرْضَوْهُ)

(And that they may remain pleased with it.) they like and adore it. Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc., just as Allah said in other Ayat,

(فَأَيُّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفَتِنِينَ - إِلَّا
مَنْ هُوَ صَالِ الْجَحِيمِ)

(So, verily, you (pagans) and those whom you worship (idols). Cannot lead astray. Except those who are predestined to burn in Hell!) 37:161-163 and,

(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 Allah said;

(وَلِيَقْتَرُوا مَا هُمْ مُّقْتَرُونَ)

(And that they may commit what they are committing.) meaning, "let them earn whatever they will earn", according to `Ali bin Abi Talhah who reported this from Ibn `Abbas. As-Suddi and Ibn Zayd also commented, "Let them do whatever they will do."

(أَفَغَيْرَ اللَّهِ أُبْتَغَىٰ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ
الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ
أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ
الْمُمْتَرِينَ - وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا
مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ)

(114. Say: "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book, explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.) (115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.) Allah tells His Prophet to say to these polytheists who worship others besides Allah,

(أَفَغَيْرَ اللَّهِ أُبْتَغَىٰ حَكْمًا)

(Shall I seek a judge other than Allah...) between you and I,

(وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا)

(while it is He Who has sent down unto you the Book, explained...) in detail,

(وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ)

(and those unto whom We gave the Scripture) the Jews and the Christians,

(يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ)

(know that it is revealed from your Lord in truth.) because the previous Prophets have conveyed the good news of you coming to them. Allah's statement,

(فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ)

(So be not you of those who doubt.) is similar to His other statement,

(فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ)

(So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).) 10:94 The conditional `if' in this Ayah does not mean that `doubt' will ever occur to the Prophet . Allah said,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice.) Qatadah commented, "In truth concerning what He stated and in justice concerning what He decided." Surely, whatever Allah says is the truth and He is Most Just in what He commands. All of Allah's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences. Allah said in another Ayah,

(يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ)

(He commands them with good; and forbids them from evil...) 7:157 until the end of the Ayah.

(لَا مُبَدِّلَ لِكَلِمَاتِهِ)

(None can change His Words.) meaning, none can avert Allah's judgment whether in this life or the Hereafter,

(وَهُوَ السَّمِيعُ)

(And He is the All-Hearer,) Hearing, His servants' statements,

(الْعَلِيمُ)

(The All-Knower.) of their activities and lack of activity, Who awards each according to their deeds.

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ - إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)

(116. And if you obey most of those on the earth, they will mislead you far away from Allah's path. They follow nothing but conjecture, and they do nothing but lie.) (117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.)

Most People are Misguided

Allah states that most of the people of the earth, are misguided. Allah said in other Ayat,

(وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ)

(And indeed most of the men of old went astray before them.) 37:71 and,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you eagerly desire it.) 12:103 They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

(إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ)

(They follow nothing but conjecture, and they do nothing but lie.) Thus, they fulfill Allah's decree and decision concerning them,

(هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ)

(It is He Who knows best who strays from His way.) and facilitates that for him,

(وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)

(And He knows best the rightly guided.) He facilitates that for them, all of them are facilitated for what He created them.

(فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ
مُؤْمِنِينَ)

(وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ
فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ
وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بغيرِ عِلْمٍ إِنْ رَبَّكَ
هُوَ أَعْلَمُ بِالْمُعْتَدِينَ)

(118. So eat of that on which Allah's Name has been mentioned, if you are believers in His Ayat.) (119. And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.)

Allowing What was Slaughtered in the Name of Allah

This is a statement of permission from Allah, for His servants, allowing them to eat the slaughtered animals wherein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allah's Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols. Allah next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

(وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ
فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ)

(And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you what is forbidden to you...) meaning, He has explained and made clear to you what He has prohibited for you in detail,

(إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ)

(except under compulsion of necessity.) In which case, you are allowed to eat whatever you can find. Allah next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allah's Name was mentioned when slaughtering them. Allah said,

(وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ)

(And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.) He has complete knowledge of their transgression, lies and inventions.

(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ)

(120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.) Mujahid said that,

(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ)

(Leave evil, open and secret...) refers to all kinds of sins committed in public and secret. Qatadah said that,

(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ)

(Leave sin, open and secret...) encompasses sins committed in public and secret, whether few or many. In another statement, Allah said,

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ)

(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawahish (evil sins) whether committed openly or secretly.) 7:33 This is why Allah said,

إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا
يَقْتَرُونَ

(Verily, those who commit sin will get due recompense for that which they used to commit.)
Whether the sins they committed were public or secret, Allah will compensate them for these
sins. Ibn Abi Hatim recorded that An-Nawwas bin Sam`an said, "I asked Allah's Messenger about
Al-lthm. He said,

«الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ
النَّاسُ عَلَيْهِ»

(The sin is that which you find in your heart and you dislike that people become aware of it.)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَى أَوْلِيَائِهِمْ
لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

(121. Eat not of that on which Allah's Name has not been pronounced, for surely it is
disobedience. And certainly, the Shayatin do inspire their friends to dispute with you, and if
you obey them, then you would indeed be polytheists.)

The Prohibition of what was Slaughtered in other than Allah's Name

This Ayah is used to prove that slaughtered animals are not lawful when Allah's Name is not
mentioned over them -- even if slaughtered by a Muslim. The Ayah about hunting game,

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ
عَلَيْهِ

(So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the
Name of Allah over it.) 5:4 supports this. The Ayah here emphasized this ruling, when Allah
said,

(وَإِنَّهُ لَفِسْقٌ)

(for surely it is disobedience.) They say that "it" refers to eating it, and others say that it refers to the sacrifice for other than Allah. There are various Hadiths that order mentioning Allah's Name when slaughtering and hunting. The Hadith narrated by `Adi bin Hatim and Abu Tha` labah (that the Prophet said);

«إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمِ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ
فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

(When you send your trained hunting dog and mention Allah's Name on releasing it, then eat from whatever it catches for you.) This Hadith was collected in the Two Sahih. The Rafi` bin Khadij narrated that the Prophet said;

«مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ»

(You can use what would make blood flow (i. e., slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering.) This Hadith was also collected in the Two Sahih. Ibn Mas` ud narrated that Allah's Messenger said to the Jinns.

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ»

((For food) you have every bone on which Allah's Name was mentioned on slaughtering.) Muslim collected this Hadith. Jundub bin Sufyan Al-Bajali said that the Messenger of Allah said,

«مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى،
وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ اللَّهِ»

(Whoever slaughtered before he prayed (the `ld prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allah's Name.) The Two Sahih recorded this Hadith.

The Devil's Inspiration

Allah said,