

(Everyone is going to taste death,)

(وَنَبَلُوكُمْ بِالْأَسْرِّ وَالْأَيْسَرِ فَتْنَةً)

(and We shall test you with evil and with good by way of trial.) Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair." ` Ali bin Abi Talhah reported from Ibn ` Abbas:

(وَنَبَلُوكُمْ)

(and We shall test you) means, We will test you,

(بِالْأَسْرِّ وَالْأَيْسَرِ فَتْنَةً)

(with evil and with good by way of trial.) means, with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

(وَإِلَيْنَا تُرْجَعُونَ)

(And to Us you will be returned.) means, and We will requite you according to your deeds.

(وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذُكُرُ الرَّحْمَنَ هُمْ
كَفَرُونَ - خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ
آيَاتِي فَلَا تَسْتَعْجِلُونَ)

(36. And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods" While they disbelieve at the mention of the Most Gracious.) (37. Man is created of haste. I will show you My Ayat. So ask Me not to hasten (them).)

How the Idolators mocked the Prophet Allah tells His Prophet :

(وَإِذَا رَأَى الَّذِينَ كَفَرُوا)

(And when those who disbelieved see you,) meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.

(إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا)

(they take you not except for mockery) means, they make fun of you and insult you, saying,

(أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ)

("Is this the one who talks about your gods") meaning, is this the one who insults your gods and ridicules your intelligence Allah says:

(وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ)

(While they disbelieve at the mention of the Most Gracious.) meaning, they disbelieve in Allah and yet they mock the Messenger of Allah . As Allah says:

(وَإِذَا رَأَوْكَ إِِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي
بَعَثَ اللَّهُ رَسُولًا - إِنْ كَادَ لِيُضِلَّنَا عَنْ آلِهَتِنَا
لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ
يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا)

(And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!) 25:41-42(

(خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ)

(Man is created of haste.) This is like the Ayah:

(وَكَانَ الْإِنْسَانُ عَجُولًا)

(and man is ever hasty) 17:11(, in all matters. The reason why the haste of man is mentioned here is that when mention is made of those who mock the Messenger , (the believers) will want to avenge them swiftly, and that so should happen sooner. Allah says,

(خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ)

(Man is created of haste.) because He delays (the punishment) until a time when, once He seizes him, He will never let him go. He delays it, then He hastens it; He waits, then He does not delay any longer. So He says:

(سَأُورِيكُمْ آيَاتِي)

(I will show you My Ayat) meaning, My vengeance, ruling and power over those who disobey Me.

(فَلَا تَسْتَعْجِلُونِ)

(So ask Me not to hasten (them).)

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ لَوْ
يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَنْ وُجُوهِهِمْ
النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ بَلْ
تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ
يُنظَرُونَ)

(38. And they say: "When will this promise (come to pass), if you are truthful.") (39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.) (40. Nay, it will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.)

The Idolators seek to hasten on the Punishment

Allah also tells us how the idolators seek to hasten punishment upon themselves, out of denial, rejection, disbelief, stubbornness and a belief that it will never happen. He says:

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ)

(And they say: "When will this promise (come to pass), if you are truthful".) And Allah says:

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

(If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs,) meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

(لَهُمْ مِّنْ فَوْقِهِمْ ظُلٌّ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلٌّ)

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

(لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ)

(Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire)))7:41(. And in this Ayah Allah says:

(حِينَ لَا يَكْفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ)

(when they will not be able to ward off the Fire from their faces, nor from their backs,) And Allah says:

(سَرَّابِيلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ)

(Their garments will be of tar, and fire will cover their faces))14:50(. The torment will surround them on all sides,

(وَلَا هُمْ يُنصَرُونَ)

(and they will not be helped.) means, and they will have no helper. This is like the Ayah:

(وَمَا لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ)

(And they have no guardian against Allah))13:34(.

(بَلْ تَأْتِيهِمْ بَغْتَةً)

(Nay, it will come upon them all of a sudden) means, the Fire will come upon them suddenly, i.e., it will take them by surprise.

(فَتَبْهَتُهُمْ)

(and will perplex them,) means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

(فَلَا يَسْتَطِيعُونَ رَدَّهَا)

(and they will have no power to avert it) means, they will have no means of doing so.

(وَلَا هُمْ يُنْظَرُونَ)

(nor will they get respite.) means, it will not be delayed for them even for an instant.

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ قُلْ مَن
يَكْلُوكُم بِالْأَيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَن
ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّن
دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِّنَّا
يُصْحَبُونَ)

(41. Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.) (42. Say: "Who can guard and protect you in the night or in the day from the Most Gracious" Nay, but they turn away from the remembrance of their Lord.) (43. Or have they gods who can guard them from Us They have no power to help themselves, nor can they be protected from Us.)

The Lessons to be learned from Those Who mocked the Messengers in the Past

Allah says consoling His Messenger for the pain and insult caused by the mockery and disbelief of the idolators,

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.) meaning, the punishment which they thought would never come to pass. This is like the Ayah:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَى مَا
كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَاِ الْمُرْسَلِينَ)

(Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information (news) about the Messengers (before you)) 6:34(. Then Allah mentions His favor for His creatures; He protects them by night and by day, taking care of them and watching over them with His Eye that never sleeps.

(قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ)

(Say: "Who can guard and protect you in the night or in the day from the Most Gracious") means, other than the Most Gracious Himself

(بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ)

(Nay, but they turn away from the remembrance of their Lord.) means, they do not recognize the blessings and favor of Allah towards them; they turn away from His signs and blessings.

(أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّن دُونِنَا)

(Or have they gods who can guard them from Us) This is a rhetorical question aimed at denouncing and rebuking. The meaning is, do they have any gods who can protect them and take care of them other than Us It is not as they imagine or as they claim. Allah says:

(لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ)

(They have no power to help themselves,) these gods on whom they rely instead of Allah cannot even help themselves.

(وَلَا هُمْ مِّنَّا يُصْحَبُونَ)

(nor can they be protected from Us.) Al-`Awfi reported from Ibn `Abbas, "Nor can they be guarded from Us."

(بَلْ مَتَّعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ
 الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
 أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ - قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ
 وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ - وَلَئِن
 مَسَّهْمُ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا إِنَّا كُنَّا
 ظَالِمِينَ - وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ
 فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ
 خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبِينَ)

(44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land from its outlying borders Is it then they who will overcome) (45. Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.) (46. And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers.") (47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.)

How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth

Allah explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good. Then Allah warns them:

(أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
 أَطْرَافِهَا)

(See they not that We gradually reduce the land (in their control) from its outlying borders)
 This is like the Ayah:

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(And indeed We have destroyed towns round about you, and We have shown the Ayat in various ways that they might return.) 46:27(Al-Hasan Al-Basri said: "This means the victory of Islam over disbelief." The meaning is: Do they not learn a lesson from the fact that Allah supported those (believers) against their enemies, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants So Allah says:

(أَفَهُمُ الْغَالِبُونَ)

(Is it then they who will overcome) meaning, on the contrary, they are the ones who will be overcome, who will be defeated, humiliated and brought low.

(قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ)

(Say: "I warn you only by the revelation.") meaning, 'I only convey to you the warning of Allah's punishment and vengeance, and this is no more than that which Allah reveals to me.' But this is of no benefit to the one whom Allah has made blind and has put a seal over his hearing and his heart. He says:

(وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ)

(But the deaf will not hear the call, (even) when they are warned.)

(وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا
إِنَّا كُنَّا ظَالِمِينَ)

(And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!") If these disbelievers were affected by the slightest touch of Allah's punishment, they would confess their sins and admit that they had wronged themselves in this world.

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا)

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

Resurrection." The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

(فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَٰسِبِينَ)

(then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.) This is like the Ayat:

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(and your Lord treats no one with injustice))18:49(

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ أَجْرًا عَظِيمًا)

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

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

("O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware."))31:16(In the Two Sahihs it was recorded that Abu Hurayrah said that the Messenger of Allah said:

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

(Two words which are light on the tongue, heavy in the Balance and beloved to Ar-Rahman: "Subhan Allahi wa bi hamdihi, Subhan Allahil `Azim (Glory and praise be to Allah, Glory be to Allah the Almighty).") Imam Ahmad also recorded that `A'ishah said that one of the Companions

of the Messenger of Allah sat down before him and said, "O Messenger of Allah, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them" The Messenger of Allah said:

«يُحْسَبُ مَا خَانُوكَ وَعَصَوْتَ وَكَذَّبُوكَ وَعِقَابُكَ
إِيَّاهُمْ، فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ دُنُوبِهِمْ، كَانَ
كَفَافًا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ
دُونَ دُنُوبِهِمْ، كَانَ فَضْلًا لَكَ، وَإِنْ كَانَ عِقَابُكَ
إِيَّاهُمْ فَوْقَ دُنُوبِهِمْ، اقْتَصَّ لَهُمْ مِنْكَ الْفَضْلُ الَّذِي
بَقِيَ قَبْلَكَ»

(The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you. If your punishment of them was less than that what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allah will take what is due to them from you.) Then the man started to weep before the Messenger of Allah , and the Messenger of Allah asked,

«مَالَهُ لَا يَقْرَأُ كِتَابَ اللَّهِ

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا
بِهَا وَكَفَى بِنَا حَسِيبِينَ)»

(What is the matter with him Has he not read the words of Allah, (And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.)) The man said, "O Messenger of Allah, I think there is nothing better than keeping away from these people -- meaning his slaves -- I call upon you to bear witness that they are all free."

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً
وَذِكْرًا لِّلْمُتَّقِينَ - الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ - وَهَذَا ذِكْرٌ مُّبَارَكٌ
أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ)

(48. And indeed We granted to Musa and Harun the criterion, and a shining light and a Reminder for those who have Taqwa.) (49. Those who fear their Lord in the unseen, and they are afraid of the Hour.) (50. And this is a blessed Reminder which We have sent down; will you then deny it)

The Revelation of the Tawrah and the Qur'an

We have already noted that Allah often mentions Musa and Muhammad together -- may the peace and blessings of Allah be upon them both -- and He often mentions their Books together as well. He says:

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ)

(And indeed We granted to Musa and Harun the criterion) Mujahid said, "This means the Scripture." Abu Salih said: "The Tawrah." Qatadah said: "The Tawrah, what it permits and it forbids, and how Allah differentiated between truth and falsehood." In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allah and repentance. So Allah says:

(الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ)

(the criterion, and a shining light and a Reminder for those who have Taqwa.) meaning, a reminder and exhortation for them. Then He describes them as:

(الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ)

(Those who fear their Lord in the unseen.) This is like the Ayah:

(مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ)

(Who feared the Most Gracious in the unseen and came with a repenting heart.) 50:33

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ)

(Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)
67:12(t

(وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ)

(and they are afraid of the Hour.) means, they fear it. Then Allah says:

(وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ)

(And this is a blessed Reminder which We have sent down;) means, the Magnificent Qur'an, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

(أَفَأَنْتُمْ لَهُ مُنْكَرُونَ)

(will you then deny it) means, will you deny it when it is the utmost in clarity and truth

(وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ
عَلَمِينَ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَثِيلُ
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ - قَالُوا وَجَدْنَا آبَاءَنَا لَهَا
عِبَادِينَ - قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ
مُّبِينٍ - قَالُوا أَحِثِّتْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ -
قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي
فَطَّرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ)

(51. And indeed We bestowed aforetime on Ibrahim his guidance, and We were Well-Acquainted with him.) (52. When he said to his father and his people: "What are these images to which you are devoted") (53. They said: "We found our fathers worshipping them.") (54. He said: "Indeed you and your fathers have been in manifest error.") (55. They said: "Have you brought us the Truth, or are you one of those who play about") (56. He said: "Nay, your Lord is

the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.")

The Story of Ibrahim and his People

Allah tells us about His close Friend Ibrahim, peace be upon him, and how He bestowed upon him guidance aforetime, i.e., from an early age He inspired him with truth and evidence against his people, as Allah says elsewhere:

(وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ)

(And that was Our proof which We gave Ibrahim against his people))6:83(. The point here is that Allah is telling us that He gave guidance to Ibrahim aforetime, i.e., He had already guided him at an early age.

(وَكُنَّا بِهِ عَلَمِينَ)

(and We were Well-Acquainted with him.) means, and he was worthy of that. Then Allah says:

(إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ)

(When he said to his father and his people: "What are these images, to which you are devoted") This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allah. Ibrahim said:

(مَا هَذِهِ التَّمَثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ)

("What are these images, to which you are devoted") meaning, which you worship with such devotion.

(قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ)

(They said: "We found our fathers worshipping them.") means, they had no other evidence apart from the misguided actions of their forefathers. Ibrahim said:

(لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ)

(Indeed you and your fathers have been in manifest error.) meaning, Speaking to your fathers whose actions you cite as evidence would be the same as speaking to you. Both you and they are misguided and are not following any straight path.' When he called their intelligence into question, and said that their fathers were misguided and belittled their gods,

(قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّعِينِ)

(They said: "Have you brought us the Truth, or are you one of those who play about") They said: 'These words that you are saying, are you speaking in jest or are you telling the truth For we have never heard such a thing before.'

(قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ)

(He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them...") meaning, your Lord, beside Whom there is no other god, is the One Who created the heavens and the earth and all that they contain; He is the One Who initiated their creation; He is the Creator of all things.

(وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ)

(and to that I am one of the witnesses.) means, and I bear witness that there is no God other than Him and no Lord except Him.

(وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ -
فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ
- قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ -
قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ - قَالُوا
فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ - قَالُوا
ءَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ - قَالَ بَلْ فَعَلَهُ
كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ)

(57. "And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.") (58. So he broke them to pieces, except the biggest of them, that they might turn to it.) (59. They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") (60. They said: "We heard a young man talking against them, who is called Ibrahim.") (61. They said: "Then bring him before the eyes of the people, that they may testify.") (62. They said: "Are you the one who has done this to our gods, O Ibrahim") (63. He said: "Nay, this one, the biggest of them did it. Ask them, if they can speak!")

How Ibrahim broke the Idols

Then Ibrahim swore an oath, which some of his people heard, to plot against their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when they went out to their festival. They had a festival which they would go out to celebrate. Abu Ishaq reported from Abu Al-Ahwas from `Abdullah Ibn Mas`ud(, "When the people of Ibrahim went out to celebrate their festival, they passed by him and said, `O Ibrahim, are you not coming out with us' He said, `I am sick.'" It was only the day before that he had said,

(وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ)

(And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.) and some of the people had heard him.

(فَجَعَلَهُمْ جُذَاذًا)

(So he broke them to pieces,) means, he smashed them all, except for the biggest idol. This is like the Ayah,

(فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ)

(Then he turned upon them, striking (them) with (his) right hand))37:93(.

(لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ)

(that they might turn to it.) It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

(قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ)

(They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") When they came back and saw what Ibrahim had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools,

(قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ)

(They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") because of this action of his.

(قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ)

(They said: "We heard a young man talking against them, who is called Ibrahim.") Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrahim.

(قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ)

(They said: "Then bring him before the eyes of the people...") meaning, in front of a large audience so that all the people could be present. This was Ibrahim's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help

(قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِالِهَتِنَا يَا إِبْرَاهِيمُ قَالَ بَلْ
فَعَلَهُ كَبِيرُهُمْ هَذَا)

(They said: "Are you the one who has done this to our gods, O Ibrahim" He said: "Nay, this one, the biggest of them did it...") referring to the one he had left alone and had not broken.

(فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ)

(Ask them, if they can speak!) He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate. In the Two Sahihs it was recorded from Abu Hurayrah that the Messenger of Allah said:

«إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ غَيْرَ ثَلَاثٍ:
ثِنْتَيْنِ فِي ذَاتِ اللَّهِ قَوْلُهُ:

(Ibrahim, upon him be peace, did not tell lies except on three occasions, two for the sake of Allah -- when he said:

(بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا)

(Nay, this one, the biggest of them did it.) and when he said:

(إِنِّي سَقِيمٌ)

(Verily, I am sick))37:89(.

قَالَ: وَبَيْنَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ
الْجَبَابِرَةِ وَمَعَهُ سَارَّةٌ، إِذْ نَزَلَ مَنْزِلًا فَأَتَى الْجَبَّارَ
رَجُلٌ فَقَالَ: إِنَّهُ قَدْ نَزَلَ هَهُنَا رَجُلٌ بِأَرْضِكَ مَعَهُ
امْرَأَةٌ أَحْسَنُ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: مَا
هَذِهِ الْمَرْأَةُ مِنْكَ؟ قَالَ: هِيَ أُخْتِي. قَالَ: فَادْهَبْ
فَأَرْسِلْ بِهَا إِلَيَّ، فَاَنْطَلِقَ إِلَى سَارَّةَ فَقَالَ: إِنَّ هَذَا
الْجَبَّارَ قَدْ سَأَلَنِي عَنْكَ، فَأَخْبَرْتُهُ أَنَّكَ أُخْتِي، فَلَا
تُكْذِبِينِي عِنْدَهُ، فَإِنَّكَ أُخْتِي فِي كِتَابِ اللَّهِ، وَإِنَّهُ
لَيْسَ فِي الْأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرُكَ، فَاَنْطَلِقَ
بِهَا إِبْرَاهِيمُ ثُمَّ قَامَ يُصَلِّي، فَلَمَّا أَنْ دَخَلَتْ عَلَيْهِ
فَرَأَاهَا أَهْوَى إِلَيْهَا فَتَنَاوَلَهَا فَأَخَذَ أَخْذًا شَدِيدًا،
فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أُضْرِكِ، فَدَعَتْ لَهُ،
فَأَرْسَلَ فَأَهْوَى إِلَيْهَا، فَتَنَاوَلَهَا فَأَخَذَ بِمِثْلِهَا أَوْ
أَشَدَّ، فَفَعَلَ ذَلِكَ الثَّلَاثَةَ، فَأَخَذَ فَذَكَرَ مِثْلَ الْمَرَّتَيْنِ
الْأُولَيَيْنِ، فَقَالَ: ادْعِي اللَّهَ فَلَا أُضْرِكِ، فَدَعَتْ لَهُ
فَأَرْسَلَ، ثُمَّ دَعَا أَدْنَى حُجَّابِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي
بِإِنْسَانٍ، وَلَكِنَّكَ أَتَيْتَنِي بِشَيْطَانٍ، أَخْرَجَهَا
وَأَعْطَاهَا هَاجِرًا. فَأَخْرَجَتْ وَأَعْطَيْتَ هَاجِرًا،

فَأَقْبَلَتْ، فَلَمَّا أَحَسَّ إِبْرَاهِيمُ بِمَجِيئِهَا، انْقَلَبَ مِنْ
 صَلَاتِهِ، وَقَالَ: مَهَيْمٌ. قَالَتْ: كَفَى اللَّهُ كَيْدَ الْكَافِرِ
 الْفَاجِرِ، وَأَخْدَمَنِي هَاجِرٌ»

. (and when he was traveling in the land of one of the tyrants, and Sarah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people." The tyrant sent for Ibrahim, and asked him, "What is the relationship of this woman to you" He said, "She is my sister." The tyrant said, "Go and send her to me." So Ibrahim went to Sarah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allah, and there are no Muslims on the earth apart from you and I." So Ibrahim brought her to him, then he stood and prayed. When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allah for me and I will not harm you." So she prayed for him and it released him. Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time. Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her Hajar. So she was taken out and given Hajar, and she went back. When Ibrahim realized that she had come back, he finished his prayer and turned around. He said, "What happened" She said, "Allah took care of the evil disbeliever's plot, and he gave me Hajar as a servant.") Muhammad bin Srin said, "When Abu Hurayrah narrated this Hadith, he said, `This is your mother, O sons of the water of the heaven.'"

(فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ -
 ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ
 يَنْطِقُونَ - قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا
 يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ - أَفَ لَكُمْ وَلِمَا تَعْبُدُونَ
 مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ)

(64. So they turned to themselves and said: "Verily, you are the wrongdoers.") (65. Then they turned to themselves: "Indeed you know well that these speak not!") (66. He said: "Do you then worship besides Allah, things that can neither profit you nor harm you") (67. "Fie upon you, and upon that which you worship besides Allah! Have you then no sense")

The People's admission of their gods' incapability, and Ibrahim's preaching

Allah tells us that when Ibrahim said what he said, his people

(فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ)

(turned to themselves) meaning, they blamed themselves for not taking precautions and protecting their gods. They said:

(إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ)

(Verily, you are the wrongdoers) i.e., because you neglected them and did not guard them.

(ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ)

(Then they turned to themselves) means, they looked at the ground, and said:

(لَقَدْ عَلِمْتَمَا هَؤُلَاءِ يَنْطِقُونَ)

(Indeed you (Ibrahim) know well that these speak not!) Qatadah said: "The people admitted their guilt and confusion, and said,

(لَقَدْ عَلِمْتَمَا هَؤُلَاءِ يَنْطِقُونَ)

("Indeed you know well that these speak not!") ` So how can you tell us to ask them, if they cannot speak and you know that they cannot speak' At this point, when they admitted that, Ibrahim said to them:

(أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ)

(Do you then worship besides Allah, things that can neither profit you nor harm you) meaning, if they can- not speak and they can neither benefit you nor harm you, then why do you worship them instead of Allah

(أَفَ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ
(

(Fie upon you, and upon that which you worship besides Allah! Have you then no sense) ` Do you not realize the extent of the mis- guidance and extreme disbelief which you are following, which no one could accept but one who is an igno- rant and evil wrong- doer' He defeated them in argument and left them with no way out. Allah said:

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ

(And that was Our proof which We gave Ibrahim against his people) 6:83

قَالُوا حَرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِن كُنْتُمْ فَعَلِينَ
- قُلْنَا بِنَارٍ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ -
وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ)

(68. They said: "Burn him and help your gods, if you will be doing.") (69. We said: "O fire! Be you cool and safety for Ibrahim!") (70. And they wanted to harm him, but We made them the worst losers.)

How Ibrahim was thrown into the Fire and how Allah controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and said:

(حَرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِن كُنْتُمْ فَعَلِينَ)

("Burn him and help your gods, if you will be doing.") So they gathered together a huge amount of wood. As-Suddi said, "I if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrahim. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrahim, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia." Shu`ayb Al-Jaba'i said, "His name was Hayzan, and Allah caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. When they threw him he said, `Sufficient for me is Allah, and He is the best disposer of affairs.' " This is similar to what Al-Bukhari recorded from Ibn `Abbas that Ibrahim said, " Sufficient for me is Allah, and He is the best disposer of affairs," when he was thrown into the fire, and Muhammad said it when they said:

(إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ)

(Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: "Allah is sufficient for us, and He is the best disposer of affairs.") 3:173. Sa`id bin Jubayr reported that Ibn `Abbas said: "When Ibrahim was thrown into the fire, the keeper (angel) of the rain said: `When will I be commanded to send rain' But the command of Allah was more swift. Allah said:

(يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ)

(O fire! Be you cool and safety for Ibrahim!), and there was no fire left on earth that was not extinguished." Ibn `Abbas and Abu Al-`Aliyah said: "Were it not for the fact that Allah said,

(وَسَلَامًا)

(and safety), Ibrahim would have been harmed by its coldness." Qatadah said: "On that day there was no creature that did not try to extinguish the fire for Ibrahim, except for the gecko." Az-Zuhri said: "The Prophet commanded that it should be killed, and called it a harmful vermin."

(وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ)

(And they wanted to harm him, but We made them the worst losers.) they were defeated and humiliated, because they wanted to plot against the Prophet of Allah, but Allah planned against them and saved him from the fire, and thus they were defeated.

(وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا
لِلْعَالَمِينَ - وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا
جَعَلْنَا صَالِحِينَ - وَجَعَلْنَاهُمْ أئِمَّةً يَهْتَدُونَ بِأَمْرِنَا
وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ
الزَّكَاةِ وَكَانُوا لَنَا عَبِيدِينَ - وَلُوطًا آتَيْنَاهُ حُكْمًا
وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ
الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسِيقِينَ - وَأَدْخَلْنَاهُ
فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ)

(71. And We rescued him and Lut to the land which We have blessed for the nations.) (72. And We bestowed upon him Ishaq, and Ya`qub Nafilatan. Each one We made righteous.) (73. And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Salah, and the giving of Zakah, and of Us (Alone) they were the worshippers.) (74. And (remember) Lut, We gave him wisdom and knowledge, and We saved him from the town who practised Al-Khaba'ith. Verily, they were a people given to evil, and were rebellious.) (75. And We admitted him to Our mercy; truly, he was of the righteous.)

The Migration of Ibrahim to Ash-Sham (Greater Syria), accompanied by Lut

Allah tells us that He saved Ibrahim from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Sham, to the sacred regions thereof.

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً)

(And We bestowed upon him Ishaq, and Ya`qub Nafilatan.) `Ata' and Mujahid said, "Nafilatan means as a gift." Ibn `Abbas, Qatadah and Al-Hakam bin `Uyaynah said, "The gift of a son who has a son," meaning that Ya`qub was the son of Ishaq, as Allah says:

(فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(But We gave her glad tidings of Ishaq, and after Ishaq, of Ya`qub) 11:71. `Abdur-Rahman bin Zayd bin Aslam said, "He asked for one son, and said,

(رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ)

("My Lord! Grant me from the righteous.") So Allah gave him Ishaq, and gave him Ya`qub in addition.

(وَكُلًّا جَعَلْنَا صَالِحِينَ)

(Each one We made righteous.) means, both of them were good and righteous people.

(وَجَعَلْنَاهُمْ أَئِمَّةً)

(And We made them leaders,) means, examples to be followed.

(يَهْدُونَ بِأَمْرِنَا)

(guiding by Our command,) inviting to Him by His leave. Allah says:

(وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ
وَإِيتَاءَ الزَّكَاةِ)

(and We revealed to them the doing of good deeds, performing Salah, and the giving of Zakah,) Here the general is followed by the specific.

(وَكَاثِرُوا لَنَا عِبْدِينَ)

(and of Us (Alone) they were the worshippers.) means, they did what they enjoined others to do.

The Prophet Lut

Then Allah mentions Lut, whose full name was Lut bin Haran bin Azar. He believed in Ibrahim and followed him, and migrated with him, as Allah says:

(فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي)

(So Lut believed in him. He (Ibrahim) said: "I will emigrate for the sake of my Lord"))29:26(. Allah gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadum (Sodom) and its vicinity, but they rejected him and resisted him, so Allah utterly destroyed them, as He tells us in several places in His Book. Allah says;

(وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ
الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَاسِقِينَ - وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ
(

(and We saved him from the town who practised Al-Khaba'ith. Verily, they were a people given to evil, and were rebellious. And We admitted him to Our mercy; truly, he was of the righteous.)

(وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ - وَنَصَرْنَاهُ مِنَ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ)

(76. And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.) (77. We helped him against the people who denied Our Ayat. Verily, they were a people given to evil. So We drowned them all.)

Nuh and His People

Allah tells us how He responded to His servant and Messenger Nuh, peace be upon him, when he prayed to Him against his people for their disbelief in him:

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ)

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

(وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ
الْكَافِرِينَ دَيَّارًا - إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ
وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا)

(And Nuh said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers)
)71:26-27(. So Allah says here,

(إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ)

(And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family) meaning, those who believed with him, as Allah says elsewhere:

(وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا
ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ)

(...and your family -- except him against whom the Word has already gone forth -- and those who believe. And none believed with him, except a few))11: 40(.

(مِنَ الْكُرْبِ الْعَظِيمِ)

(from the great dis- tress.) meaning, from difficulty, rejection and harm. For he remained among them for one thousand years less fifty, calling them to Allah, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

(وَنَصَرْنَاهُ مِنَ الْقَوْمِ)

(We helped him against the people) means, 'We saved him and helped him against the people,'

(الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ)

(who denied Our Ayat. Verily, they were a people given to evil. So We drowned them all.) meaning, Allah drowned them all, and not one of them was left on the face of the earth, as their Prophet had prayed would happen to them.

(وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ)

(فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا
وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا
فَاعِلِينَ - وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ
مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ - وَلِسُلَيْمَانَ الرِّيحَ
عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا
فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ - وَمِنَ الشَّيَاطِينِ
مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا
لَهُمْ حَافِظِينَ)

(78. And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had Nafashat; and We were witness to their judgement.)

(79. And We made Sulayman to understand (the case); and to each of them We gave wisdom (Hukm) and knowledge. And We subjected the mountains and the birds to glorify Our praises along with Dawud. And it was We Who were the doer (of all these things).) (80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful) (81. And to Sulayman (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.) (82. And of the Shayatin were some who dived for him, and did other work besides that; and it was We Who guarded them.)

Dawud and Sulayman and the Signs which They were given; the Story of the People whose Sheep pastured at Night in the Field

)Abu(Ishaq narrated from Murrah from Ibn Mas`ud: "That crop was grapes, bunches of which were dangling." This was also the view of Shurayh. Ibn `Abbas said: "Nafash means grazing." Shurayh, Az-Zuhri and Qatadah said: "Nafash only happens at night." Qatadah added, ")and(Al-Haml is grazing during the day."

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ

(And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;) Ibn Jarir recorded that Ibn Mas`ud said: "Grapes which had grown and their bunches were spoiled by the sheep. Dawud (David) ruled that the owner of the grapes should keep the sheep. Sulayman (Solomon) said, `Not like this, O Prophet of Allah!')Dawud(said, `How then')Sulayman(said: `Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' This is what Allah said:

فَفَهَّمْنَاهَا سُلَيْمَانَ

(And We made Sulayman to understand (the case).)" This was also reported by Al-`Awfi from Ibn `Abbas.

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا

(And We made Sulayman to understand (the case); and to each of them We gave wisdom and knowledge.) Ibn Abi Hatim recorded that when Iyas bin Mu`awiyah was appointed as a judge, Al-Hasan came to him and found Iyas weeping.)Al-Hasan(said, "Why are you weeping")Iyas(said, "O Abu Sa`id, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge he who studies a case and gives the right judgement, so he will go to Paradise." Al-Hasan Al-Basari said: "But what Allah tells us about Dawud and Sulayman (peace be upon them both) and the Prophets and whatever judgements they made proves that what these people said is wrong. Allah says:

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ

(And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.) Allah praised Sulayman but He did not condemn Dawud." Then he -- Al-Hasan --

said, "Allah enjoins three things upon the judges: not to sell thereby for some miserable price; not to follow their own whims and desires; and not to fear anyone concerning their judgements. " Then he recited:

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ)

(O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire -- for it will mislead you from the path of Allah.))38:26(

فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ)

(Therefore fear not men but fear Me))5:44(

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا)

(and sell not My Ayat for a miserable price.))5:44(I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allah. With regard to others, it is recorded in Sahih Al-Bukhari from `Amir bin Al-`As that the Messenger of Allah said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا اجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرٌ»

(If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards. If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.) This Hadith refutes the idea of Iyas, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell. And Allah knows best. Similar to story in the Qur'an is the report recorded by Imam Ahmad in his Musnad from Abu Hurayrah, who said that the Messenger of Allah said:

«بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَانِ لَهُمَا، إِذْ جَاءَ الدُّبُّ فَأَخَذَ أَحَدَ الْبَيْنَيْنِ فَتَحَاكَمْتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجْنَا فَدَعَاهُمَا سُلَيْمَانُ فَقَالَ: هَاتُوا

السَّكِّينَ أَشُقَّهُ بَيْنَكُمَا: فَقَالَتِ الصُّغْرَى: يَرْحَمُكَ
اللَّهُ هُوَ ابْنُهَا لَا تَشُقَّهُ، فَقَضَى بِهِ لِلصُّغْرَى»

(There were two women who each had a son. The wolf came and took one of the children, and they referred their dispute to Dawud. He ruled that the (remaining) child belonged to the older woman. They left, then Sulayman called them and said, "Give me a sword and I will divide him between the two of you." The younger woman said, "May Allah have mercy on you! He is her child, do not cut him up!" So he ruled that the child belonged to the younger woman). This was also recorded by Al-Bukhari and Muslim in their Sahihs. An-Nasa'i also devoted a chapter to this in the Book of Judgements.

(وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ)

(And We subjected the mountains and the birds to glorify Our praises along with Dawud.) This refers to the beauty of his voice when he recited his Book, Az-Zabur. When he recited it in a beautiful manner, the birds would stop and hover in the air, and would repeat after him, and the mountains would respond and echo his words. The Prophet passed by Abu Musa Al-Ash'ari while he was reciting Qur'an at night, and he had a very beautiful voice, he stopped and listened to his recitation, and said:

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

(This man has been given one of the wind instruments (nice voices) of the family of Dawud.) He said: "O Messenger of Allah, if I had known that you were listening, I would have done my best for you."

(وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ
بَأْسِكُمْ)

(And We taught him the making of metal coats of mail, to protect you in your fighting.) meaning, the manufacture of chain-armor. Qatadah said that before that, they used to wear plated armor; he was the first one to make rings of chain-armor. This is like the Ayah:

(وَأَلْنَا لَهُ الْحَدِيدَ أَنْ أَعْمَلَ سَبِغَتٍ وَقَدَّرَ فِي
السَّرْدِ)

(And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor."))34:10-11(, meaning, do not make the pegs so loose that the rings (of chain mail) will shake, or make it so tight that they will not be able to move at all. Allah says:

(لِيُحَصِّنَكُمْ مِّنْ بِأَسِيكُمْ)

(to protect you in your fighting.) meaning, in your battles.

(فَهَلْ أَنْتُمْ شَاكِرُونَ)

(Are you then grateful) means, `Allah blessed you when He inspired His servant Dawud and taught him that for your sake.'

The Power of Sulayman is unparalleled

(وَأَسْلَمْنَا الرِّيحَ عَاصِفَةً)

(And to Sulayman (We subjected) the wind strongly raging,) means, `We subjugated the strong wind to Sulayman.'

(تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا)

(running by his command towards the land which We had blessed.) meaning, the land of Ash-Sham (Greater Syria).

(وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ)

(And of everything We are the All-Knower.) He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he wanted to go in the land. Then it would come down and deposit his equipment and entourage. Allah says:

(فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ)

(So, We subjected to him the wind; it blew gently by his order whithersoever he willed.)
38:36

(عُدُّوْهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ)

(its morning was a month's (journey), and its afternoon was a month's) 34:12

(وَمِنَ الشَّيْطَانِ مَنْ يَغْوُونَ لَهُ)

(And of the Shayatin were some who dived for him,) means, they dived into the water to retrieve pearls, jewels, etc., for him.

(وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ)

(and did other work besides that;) This is like the Ayah:

(وَالشَّيْطَانِ كُلِّ بَنَاءٍ وَغَوَّاصٍ - وَءَاخِرِينَ
مُقَرَّنِينَ فِي الْأَصْفَادِ)

(And also the Shayatin, every kind of builder and diver. And also others bound in fetters.)
)38:37-38(.

(وَكُنَّا لَهُمْ حَافِظِينَ)

(and it was We Who guarded them.) means, Allah protected him lest any of these Shayatin did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished. Allah says:

(وَأَخْرَجْنَا مَقْرَّنِينَ فِي الْأَصْفَادِ)

(And also others bound in fetters.))38:38(

(وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ
أَرْحَمُ الرَّاحِمِينَ - فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ
ضُرٍّ وَعَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ
عِنْدِنَا وَذَكَرَى لِلْعَبِيدِينَ)

(83. And (remember) Ayyub, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.") (84. So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.)

The Prophet Ayyub Allah tells us about Ayyub (Job), and the trials that struck him, affecting his wealth, children and physical health.

He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet said:

«أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَأَلْأَمْثَلُ»

(The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best). According to another Hadith:

«يُبْتَلَى الرَّجُلُ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ فِي بَلَائِهِ»

(A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test.) The Prophet of Allah, Ayyub, upon him be peace, had the utmost patience, and he is the best example of that. Yazid bin Maysarah said: "When Allah tested Ayyub, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allah, and he said: `I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblis knew of this, he would be jealous of me. ' When Iblis heard of this, he became upset. And Ayyub, upon him be peace, said: `O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.'" This was recorded by Ibn Abi Hatim. Ibn Abi Hatim recorded from Abu Hurayrah that the Prophet said:

«لَمَّا عَافَى اللَّهُ أَيُّوبَ أَمْطَرَ عَلَيْهِ جَرَادًا مِنْ ذَهَبٍ، فَجَعَلَ يَأْخُذُ مِنْهُ بِيَدِهِ وَيَجْعَلُهُ فِي تَوْبِهِ، قَالَ: فَقِيلَ لَهُ: يَا أَيُّوبُ أَمَا تَشْبَعُ؟ قَالَ: يَا رَبِّ وَمَنْ يَشْبَعُ مِنْ رَحْمَتِكَ»

(When Allah healed Ayyub, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayyub, have you not had enough" He said, "O Lord, who can ever have enough of Your mercy) The basis of this Hadith is recorded in the Two Sahihs, as we shall see below.

(وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ)

(and We restored his family to him (that he had lost) and the like thereof along with them) It was reported that Ibn `Abbas said: "They themselves were restored to him." This was also narrated by Al-`Awfi from Ibn `Abbas. Something similar was also narrated from Ibn Mas`ud and Mujahid, and this was the view of Al-Hasan and Qatadah. Mujahid said: "It was said to him, `O Ayyub, your family will be with you in Paradise; if you want, We will bring them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.' He said, `No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world."

(رَحْمَةً مِّنْ عِنْدِنَا)

(as a mercy from Ourselves) means, `We did that to him as a mercy from Allah towards him.'

(وَذِكْرَىٰ لِّلْعَبِيدِ)

(and a Reminder for all those who worship Us.) means, `We made him an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allah and bearing the trials with which He tests His servants as He wills.' And Allah has the utmost wisdom with regard to that.

(وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ
الصَّابِرِينَ - وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ
الصَّالِحِينَ)

(85. And (remember) Isma`il, Idris and Dhul-Kifl: All were from among the patient.) (86. And We admitted them to Our mercy. Verily, they were of the righteous.) Isma`il, Idris and Dhul-Kifl Isma`il was the son of Ibrahim Al-Khalil, peace be upon them both. He has already been mentioned in Surah Maryam, where mention was also made of Idris. From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge. Ibn Jarir refrained from making any decisive comment. And Allah knows best.

(وَدَا النُّونَ إِذْ ذَهَبَ مُغَضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ
عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ - فَاسْتَجَبْنَا لَهُ
وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ)

(87. And (remember) Dhun-Nun, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (Zulumat) (saying): "There is no God but You, Glorified be You! Truly, I have been of the Zalimin wrongdoers.") (88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.)

Yunus

This story is mentioned here, and in Surat As-Saffat and Surah Nun. Yunus bin Matta, upon him be peace, was sent by Allah to the people of Nineveh, which was a town in the area of Mawsil (in northern Iraq). He called them to Allah, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three days. When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allah and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allah spared them from the punishment. Allah says:

(قُلُوبًا كَانَتْ قَرْيَةً ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ
يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ ءَذَابَ الْخِزْيِ فِي
الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ)

(Was there any town that believed (after seeing the punishment), and its faith saved it Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while))10:98(. Yunus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yunus, but they refused to throw him overboard. This happened a second and a third time. Allah says:

(فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ)

(Then he (agreed to) cast lots, and he was among the losers.))37:141(meaning, the draw went against him, so Yunus stood up, removed his garment and cast himself into the sea. Then Allah sent from the Green Sea -- according to what Ibn Mas'ud said -- a large fish which cleaved the oceans until it came and swallowed Yunus when he threw himself into the sea. Allah inspired

that large fish not to devour his flesh or break his bones, (as if He said) Yunus is not food for you, rather your belly is a prison for him.

(وَدَا التُّون)

(And (remember) Dhun-Nun,) Here Nun refers to the fish; it is correct for it to be attributed to him here.

(إِذْ ذَهَبَ مُغَضِبًا)

(when he went off in anger,) Ad-Dahhak said: "Anger towards his people."

(فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ)

(and imagined that We shall not punish him!) meaning, constrict him in the belly of the fish. Something similar to this was reported from Ibn `Abbas, Mujahid, Ad-Dahhak and others. This was the view favored by Ibn Jarir, and he quoted as evidence for that the Ayah:

(وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا)

(and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease))65:7(.

(فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.") Ibn Mas`ud said regarding the `depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night." This was also narrated from Ibn `Abbas, `Amr bin Maymun, Sa`id bin Jubayr, Muhammad bin Ka`b, Ad-Dahhak, Al-Hasan and Qatadah. Salim bin Abu Al-Ja`d said: "The darkness of the fish in the belly of another fish in the darkness of the sea." Ibn Mas`ud, Ibn `Abbas and others said: "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yunus heard the rocks at the bottom of the sea uttering glorification of Allah, at which point he said:

(لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(There is no God but You, Glorified be You! Truly, I have been of the wrongdoers)" `Awf Al-A`rabi said: "When Yunus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he called out: `O Lord, I have taken a place of worship to You in a place which no other person has reached."

(فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ)

(So `We answered his call, and delivered him from the distress.) means, `We brought him forth from the belly of the fish and from that darkness.'

(وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ)

(And thus We do deliver the believers.) means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress. The leader of the Prophets encouraged us to call upon Allah with these words. Imam Ahmad recorded that Sa`d bin Abi Waqqas, may Allah be pleased with him, said: "I passed by `Uthman bin `Affan, may Allah be pleased with him, in the Masjid, and greeted him. He stared at me but did not return my Salam. I went to `Umar bin Al-Khattab and said: `O Commander of the faithful, has something happened in Islam' I said that twice. He said, `No, why do you ask' I said, `I passed by `Uthman a short while ago in the Masjid and greeted him, and he stared at me but he did not return my Salam.' `Umar sent for `Uthman and asked him, `Why did you not return your brother's Salam' He said, `That is not true.' Sa`d said, `Yes it is.' It reached the point where they both swore oaths. Then `Uthman remembered and said, `Yes, you are right, I seek the forgiveness of Allah and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allah , which I never think of but a veil comes down over my eyes and my heart.' Sa`d said: `And I will tell you what it was. The Messenger of Allah told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allah got up and I followed him. When I felt worried that he would enter his house, I stamped my feet. I turned to the Messenger of Allah , who said,

«مَنْ هَذَا، أَبُو إِسْحَاقَ؟»

(Who is this Abu Ishaq) I said, "Yes, O Messenger of Allah." He said,

«فَمَهْ»

(What is the matter) I said, "Nothing, by Allah, except that you told us the first part of the supplication, then this bedouin came and kept you busy." He said,

«نَعَمْ دَعْوَةُ ذِي النَّوْنِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ»

(Yes, the supplication of Dhun-Nun when he was in the belly of the fish:

(لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.)

فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا
اسْتَجَابَ لَهُ»

No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.)" It was also recorded by At-Tirmidhi, and by An-Nasa'i in Al-Yawm wal-Laylah. Ibn Abi Hatim recorded that Sa`d said that the Messenger of Allah said:

«مَنْ دَعَا بِدُعَاءِ يُونُسَ اسْتُجِيبَ لَهُ»

(Whoever offers supplication in the words of the supplication of Yunus, will be answered.) Abu Sa`id said: "He was referring to:

(وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ)

(And thus We do deliver the believers.)"

(وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ
خَيْرُ الْوَارِثِينَ - فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى
وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا
خَشِعِينَ)

(89. And (remember) Zakariyya, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors.") (90. So We answered his call, and We bestowed upon him Yahya, and cured his wife for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khashi` in before Us.)

Zakariyya and Yahya

Allah tells us of His servant Zakariyya, who asked Allah to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of Surah Maryam and also in Surah `Imran. Here an abbreviated version is given.

(إِذْ نَادَى رَبَّهُ)

(when he cried to his Lord) means, in secret, hiding it from his people.

(رَبِّ لَا تَذَرْنِي فَرْدًا)

(O My Lord! Leave me not single,) means, with no child and no heir to stand among the people after me.

(وَأَنْتَ خَيْرُ الْوَارِثِينَ)

(though You are the Best of the inheritors.) This is a supplication and form of praise befitting the topic. Allah says:

(فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ
زَوْجَهُ)

(So We answered his call, and We bestowed upon him Yahya, and cured his wife for him.) Ibn `Abbas, Mujahid and Sa`id bin Jubayr said: "She was barren and never had a child, then she gave birth."

(إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ)

(Verily, they used to hasten on to do good deeds,) means, acts of worship and acts of obedience towards Allah.

(وَيَدْعُونَنَا رَغَبًا وَرَهَبًا)

(and they used to call on Us with hope and fear,) Ath-Thawri said, "Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us."

(وَكَانُوا لَنَا خَاشِعِينَ)

(and they were Khashi`in before Us.) `Ali bin Abi Talhah reported from Ibn `Abbas that this means, sincerely believing in that which was revealed by Allah. Mujahid said: "Truly believing." Abu Al-`Aliyah said: "Fearing." Abu Snan said: "Khushu` means the fear which should never leave our hearts." It was also reported from Mujahid that the Khashi`in are those who are

humble." Al-Hasan, Qatadah and Ad-Dahhak said, "The Khashi`in are those who humble themselves before Allah." All of these suggestions are close in meaning.

(وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا
وَجَعَلْنَاهَا وَابْنَهَا ءَايَةً لِلْعَالَمِينَ)

(91. And she who guarded her chastity, We breathed into her through Our Ruh, and We made her and her son a sign for nations.)

Isa and Maryam the True Believer

Here Allah mentions the story of Maryam and her son `Isa, just after mentioning Zakariyya and his son Yahya, may peace be upon them all. He mentions the story of Zakariyya first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allah mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in Surah Al `Imran and in Surah Maryam. Here Allah mentions the story of Zakariyya and follows it with the story of Maryam, where He says:

(وَالَّتِي أَحْصَنَتْ فَرْجَهَا)

(And she who guarded her chastity,) means, Maryam (peace be upon her). This is like the Ayah in Surah At-Tahrim:

(وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا)

(And Maryam, the daughter of `Imran who guarded her chastity. And We breathed into it)her garment(through Our Ruh))66:12(.

(وَجَعَلْنَاهَا وَابْنَهَا ءَايَةً لِلْعَالَمِينَ)

(and We made her and her son a sign for the nations.) means, evidence that Allah is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" -- and it is! This is like the Ayah:

(وَلِنَجْعَلَهُ ءَايَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind))19:21(

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون -
وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاجِعُونَ - فَمَنْ
يَعْمَلْ مِنْ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ
لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ)

(92. Truly, this, your Ummah is one, and I am your Lord, therefore worship Me.) (93. But they have broken up and differed in their religion among themselves. (And) they all shall return to Us.) (94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).)

Mankind is One Ummah

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً)

(Truly, this, your Ummah is one,) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Qatadah and `Abdur-Rahman bin Zayd bin Aslam said, "Your religion is one religion." Al-Hasan Al-Basri said: "In this Ayah, Allah explains to them what they should avoid and what they should do." Then He said:

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً)

(Truly, this, your Ummah is one religion,) "Meaning, your path is one path. Certainly this is your Shari`ah (Divine Law) which I have clearly explained you." So Allah says:

(وَأَنَا رَبُّكُمْ فَاعْبُدُون)

(and I am your Lord, therefore worship Me.) This is like the Ayah:

(يَأَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا
صَالِحًا)

(O (you) Messengers! Eat of the Tayyibat (good things) and do righteous deeds.) Until His saying,

(وَأَنَا رَبُّكُمْ فَاتَّقُون)

(And I am your Lord, so have Taqwa of Me.))23:51-52(The Messenger of Allah said:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَّاتٍ دِينُنَا وَاحِدٌ»

(We Prophets are brothers from different mothers and our religion is one.) What is meant here is that they all worshipped Allah Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allah says:

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا)

(To each among you, We have prescribed a Law and a clear way))5:48(

(وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ)

(But they have broken up and differed in their religion among themselves.) meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them. Allah says:

(كُلُّ الْيَنَّا رَجِعُونَ)

((And) they all shall return to Us.) meaning, `on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.' Allah says:

(فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ)

(So whoever does righteous good deeds while he is a believer,) meaning, his heart believes and his deeds are righteous.

(فَلَا كُفْرَانَ لِسَعْيِهِ)

(his efforts will not be rejected.) This is like the Ayah:

(إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا)

(certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost.))18:30(which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done. Allah says:

(وَإِنَّا لَهُ كَاتِبُونَ)

(Verily, We record it for him.) means, all his deeds are recorded and nothing of them at all is lost.

(وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ -
حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ
حَدَبٍ يَنْسِلُونَ - وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ
شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُواِ يَوِيلْنَا قَدْ كُنَّا فِي
غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ)

(95. And a ban is laid on every town which We have destroyed that they shall not return.) (96. Until, when Ya'juj and Ma'juj (Gog and Magog people) are let loose, and they swoop down from every Hadab.) (97. And the true promise shall draw near. Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this -- nay, but we were wrongdoers.")

Those who have been destroyed, will never return to this World.

(وَحَرَامٌ عَلَىٰ قَرْيَةٍ)

(And a ban is laid on every town) Ibn `Abbas said, "it is enforced", i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly)through other narrations(from Ibn `Abbas, Abu Ja`far Al-Baqir, Qatadah and others.

Ya'juj and Ma'juj

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ)

(Until, when Ya`juj and Ma`juj are let loose,) We have already mentioned that they are from the progeny of Adam, upon him be peace; they are also descents of Nuh through his son Yafith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn. Allah says:

(هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعَدُ رَبِّي جَعَلَهُ
دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا وَتَرَكَنَا بَعْضَهُمْ يَوْمَئِذٍ
يَمُوجٌ فِي بَعْضٍ)

(This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...)18:98-99(. And in this Ayah, Allah says:

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ
حَدَبٍ يَنْسِلُونَ)

(Until, when Ya`juj and Ma`juj are let loose, and they swoop down from every Hadab.) meaning, they will come forth quickly to spread corruption. A Hadab is a raised portion of land. This was the view of Ibn `Abbas, `Ikrimah, Abu Salih, Ath-Thawri and others. This is how their emergence is described, as if the listener can see it.

(وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ)

(And none can inform you like Him Who is the All-Knower.))35:14(. This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him. Ibn Jarir narrated that `Ubaydullah bin Abi Yazid said, "Ibn `Abbas saw some young boys playing and pouncing on one another, and said, this is how Ya'juj and Ma'juj will emerge." Their emergence has been described in numerous Hadiths of the Prophet . The First Hadith Imam Ahmad recorded that Abu Sa`id Al-Khudri said: "I heard the Messenger of Allah say:

«تُفْتَحُ يَأْجُوجُ وَمَأْجُوجُ، فَيَخْرُجُونَ عَلَى النَّاسِ،
كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ:

(وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ)

فَيَعْشَوْنَ النَّاسَ وَيَحَازُ الْمُسْلِمُونَ عَنْهُمْ إِلَى
مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَضُمُّونَ إِلَيْهِمْ مَوَاشِيَهُمْ،

وَيَشْرَبُونَ مِيَاهَ الْأَرْضِ، حَتَّىٰ إِنَّا بَعْضَهُم لَيَمُرُّ
بِالنَّهْرِ فَيَشْرَبُونَ مَا فِيهِ حَتَّىٰ يَبْرُكُوهُ يَا بَسِئًا،
حَتَّىٰ إِنَّا مَنْ بَعْدَهُمْ لَيَمُرُّ بِذَلِكَ النَّهْرِ فَيَقُولُ: قَدْ
كَانَ هَهُنَا مَاءٌ مَرَّةً، حَتَّىٰ إِذَا لَمْ يَبْقَ مِنَ النَّاسِ
أَحَدٌ إِلَّا أَحَدٌ فِي حِصْنٍ أَوْ مَدِينَةٍ، قَالَ قَائِلُهُمْ:
هَؤُلَاءِ أَهْلُ الْأَرْضِ قَدْ فَرَعْنَا مِنْهُمْ بَقِيَّ أَهْلِ
السَّمَاءِ، قَالَ: ثُمَّ يَهْزُ أَحَدُهُمْ حَرْبَتَهُ، ثُمَّ يَرْمِي
بِهَا إِلَى السَّمَاءِ فَيَرْجِعُ إِلَيْهِ مُخْضَبَةً دَمًا لِلْبَلَاءِ
وَالْفِتْنَةِ، فَبَيْنَمَا هُمْ عَلَىٰ ذَلِكَ، بَعَثَ اللَّهُ عَزَّ وَجَلَّ
دُودًا فِي أَعْنَاقِهِمْ كَنَغْفِ الْجَرَادِ الَّذِي يَخْرُجُ فِي
أَعْنَاقِهِ، فَيُصْنِحُونَ مَوْتِي لَأَ يُسْمَعُ لَهُمْ حِسٌّ،
فَيَقُولُ الْمُسْلِمُونَ: أَلَا رَجُلٌ يَشْرِي لَنَا نَفْسَهُ
فَيَنْظُرَ مَا فَعَلَ هَذَا الْعَدُوُّ؟ قَالَ: فَيَتَجَرَّدُ رَجُلٌ
مِنْهُمْ مُحْتَسِبًا نَفْسَهُ، قَدْ أَوْطَنَهَا عَلَىٰ أَنَّهُ مَقْتُولٌ،
فَيَنْزِلُ فَيَجِدُهُمْ مَوْتِي، بَعْضُهُمْ عَلَىٰ بَعْضٍ،
فَيُنَادِي: يَا مَعْشَرَ الْمُسْلِمِينَ، أَلَا أُبَشِّرُوَا إِنَّا اللَّهُ
عَزَّ وَجَلَّ قَدْ كَفَّأَكُمْ عَدُوَّكُمْ، فَيَخْرُجُونَ مِنْ
مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَسْرَحُونَ مَوَاشِيَهُمْ، فَمَا

يَكُونُ لَهُمْ رَعِيٌّ إِلَّا لِحَوْمِهِمْ، فَتَشْكُرُ عَنْهُمْ
كَأَحْسَنَ مَا شَكَرْتَ عَنْ شَيْءٍ مِنَ النَّبَاتِ أَصَابَتْهُ
قَطُّ»

(Ya'juj and Ma'juj will be let loose and will emerge upon mankind, as Allah says: (and they swoop down from every Hadab.) They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They)Ya'juj and Ma'juj(will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, "There used to be water here once." Then there will be no one left except those who are in their strongholds and cities. Then one of them will say, "We have defeated the people of the earth; now the people of heaven are left." One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allah will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease. Then the Muslims will say, "Who will volunteer to find out what the enemy is doing" One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, "O Muslims! Rejoice that Allah has sufficed you against your enemy!" Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (Ya'juj and Ma'juj), but it will fill them better than any vegetation they have ever eaten before.) It was also recorded by Ibn Majah. The Second Hadith Imam Ahmad also recorded from An-Nawwas bin Sam`an Al-Kilabi that the Messenger of Allah mentioned the Dajjal one morning. "Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees. He said:

«غَيْرُ الدَّجَالِ أَخَوْفَنِي عَلَيْكُمْ. فَإِنْ يَخْرُجُ وَأَنَا
فِيكُمْ، فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجُ وَلَسْتُ
فِيكُمْ، فَكُلُّ أَمْرٍ حَاجِبُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي
عَلَى كُلِّ مُسْلِمٍ، وَإِنَّهُ شَابٌّ جَعْدٌ قَطَطٌ، عَيْنُهُ
طَافِيَةٌ، وَإِنَّهُ يَخْرُجُ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ
فَعَاتَ يَمِينًا وَشِمَالًا، يَا عِبَادَ اللَّهِ اثْبُتُوا»

(There are other things that I fear for you more than the Dajjal. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allah will take care of each Muslim on my behalf. He (the Dajjal) will be a young man with short, curly hair and a floating eye. He will

emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allah, be steadfast!) We said, `O Messenger of Allah, how long will he remain on earth' He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةِ، وَيَوْمٌ كَشَهْرٍ، يَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

(Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days.) We said, `O Messenger of Allah, on that day which will be like a year, will the prayers of one day and one night be sufficient' He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

(No, but you will have to compute it according to its due proportion (and pray accordingly).) We said, `O Messenger of Allah, how fast will he move across the land' He said,

«كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ»

(Like a cloud driven by the wind.) He said,

«فَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتُنْبِتُ، وَتَرْوِحُ عَلَيْهِمْ سَارِحَتَهُمْ، وَهِيَ أَطْوَلُ مَا كَانَتْ دُرَى، وَأَمَدَهُ خَوَاصِرَ، وَأَسْبَغَهُ ضُرُوعًا، وَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَتَتَّبَعُهُ أَمْوَالُهُمْ فَيُصْبِحُونَ مُمَحِّلِينَ، لَيْسَ لَهُمْ مِنْ أَمْوَالِهِمْ شَيْءٌ، وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرَجِي كُنُوزَكَ، فَتَتَّبَعُهُ كُنُوزُهَا كَيَعَاسِبِ النَّحْلُ قَالَ: وَيَأْمُرُ بِرَجُلٍ فَيُقْتَلُ، فَيَضْرِبُهُ بِالسِّيفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَّةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبَلُ إِلَيْهِ، يَتَهَلَّلُ

وَجْهَهُ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ
 وَجَلَّ الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ
 الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ،
 وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، فَيَتَّبِعُهُ فَيُدْرِكُهُ
 فَيَقْتُلُهُ عِنْدَ بَابِ لُدِّ الشَّرْقِيِّ قَالَ: فَبَيْنَمَا هُمْ كَذَلِكَ،
 إِذْ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى ابْنَ مَرْيَمَ
 عَلَيْهِ السَّلَامُ أَنِّي قَدْ أَخْرَجْتُ عِبَادًا مِنْ عِبَادِي، لَأَ
 يَدَانَ لَكَ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ،
 فَيَبْعَثُ اللَّهُ عَزَّ وَجَلَّ يَأْجُوجَ وَمَأْجُوجَ، كَمَا قَالَ
 تَعَالَى:

(وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ)

(He will come to a people and call them)to his way(and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat. Then he will come to another people and call them)to his way(and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, "Bring forth your treasure," and its treasure will come forth like a swarm of bees. Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as the distance between an archer and his target. Then he will call him, and the man will come to him with his face shining. At that point Allah will send the Messiah `Isa bin Maryam, who will come down to the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels. He will search for him (the Dajjal) until he catches up with him at the eastern gate of Ludd, where he will kill him. Then Allah will reveal to `Isa ibn Maryam the words: "I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Tur)." Then Allah will send Ya'juj and Ma'juj, as Allah says: (and they swoop down from every Hadab.))

فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ،
 فَيُرْسِلُ اللَّهُ عَلَيْهِمْ نَعَقًا فِي رِقَابِهِمْ فَيُصْبِحُونَ
 فَرَسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ، فَيَهْبِطُ عِيسَى
 وَأَصْحَابُهُ فَلَا يَجِدُونَ فِي الْأَرْضِ بَيْتًا إِلَّا قَدْ مَلَأَهُ
 زَهْمُهُمْ وَنَتْنُهُمْ، فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى
 اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ
 الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ»

(`Isa and his companions will beseech Allah, and Allah will send against them insects which will attack their necks, and in the morning they will all perish as one. Then `Isa and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then `Isa and his companions will again beseech Allah, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allah wills.) Ibn Jabir said: "Ata' bin Yazid As-Saksaki told me, from Ka'b or someone else: `They will throw them into Al-Mahbal.' Ibn Jabir said: "I said, `O Abu Yazid, and where is Al-Mahbal" He said, "In the east (where the sun rises)." He said:

«وَيُرْسِلُ اللَّهُ مَطْرًا لَا يَكُنُّ مِنْهُ بَيْتٌ مَدْرٍ وَلَا
 وَبَرٍ أَرْبَعِينَ يَوْمًا، فَيَعْسِلُ الْأَرْضَ حَتَّى يَبْرُكَهَا
 كَالزَّلْفَةِ، وَيُقَالُ لِلْأَرْضِ: أَنْبِي تَمْرَكٍ وَرُدِّي
 بَرَكَتَكَ، قَالَ: فَيَوْمَئِذٍ يَأْكُلُ النَّقْرُ مِنَ الرُّمَانَةِ
 فَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارِكُ فِي الرَّسْلِ حَتَّى إِنَّ
 اللَّقْحَةَ مِنَ الْإِيلِ لَتَكْفِي الْفَيْئَامَ مِنَ النَّاسِ، وَاللَّقْحَةَ
 مِنَ الْبَقْرِ تَكْفِي الْفَخْدَ، وَالشَّاةَ مِنَ الْغَنَمِ تَكْفِي
 أَهْلَ الْبَيْتِ، قَالَ: فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ

اللَّهُ عَزَّ وَجَلَّ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ أَبَاطِهِمْ
فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ أَوْ قَالَ: كُلِّ مُؤْمِنٍ وَيَبْقَى
شِرَارُ النَّاسِ، يَتَهَارَجُونَ تَهَارُجَ الْحُمْرِ، وَعَلَيْهِمْ
تَقُومُ السَّاعَةُ»

(Then Allah will send rain which no house of clay or (tent of) camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror. Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed. A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household. At that time Allah will send a pleasant wind which will reach beneath their armpits and will take the soul of every Muslim -- or every believer -- and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.)" This was also recorded by Muslim but not by Al-Bukhari. It was also recorded by the Sunan compilers, with different chains of narrators. At-Tirmidhi said, "It is Hasan Sahih." The Third Hadith Imam Ahmad recorded from Ibn Harmalah, from his maternal aunt who said: "The Messenger of Allah gave a Khutbah, and he had a bandage on his finger where he had been stung by a scorpion. He said:

«إِنَّكُمْ تَقُولُونَ: لَا عَدُوَّ لَكُمْ، وَإِنَّكُمْ لَا تَزَالُونَ
نُقَاتِلُونَ عَدُوًّا، حَتَّى يَأْتِيَ يَأْجُوجُ وَمَأْجُوجُ:
عِرَاضَ الْوُجُوهِ، صِغَارَ الْعُيُونِ، صُهَبَ
الشَّعَافِ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ كَأَنَّ وُجُوهُهُمْ
الْمَجَانُّ الْمَطْرَقَةُ»

(You say that you have no enemy, but you will keep fighting your enemies until Ya'juj and Ma'juj come, with their wide faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.)" Ibn Abi Hatim recorded a Hadith of Muhammad bin `Amr from Khalid bin `Abdullah bin Harmalah Al-Mudlaji, from his paternal aunt, from the Prophet , and he mentioned something similar. It was confirmed by Hadiths that `Isa bin Maryam will perform Hajj to the Al-Bayt Al-`Atiq (i.e., the Ka`bah). Imam Ahmad recorded that Abu Sa`id said: "The Messenger of Allah said:

«لِيُحَجِّنَ هَذَا الْبَيْتَ وَلِيُعْتَمِرَنَّ بَعْدَ خُرُوجِ
يَأْجُوجَ وَمَأْجُوجَ»

(He will certainly come to this House and perform Hajj and `Umrah, after the emergence of Ya'juj and Ma'juj.) This was recorded by Al-Bukhari.

(وَاقْتَرَبَ الْوَعْدُ الْحَقُّ)

(And the true promise (Day of Resurrection) shall draw near.) the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: "This is a difficult Day." Allah says:

(فَإِذَا هِيَ شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا)

(Then, you shall see the eyes of the disbelievers fixedly staring in horror.) because of the horror of the tremendous events that they are witnessing.

(يَوَيْلَنَا)

(Woe to us!) means, they will say, `Woe to us!'

(قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا)

(We were indeed heedless of this) means, in the world.

(بَلْ كُنَّا ظَالِمِينَ)

(nay, but we were wrongdoers.) they will admit their wrong- doing at the time when that will not help them at all.

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَارِدُونَ)

(لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُّوهَا وَكُلُّ فِيهَا
خَالِدُونَ - لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ -

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ - لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّهِمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

(98. Certainly you and that which you are worshipping now besides Allah, are (but) fuel (Hasab) for Hell! (Surely) you will enter it.) (99. Had these been gods, they would not have entered there (Hell), and all of them will abide therein forever.) (100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.) (101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).) (102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.) (103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised.")

The Idolators and their gods are Fuel for Hell

Allah says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you and that which you are worshipping now besides Allah, are (but) Hasab for Hell!). Ibn `Abbas said: "Kindling." This is like the Ayah:

(وَقَوْدُهَا النَّاسُ وَالْحِجَارَةُ)

(whose fuel is men and stones))66:6(. According to another report, Ibn `Abbas said:

(حَصَبُ جَهَنَّمَ)

(Hasab for Hell) means firewood in (the dialect of the people of) Zanjiyyah. Mujahid, `Ikrimah and Qatadah said: "Its fuel." Ad-Dahhak said: "The fuel of Hell means that which is thrown into it." This was also the view of others.

(أَنْتُمْ لَهَا وَارِدُونَ)

((Surely) you will enter it.) means, you will go into it.

(لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُواهَا)

(Had these been gods, they would not have entered there,) means, if these idols and false gods which you worshipped instead of Allah, had really been gods, they would not have entered the Hellfire.

(وَكُلٌّ فِيهَا خَالِدُونَ)

(and all of them will abide therein forever.) means, the worshippers and the objects of their worship will all abide therein forever.

(لَهُمْ فِيهَا زَفِيرٌ)

(Therein they will be breathing out with deep sighs and roaring) This is like the Ayah:

(لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ)

(they will have (in the Fire), Zafir and Shahiq) 11:106(. Zafir refers to their exhalation, and Shahiq refers to their inhalation.

(وَهُمْ فِيهَا لَا يَسْمَعُونَ)

(and therein they will hear not.)

The State of the Blessed

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ)

(Verily, those for whom the good has preceded from Us,) `Ikrimah said, "Mercy." Others said it means being blessed.

(أُولَٰئِكَ عَنْهَا مُبْعَدُونَ)

(they will be removed far therefrom.) When Allah mentions the people of Hell and their punishment for their associating others in worship with Allah, He follows that with a description of the blessed who believed in Allah and His Messengers. These are the ones for whom the blessing has preceded from Allah, and they did righteous deeds in the world, as Allah says:

(لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best reward and even more))10:26(

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ)

(Is there any reward for good other than good))55:60(Just as they did good in this world, Allah will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

(أُولَئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا)

(they will be removed far therefrom. They shall not hear the slightest sound of it,) means, they will not feel its heat in their bodies.

(وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ)

(while they abide in that which their own selves desire.) means, they will be safe from that which they fear, and they will have all that they love and desire. It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allah, and to exclude `Uzayr and the Messiah from their number. Hajjaj bin Muhammad Al-A`war reported from Ibn Jurayj, and `Uthman bin `Ata' reported from Ibn `Abbas:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَارِدُونَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell! (Surely) you will enter it.) Then He made an exception and said:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ)

(Verily, those for whom the good has preceded from Us.) It was said that this referred to the angels and `Isa, and others who are worshipped instead of Allah. This was the view of `Ikrimah, Al-Hasan and Ibn Jurayj. Muhammad bin Ishaq bin Yasar said in his book of Srah: "According to what I have heard, the Messenger of Allah sat down one day with Al-Walid bin Al-Mughirah in the Masjid, and An-Nadr bin Al-Harith came and sat down with them. There were also other men of Quraysh in the Masjid. The Messenger of Allah spoke, then An-Nadr bin Al-Harith came up to him and the Messenger of Allah spoke to him until he defeated him in argument. Then he recited to him and to them,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَارِدُونَ)

(Certainly you and that which you are worshipping now besides Allah, are (but) Hasab for Hell!
(Surely) you will enter it.) Until His Statement,

(وَهُمْ فِيهَا لَا يَسْمَعُونَ)

(and therein they will hear not.) Then the Messenger of Allah got up and went to sit with `Abdullah bin Al-Zab`ari As-Sahmi. Al-Walid bin Al-Mughirah said to `Abdullah bin Al-Zab`ari, "By Allah, An-Nadr bin Al-Harith could not match the son of `Abd Al-Muttalib in argument. Muhammad claims that we and these gods that we worship are fuel for Hell." `Abdullah bin Az-Zab`ari said: "By Allah, if I meet with him I will defeat him in argument. Ask Muhammad whether everyone that is worshipped instead of Allah will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship `Uzayr, and the Christians worship Al-Masih, `Isa bin Maryam." Al-Walid and those who were sitting with him were amazed at what `Abdullah bin Az-Zab`ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allah , who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ، فَهُوَ مَعَ
مَنْ عِبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ
أَمَرَ هُمْ بِعِبَادَتِهِ»

(Everyone who likes to be worshipped instead of Allah will be with the ones who worshipped him, for indeed they are worshipping the Shaytan and whoever told them to worship him.)
Then Allah revealed the words:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا
مُبْعَدُونَ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا
اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ)

(Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.) It was revealed about the mention of `Isa, `Uzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allah, but the misguided people who came after them took them as lords instead of Allah. Concerning the notion of worshipping the angels as daughters of Allah, the following words were revealed:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ
مُّكْرَمُونَ)

(And they say: "The Most Gracious has begotten children. " Glory to Him! They are but honored slaves). Until His saying,

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ نَجْزِيهِ
جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ)

(And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.))21:26-29(. Concerning `Isa bin Maryam, the fact that he is worshipped alongside Allah, and the amazement of Al-Walid and the others who were present at the argument)of `Abdullah bin Az-Zab'ari(, the following words were revealed:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصِدُّونَ - وَقَالُوا ءَأَللَّهُنَّا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ
لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ - إِنْ هُوَ إِلَّا
عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ -
وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ
يَخْلُقُونَ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا)

(And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.))43:57-61(meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

(فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُّسْتَقِيمٌ)

(Therefore have no doubt concerning it. And follow Me (Allah)! This is the straight path))43:63(." What Ibn Az-Zab`ari said was a serious mistake, because the Ayah was addressed to

the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allah said:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell!) How could this be applied to Al-Masih, `Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them

(لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ)

(The greatest terror will not grieve them,) It was said that this means death, as was narrated by `Abdur-Razzaq from Yahya bin Rabi`ah from `Ata.' Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-`Awfi said narrating from Ibn `Abbas and Abu Snan, Sa`id bin Snan Ash-Shaybani. This was the view favored by Ibn Jarir in his Tafsir.

(وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

(and the angels will meet them, (with the greeting:) "This is your Day which you were promised".) meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

(هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

("This is your Day which you were promised".) meaning, hope for the best.

(يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا
بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَعَلِينَ)

(104. And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.)

The Heavens will be rolled up on the Day of Resurrection

Allah says: this will happen on the Day of Resurrection:

(يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ)

(And (remember) the Day when We shall roll up the heaven like a Sjill for books.) This is like the Ayah:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا
قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ يَمِينِهِ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!))39:67(Al-Bukhari recorded that Nafi` reported from Ibn `Umar that the Messenger of Allah said:

«إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ وَتَكُونُ
السَّمَوَاتُ يَمِينَهُ»

(On the Day of Resurrection, Allah will seize the earth and the heavens will be in His Right Hand.) This was recorded by Al-Bukhari, may Allah have mercy on him.

(كَطَى السَّجِّلَ لِلْكِتَابِ)

(like a Sjill rolled up for books.) What is meant by Sjill is book. As-Suddi said concerning this Ayah: "As-Sjill is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to As-Sjill, and he rolls it up and puts it away until the Day of Resurrection." But the correct view as narrated from Ibn `Abbas is that As-Sjill refers to the record (of deeds). This was also reported from him by `Ali bin Abi Talhah and Al-`Awfi. This was also stated by Mujahid, Qatadah and others. This was the view favored by Ibn Jarir, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the Ayah:

(فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ)

(Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead.))37:103(There are many more linguistic examples in this respect. Allah knows best.

(كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدْنَا عَلَيْنا اِنَّا كُنَّا
فَاعِلِينَ)

(As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) means, this will inevitably come to pass on the Day when Allah creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allah has promised, and He does not break His promise. He is able to do that. Because He says:

(إِنَّا كُنَّا فَعَلِينَ)

(Truly, We shall do it.) Imam Ahmad recorded that Ibn `Abbas said: "The Messenger of Allah stood among us exhorting us, and said:

«إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ حُفَاءَ عُرَاةٍ
عُرُلًا، كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا، إِنَّا
كُنَّا فَاعِلِينَ»

(You will be gathered before Allah barefoot, naked and uncircumcised. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) And he mentioned the entire Hadith. It was also recorded in the Two Sahihs, and Al-Bukhari mentioned it in his Tafsir of this Ayah.

(وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ - إِنَّ فِي هَذَا
لَبَلَاغًا لِقَوْمٍ عَابِدِينَ - وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً
لِّلْعَالَمِينَ)

(105. And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land.) (106. Verily, in this there is a plain Message for people who worship Allah.) (107. And We have sent you (O Muhammad) not but as a mercy for the `Alamin.)

The Earth will be inherited by the Righteous

Allah tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allah says:

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ

(Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have Taqwa.) 7:128

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) 40:51

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them) 24:55. Allah tells us that this is recorded in the Books of Divine Laws and Decrees, and that it will inevitably come to pass. Allah says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

(And indeed We have written in Az-Zabur after Adh-Dhikr) Al-A`mash said: "I asked Sa`id bin Jubayr about the Ayah:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

(And indeed We have written in Az-Zabur after Adh-Dhikr). He said: "Az-Zabur means the Tawrah, the Injil and the Qur'an." Mujahid said, "Az-Zabur means the Book." Ibn `Abbas, Ash-Sha`bi, Al-Hasan, Qatadah and others said, "Az-Zabur is that which was revealed to Dawud, and Adh-Dhikr is the Tawrah." Mujahid said: "Az-Zabur means the Books which came after Adh-Dhikr, and Adh-Dhikr is the Mother of the Book (Umm Al-Kitab) which is with Allah." This was also the view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is Al-Lawh Al-Mahfuz."

(أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ)

(that My righteous servants shall inherit the land.) Mujahid said, narrating from Ibn `Abbas, "This means, the land of Paradise." This was also the view of Abu `Aliyah, Mujahid, Sa`id bin Jubayr, Ash-Sha`bi, Qatadah, As-Suddi, Abu Salih, Ar-Rabi` bin Anas and Ath-Thawri (may Allah have mercy on them).

(إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ)

(Verily, in this (the Qur'an) there is a plain Message for people who worship Allah.) means, `in this Qur'an which We have revealed to Our servant Muhammad, there is a plain Message which is beneficial and is sufficient for a people who worship Allah.' This refers to those who worship Allah in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allah than follow the Shaytan or their own desires.

Muhammad is a Mercy to the Worlds

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

(And We have sent you not but as a mercy for the `Alamin.) Here Allah tells us that He has made Muhammad a mercy to the `Alamin, i.e., He sent him as a mercy for all of them)peoples(, so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allah says:

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصَلُّونَهَا وَيُبْسُ الْقَرَارُ)

(Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, -- and what an evil place to settle in!))14:28-29(And Allah says, describing the Qur'an:

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

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.") 41:44(Muslim reports in his Sahih: Ibn Abi `Umar told us, Marwan Al-Fazari told us, from Yazid bin Kisan, from Ibn Abi Hazim that Abu Hurayrah said that it was said, "O Messenger of Allah, pray against the idolators." He said:

«إِنِّي لَمْ أُبْعَثْ لَعْنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً»

(I was not sent as a curse, rather I was sent as a mercy.) This was recorded by Muslim. Imam Ahmad recorded that `Amr bin Abi Qurrah Al-Kindi said: "Hudhayfah was in Al-Mada'in and he was mentioning things that the Messenger of Allah had said. Hudhayfah came to Salman and Salman said: `O Hudhayfah, the Messenger of Allah)would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allah (addressed us and said:

«أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَبْتُهُ (سَبَّةً) فِي غَضَبِي
أَوْ لَعْنَتُهُ لَعْنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَدِّ آدَمَ
أَغْضَبُ كَمَا تَغْضَبُونَ، إِنَّمَا بَعَثَنِي اللَّهُ رَحْمَةً
لِلْعَالَمِينَ فَاجْعَلْهَا صَلَاةً عَلَيْهِ يَوْمَ الْقِيَامَةِ»

(Any man of my Ummah whom I have insulted or cursed when I was angry -- for I am a man from among the sons of Adam, and I get angry just as you do. But Allah has sent me as a Mercy to the Worlds, so I will make that)my anger(into blessings for him on the Day of Resurrection.") This was also recorded by Abu Dawud from Ahmad bin Yunus from Za'idah. It may be asked: what kind of mercy do those who disbelieve in him get The answer is what Abu Ja`far bin Jarir recorded from Ibn `Abbas concerning the Ayah:

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

(And We have sent you not but as a mercy for the `Alamin.) He said, "Whoever believes in Allah and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever does not believe in Allah and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning."

(قُلْ إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَهَلْ
أَنْتُمْ مُسْلِمُونَ - فَإِنْ تَوَلَّوْا فَقُلْ ءَادَنْتُكُمْ عَلَىٰ
سَوَاءٍ وَإِنْ أُدْرَىٰ أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ -

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ -
 وَإِنْ أَذْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ - قَالَ
 رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى
 مَا تَصِفُونَ)

(108. Say: "It is revealed to me that your God is only one God. Will you then be Muslims") (109. But if they turn away say: "I give you a notice to be known to us all alike. And I know not whether that which you are promised is near or far.") (110. "Verily, He knows that which is spoken aloud and He knows that which you conceal.") (111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while.") (112. He said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!")

The main Objective of Revelation is that Allah be worshipped

Allah commands His Messenger to say to the idoators:

إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَحِدٌ فَهَلْ أَنْتُمْ
 مُّسْلِمُونَ)

("It is revealed to me that your God is only one God. Will you then be Muslims") meaning, will you then follow that and submit to it

(فَإِنْ تَوَلَّوْا)

(But if they turn away) means, if they ignore that to which you call them.

(فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ)

(say: "I give you a notice to be known to us all alike...") meaning, `I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.' This is like the Ayah:

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

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

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ

(If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)) 8:58 (which means: so that both you and they will know that the treaty is null and void. Similarly, Allah says here:

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَى سَوَاءٍ

(But if they turn away say: "I give you a notice to be known to us all alike..." meaning, 'I have already informed you that I have nothing to do with you and you have nothing to do with me.'

No one knows when the Hour will come

وَإِنْ أَدْرَى أَقْرَبٌ أَمْ بَعِيدٌ مَا تُوعَدُونَ

(And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.) meaning: 'it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ

(Verily, He (Allah) knows that which is spoken aloud (openly) and He knows that which you conceal.) Allah knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

وَإِنْ أَدْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ

(And I know not, perhaps it may be a trial for you, and an enjoyment for a while.) meaning, 'I do not know, perhaps it is a trial for you, and an enjoyment for a while.' Ibn Jarir said: 'perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.' This was narrated by `Awn from Ibn `Abbas. And Allah knows best.

قَالَ رَبِّ احْكُم بِالْحَقِّ

(He said: "My Lord! Judge You in truth!) means, judge between us and our people who disbelieve in the truth. Qatadah said: "The Prophets (peace be upon them) used to say:

(رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ
الْفَاتِحِينَ)

("Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.") 7:89, and the Messenger of Allah was commanded to say this too." It was reported from Malik from Zayd bin Aslam that when the Messenger of Allah witnessed any fighting, he would say:

(رَبِّ احْكُم بِالْحَقِّ)

("My Lord! Judge You in truth!")

(وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

(Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!) means, `against the various lies and fabrications that you utter, some of which are worse than others; Allah is the One Whose Help we seek against that.' This is the end of the Tafsir of Surat Al-Anbiya'. To Allah be praise and blessings.

The Tafsir of Surat Al-Hajj

(Chapter - 22)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ
عَظِيمٌ - يَوْمَ تَرَوُنَّهَا تُدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى
النَّاسَ سُكْرَى وَمَا هُمْ بِسُكْرَى وَلَكِنَّ عَذَابَ
اللَّهِ شَدِيدٌ)

(1. O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.) (2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allah's torment is severe.)

The Hour

Allah commands His servants to have Taqwa of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا - وَأَخْرَجَتِ
الْأَرْضُ أَنْقَالَهَا)

(When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens.) 99:1-2

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً -
فِيَوْمٍ مِّنْذِ وَقَعَتِ الْوَاقِعَةُ)

(And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall.) 69:14-15(And;

إِذَا رُجَّتِ الْأَرْضُ رَجًا - وَبُسَّتِ الْجِبَالُ بَسًّا)

(When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.) 56:4-5(It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour. Ibn Jarir recorded that `Alqamah commented on Allah's saying,

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ)

(Verily, the earthquake of the Hour (of Judgement) is a terrible thing.) "Before the Hour." Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves. This was the view favored by Ibn Jarir, who took the following Hadiths as evidence: Imam Ahmad recorded that `Imran bin Husayn said that when the Messenger of Allah was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two Ayat:

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ
عَظِيمٌ - يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا

أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى
النَّاسَ سُكَرَى وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ
اللَّهِ شَدِيدٌ)

(O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.) When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَاكَ، ذَاكَ يَوْمٌ يُنَادَى آدَمُ عَلَيْهِ
السَّلَامُ، فَيُنَادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ
ابْعَثْ بَعَثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعَثَ
النَّارَ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةَ
وَتِسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ»

(Do you know what Day that is That is the Day when Adam will be called. His Lord will call him and will say: "O Adam, send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.") His Companions were filled with despair and stopped smiling. When he saw that, he said:

«أَبَشِّرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ
لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ قَطُّ إِلَّا كَثُرَتَا
يَأْجُوجُ وَمَأْجُوجُ، وَمَنْ هَلَكَ مِنْ بَنِي آدَمَ وَبَنِي
إِبْلِيسَ»

(Be of good cheer and strive hard, for by the One in Whose Hand is the soul of Muhammad, you will be counted with two creations who are of immense numbers, Ya'juj and Ma'juj, and those who have already died of the progeny of Adam and the progeny of Iblis.) Then they felt happier, and he said:

«اعْمَلُوا وَأَبْشِرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا
أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ
الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ»

(Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muhammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.) This was also recorded by At-Tirmidhi and by An-Nasa'i in the Book of Tafsir in their Sunans. At-Tirmidhi said, "It is Hasan Sahih."

Another Version of this Hadith

At-Tirmidhi recorded from `Imran bin Husayn that when the words,

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ)

(O mankind! Have Taqwa of your Lord.) Until His saying,

(وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)

(but Allah's torment is severe.) were revealed, the Prophet was on a journey, and he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قَالَ: ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لِآدَمَ: ابْعَثْ بَعَثَ النَّارِ،
قَالَ: يَا رَبِّ وَمَا بَعَثَ النَّارِ؟ قَالَ: تِسْعِمِائَةٍ
وَتِسْعَةَ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ»

(Do you know what Day that is) They said, "Allah and His Messenger know best." (He said: That is the Day on which Allah will say to Adam, "Send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.") The Muslims started to weep, then the Messenger of Allah said:

«قَارِبُوا وَسَدِّدُوا، فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدَدُ مِنَ الْجَاهِلِيَّةِ، فَإِنْ تَمَّتْ، وَإِلَّا كُمِّلَتْ مِنَ الْمُنَافِقِينَ، وَمَا مَثَلُكُمْ وَمَثَلُ الْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ»

(Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.) Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a quarter of the people of Paradise.) They said, "Allahu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a third of the people of Paradise.) They said, "Allahu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

(I hope that you will be half of the people of Paradise.) They said, "Allahu Akbar!" Then he (the narrator) said, "I do not know if he said two-thirds or not." This was also recorded by Imam Ahmad. Then At-Tirmidhi also said, "This is a Hasan Sahih Hadith." In his Tafsir, under this Ayah, Al-Bukhari recorded that Abu Sa`id said, "The Prophet said:

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ، فَيَقُولُ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرُجَ مِنْ دُرِّيَّتِكَ بَعَثًا إِلَى النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعَثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ

أَرَاهُ قَالَ تِسْعِمَائَةٍ وَتِسْعَةَ وَتِسْعُونَ، فَحِينِيذٍ تَضَعُ
الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَالِدُ

(وَتَرَى النَّاسَ سُكْرَى وَمَا هُمْ بِسُكْرَى وَلَكِنَّ
عَذَابَ اللَّهِ شَدِيدٌ)

(On the Day of Resurrection, Allah will say: "O Adam." He will say, "At Your service, O Lord." Then a voice will call out: "Allah commands you to send forth from your progeny those who are destined for the Fire." He will say, "O Lord, who is destined for the Fire" He will say, "From every thousand" -- I think he said -- "nine hundred and ninety-nine." At that time every pregnant female will drop her load and children will turn grey. (and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.)) That will be so difficult for mankind to bear that their faces will change. The Prophet said:

«مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعِمَائَةٍ وَتِسْعَةَ
وَتِسْعُونَ، وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةَ
السَّوْدَاءِ فِي جَنْبِ الثَّورِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةَ
الْبَيْضَاءِ فِي جَنْبِ الثَّورِ الْأَسْوَدِ، وَإِنِّي لَأَرْجُو
أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: ثَلَاثَ
أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: شَطْرَ أَهْلِ الْجَنَّةِ،
فَكَبَّرْنَا»

(Nine hundred and ninety-nine from Ya'juj and Ma'juj, and one from you. Among mankind you are like a black hair on the side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.) We said "Allahu Akbar!" Then he said, (A third of the people of Paradise.) We said, "Allahu Akbar!" Then he said, (One half of the people of Paradise.) We said: "Allahu Akbar!" Al-Bukhari also recorded this elsewhere. It was also recorded by Muslim, and An-Nasai in his Tafsir. The Hadiths and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

(إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ)

(Verily, the earthquake of the Hour is a terrible thing.) means, a serious matter, a terrifying crisis, a horrendous event. This earthquake is what will happen to people when they are filled with terror, as Allah says:

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زُلْزَالًا شَدِيدًا)

(There, the believers were tried and shaken with a mighty shaking.))33:11(. Then Allah says:

(يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ)

(The Day you shall see it, every nursing mother will forget her nursing,) means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding, Allah says,

(كُلُّ مُرْضِعَةٍ)

(every nursing mother), and He did not say a mother who has an infant of breastfeeding age.

(عَمَّا أَرْضَعَتْ)

(her nursing) means, her nursing infant that has not yet been weaned.

(وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا)

(and every pregnant one will drop her load,) means, before the pregnancy has reached full term, because of the intensity of the horror.

(وَتَرَى النَّاسَ سُكَرَى)

(and you shall see mankind as in a drunken state,) means, because of the severity of their situation, when they will lose their minds, so that whoever sees them, will think, that they are drunk,

(وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)

(yet they will not be drunken, but Allah's torment is severe.)

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ
كُلَّ شَيْطَانٍ مَّرِيدٍ - كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ
يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ)

(3. And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.) (4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.)

Condemnation of the Followers of the Shaytan

Allah condemns those who deny the Resurrection and who deny that Allah is able to restore life to the dead, those who turn away from that which Allah has revealed to His Prophets and, in their views -- denial and disbelief -- follow every rebellious Shaytan among men and Jinn. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Allah says concerning them and their like,

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ)

(And among mankind is he who disputes about Allah, without knowledge,) meaning, without sound knowledge.

(وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ كُتِبَ عَلَيْهِ)

(and follows every rebellious Shaytan. For him it is decreed.) Mujahid said, "This refers to that Shaytan." meaning that is a matter written in the decree.

(أَنَّهُ مَنْ تَوَلَّاهُ)

(that whosoever follows him,) and imitates him,

(فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ)

(he will mislead him, and will drive him to the torment of the Fire.) means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing. As-Suddi reported that Abu Malik said, "This Ayah was revealed about An-Nadr bin Al-Harith. This was also the view of Ibn Jurayj.

(يَأْيُهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا
خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ
مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ
فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ
نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن
يُتَوَقَّىٰ وَمِنْكُمْ مَّن يُرْدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا
يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِن كُلِّ
زَوْجٍ بَهِيجٍ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي
الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - وَأَنَّ السَّاعَةَ
ءَاتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ
(

(5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh -- some formed and some unformed -- that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth Hamidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).) (6. That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.) v(7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves.)

Evidence of the Resurrection in the creation of Man and of Plants

When Allah speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation. Allah says:

(يَأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ)

(O mankind! If you are in doubt about the Resurrection,) which means the time when souls and bodies will be raised up on the Day of Resurrection,

(فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ)

(then verily, We have created you from dust,) meaning, 'you were originally created from dust', which is what Adam, peace be upon him, was created from.

(ثُمَّ مِّن نُّطْفَةٍ)

(then from a Nutfah,))32:8(meaning, then He made his offspring from semen of despised water.

The Development of the Nutfah and Embryo in the Womb

(ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ)

(then from a clot then from a little lump of flesh) if the Nutfah establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it and it changes into a red clot, by the leave of Allah, and it remains like that for forty days. Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a head, arms, chest, stomach, thighs, legs, feet and all its members. Sometimes a woman miscarries before the fetus is formed and sometimes she miscarries after it has formed. As Allah says:

(ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ)

(then from a little lump of flesh -- some formed and some unformed) meaning, as you see.

(الَّذِينَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى)

(that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term,) meaning that sometimes the fetus remains in the womb and is not miscarried.

(مُخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ)

(some formed and some unformed,) Mujahid said, "This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allah sends an angel to it who breathes the soul into it and forms it as Allah wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched." It was recorded in the Two Sahihs that Ibn Mas'ud said, "The Messenger of Allah , who is the true and truly inspired one, told us:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَعَمَلَهُ وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفِخُ فِيهِ الرُّوحَ»

(Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allah sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.)"

Man's Development from Infancy to Old Age His saying;

(ثُمَّ نُخْرِجُكُمْ طِفْلًا)

(then We bring you out as infants,) means, weak in his body, hearing, sight, senses, stamina and mind. Then Allah gives him strength, gradually and causes his parents to treat him with tender kindness night and day. Allah says:

(ثُمَّ لَتَبْلُغُوا أَشُدَّكُمْ)

(then (give you growth) that you may reach your age of full strength.) meaning, his strength increases until he reaches the vitality and handsomeness of youth.

(وَمِنْكُمْ مَنْ يُتَوَقَّى)

(And among you there is he who dies,) means, when he is young and strong.

(وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ)

(and among you there is he who is brought back to the miserable old age,) meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allah says:

(لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا)

(so that he knows nothing after having known.)

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

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.))30:54(

Another Parable of the Resurrection from Plants

(وَتَرَى الْأَرْضَ هَامِدَةً)

(And you see the earth Hamidatan,) This is another sign of the power of Allah to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatadah said, "(This means) the eroded, dusty earth." As-Suddi said, "Dead."

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).) When Allah sends the rain upon it, it is stirred to life, that is, vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits. Allah says:

(وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(and puts forth every lovely kind (of growth).) meaning, beautiful in appearance and with delightful fragrances.

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ)

(That is because Allah: He is the Truth,) means, the Creator, the Controller, the One Who does as He wills.

(وَأَنَّهُ يُحْيِي الْمَوْتَى)

(and it is He Who gives life to the dead,) means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

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

(Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things.) 41:39

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

(Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!) 36:82

(وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا)

(And surely, the Hour is coming, there is no doubt about it;) meaning, it will inevitably come to pass.

(وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ)

(and certainly, Allah will resurrect those who are in the graves.) means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ)

(قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ - الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَاراً فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ)

(And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle there- with.))36:78-80(. And there are many similar Ayat.

(وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ)

ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ- ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ-

(8. And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) (9. Bending his neck in pride, and leading (others) too (far) astray from the path of Allah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.) (10. That is because of what your hands have sent forth, and verily, Allah is not unjust to servants.)

Clarifying the State of the Leaders of the Innovators and Those Who lead People astray

Allah has already told us about the ignorant imitators who are led astray:

(وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَبِيعُ كُلَّ شَيْطَانٍ مُّرِيدٍ)

(And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.) And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

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

(And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims. Allah's saying,

(ثَانِي عَطْفِهِ)

(Bending his neck in pride,) Ibn ` Abbas and others said, "Too proud to follow the truth when he is called to it." Mujahid, Qatadah and Malik said, narrating from Zayd bin Aslam:

(ثَانِي عَطْفِهِ)

(Bending his neck in pride,) means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance. This is like the Ayat:

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَنٍ مُّبِينٍ فَتَوَلَّىٰ وَرُكِّنِهِ)

(And in Musa, when We sent him to Fir`awn with a manifest authority. But (Fir`awn) turned away along with his hosts))51:38-39(,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا)

(And when it is said to them: "Come to what Allah has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.))4:61(,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ)

(And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads, and you would see them turning away their faces in pride.))63:5(, And Luqman said to his son:

(وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ)

(And turn not your face away from men with pride))31:18(meaning, do not turn away from them in an arrogant manner. And Allah says:

(وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَكُنِيَ مُسْتَكْبِرًا)

(And when Our verses are recited to him, he turns away in pride))31:7(.

(لِيُضِلَّ عَن سَبِيلِ اللَّهِ)

(and leading (others) too (far) astray from the path of Allah.) This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allah. Then Allah says:

(لَهُ فِي الدُّنْيَا خِزْيٌ)

(For him there is disgrace in this worldly life,) meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allah, so Allah will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

(وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ذَلِكَ بِمَا قَدَّمْتُمْ
يَدَاكَ)

(and on the Day of Resurrection We shall make him taste the torment of burning. That is because of what your hands have sent forth,) means, this will be said to him by way of rebuke.

(وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ)

(and verily, Allah is not unjust to the servants.) This is like the Ayah:

(خُدُوهُ فَاعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ - ثُمَّ صُبُّوا
فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ)

((It will be said:) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"))44:47-50(

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ
أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقلبَ
عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ
الْخُسْرَانُ الْمُبِينُ - يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا
يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ -
يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَى
وَلَيْسَ الْعَشِيرُ)

(11. And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.) (12. He calls besides Allah unto that which can neither harm him nor profit him. That is a straying far away.) (13. He calls unto him whose harm is nearer than his profit; certainly an evil Mawla and certainly an evil `Ashir!)

The meaning of worshipping Allah as it were upon the edge

Mujahid, Qatadah and others said:

(عَلَى حَرْفٍ)

(upon the edge) means, in doubt. Others said that it meant on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islam on the edge, and if he finds what he likes he will continue, otherwise he will leave. Al-Bukhari recorded that Ibn `Abbas said:

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ)

(And among mankind is he who worships Allah as it were upon the edge.) "People would come to Al-Madinah)to declare their Islam(and if their wives gave birth to sons and their mares gave birth to foals, they would say, `This is a good religion,' but if their wives and their mares did not give birth, they would say, `This is a bad religion.'" Al-`Awfi reported that Ibn `Abbas said, "One of them would come to Al-Madinah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, `I have not experienced anything but good since I started to follow this religion."

(وَإِنْ أَصَابَتْهُ فِتْنَةٌ)

(but if a Fitnah strikes him), Fitnah here means affliction, i.e., if the disease of Al-Madinah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the Shaytan comes to him and says: `By Allah, since you started to follow this religion of yours, you have experienced nothing but 'bad things,' and this is the Fitnah." This was also mentioned by Qatadah, Ad-Dahhak, Ibn Jurayj and others among the Salaf when explaining this Ayah. Mujahid said, concerning the Ayah:

(انْقَلَبَ عَلَى وَجْهِهِ)

(he turns back on his face.) "(This means), he becomes an apostate and a disbeliever."

(خَسِرَ الدُّنْيَا وَالْآخِرَةَ)

(He loses both this world and the Hereafter.) means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allah the Almighty, so he will be utterly doomed and humiliated. So Allah says:

(ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)

(That is the evident loss.), i.e., the greatest loss and the losing deal.

(يَدْعُو مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ)

(He calls besides Allah unto that which can neither harm him nor profit him.) means, the idols, rivals, and false gods which he calls upon for help, support and provision -- they can neither benefit him nor harm him.

(ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(That is a straying far away.)

(يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ)

(He calls unto him whose harm is nearer than his profit;) means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

(لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ)

(certainly an evil Mawla and certainly an evil `Ashir!) Mujahid said, "This means the idols." The meaning is: "How evil a friend is this one upon whom he calls instead of Allah as a helper and supporter."

(وَلَيْسَ الْعَشِيرُ)

(and certainly an evil `Ashir!) means the one with whom one mixes and spends one's time.

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

(14. Truly, Allah will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow. Verily, Allah does what He wills.)

The Reward of the Righteous

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed. They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise. So Allah tells us that He sends those astray and guides these, and says:

(إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ)

(Verily, Allah does what He wills.)

(مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ

فَلْيَنْظُرْ هَلْ يُدْهِنَ كَيْدُهُ مَا يَغِيظُ - وَكَذَلِكَ
أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ)

(15. Whoever thinks that Allah will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!) (16. Thus have We sent it down as clear Ayat, and surely, Allah guides whom He wills.)

Allah will definitely help His Messenger

Ibn `Abbas said, "Whoever thinks that Allah will not help Muhammad in this world and the Hereafter, let him stretch out a rope

(إِلَى السَّمَاءِ)

(to the ceiling) to the ceiling in his house,

(ثُمَّ لِيَقْطَعُ)

(and let him strangle himself.) let him hang himself with it." This was also the view of Mujahid, `Ikrimah, `Ata', Abu Al-Jawza', Qatadah and others. The meaning is: whoever thinks that Allah will not support Muhammad and His Book and His Religion, let him go and kill himself if it annoys him so much. For Allah will most certainly help and support him. Allah says:

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

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) 40:51(. Allah says here:

(فَلْيَنْظُرْ هَلْ يُدْهِنَ كَيْدُهُ مَا يَغِيظُ)

(Then let him see whether his plan will remove that whereat he rages!) As-Suddi said, "Meaning, in the case of Muhammad " `Ata' Al-Khurasani said, "Let him see whether that will cure the rage he feels in his heart."

(وَكَذَلِكَ أَنْزَلْنَاهُ)

(Thus have We sent it down) the Qur'an.

(ءَايَاتٌ بَيِّنَاتٌ)

(as clear Ayat,) clear in its wording and its meaning, evidence from Allah to mankind.

(وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ)

(and surely, Allah guides whom He wills.) He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.) 21:23(. Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

(إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِّينَ
وَالنَّصْرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ
يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ)

17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness.)

Allah will judge between the Sects on the Day of Resurrection

Allah tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and Sabians. We have already seen a definition of them in Surat Al-Baqarah and have noted how people differ over who they are. There are also the Christians, Majus and others who worship others alongside Allah. Allah will

(يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ)

(judge between them on the Day of Resurrection) with justice; He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنَ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ)

(18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb, and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.)

Everything prostrates to Allah

Allah tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allah says:

(أَوْ لَمِيرُوا إِلَىٰ خَلْقَ اللَّهِ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلُّهُ عَنِ الِئَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ)

(Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly))16:48(. And Allah says here:

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ)

(See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him) means, the angels in the regions of the heavens, and all the living creatures, men, Jinn, animals and birds.

(وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(and there is not a thing but glorifies His praise))17:44(.

(وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ)

(and the sun, and the moon, and the stars,) These are mentioned by name, because they are worshipped instead of Allah, so Allah explains that they too prostrate to their Creator and that they are subjected to Him.

(لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ)

(Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them) 41:37(. In the Two Sahihis it was recorded that Abu Dharr said, "The Messenger of Allah said to me,

«أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

(Do you know where this sun goes) I said, `Allah and His Messenger know best.' He said,

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْمِرُ
فَيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

(It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told, "Go back the way whence you came.")" Ibn `Abbas said, "A man came and said, `O Messenger of Allah, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying, "O Allah, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dawud.'" Ibn `Abbas said, "The Messenger of Allah recited an Ayah mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said." This was recorded by At-Tirmidhi, Ibn Majah, and Ibn Hibban in his Sahih.

(وَالدَّوَابَّ)

(Ad-Dawabb) means all the animals. It was reported in a Hadith recorded by Imam Ahmad that the Messenger of Allah forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allah more than the one who was riding.

(وَكَثِيرٌ مِّنَ النَّاسِ)

(and many of mankind) means, they prostrate willingly, submitting themselves to Allah of their own free will.

(وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ)

(But there are many (men) on whom the punishment is justified.) means, those who refuse prostration, are stubborn and arrogant.

(وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ)

(And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.) It was recorded that Abu Hurayrah said, "The Messenger of Allah said:

«إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ اعْتَزَلَ الشَّيْطَانُ بَيْكِي، يَقُولُ: يَا وَيْلَهُ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ»

(When the son of Adam recites the Ayat containing the prostration, the Shaytan withdraws weeping and says, "Ah! Woe (to me)! the son of Adam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell.") This was recorded by Muslim. In his book Al-Marasil, Abu Dawud recorded that Khalid bin Ma` dan, may Allah have mercy upon him, reported that Allah's Messenger said,

«فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْنِ»

(Surat Al-Hajj has been favored over the rest of the Qur'an with two prostrations.) Al-Hafiz Abu Bakr Al-Isma` ili recorded from Abu Al-Jahm that ` Umar did the two prostrations of Surat Al-Hajj when he was in Al-Jabiyah, and he said, "This Surah has been favored with two prostrations."

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ - وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ - كُلَّمَا أَرَادُوا

أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَدُقُوا
عَذَابَ الْحَرِيقِ)

(19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.) (20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.) (21. And for them are hooked rods of iron.) (22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!")

The Reason for Revelation

It was recorded in the Two Sahihis that Abu Dharr swore that this Ayah --

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ)

(These two opponents dispute with each other about their Lord;) was revealed concerning Hamzah and his two companions, and `Utbah and his two companions, on the day of Badr when they came forward to engage in single combat. This is the wording of Al-Bukhari in his Tafsir of this Ayah. Then Al-Bukhari recorded that `Ali bin Abi Talib said, "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection." Qays (sub-narrator) said, "Concerning them the Ayah was revealed:

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ)

(These two opponents dispute with each other about their Lord;) He (Qays) said, "They are the ones who came forward (for single combat) on the day of Badr: `Ali, Hamzah and `Ubaydah vs., Shaybah bin Rabi`ah, `Utbah bin Rabi`ah and Al-Walid bin `Utbah." This was reported only by Al-Bukhari. Ibn Abi Najih reported that Mujahid commented on this Ayah, "Such as the disbeliever and the believer disputing about the Resurrection." According to one report Mujahid and `Ata' commented on this Ayah, "This refers to the believers and the disbelievers." The view of Mujahid and `Ata' that this refers to the disbelievers and the believers, includes all opinions, the story of Badr as well as the others. For the believers want to support the religion of Allah, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail. This was the view favored by Ibn Jarir, and it is good.

The Punishment of the Disbelievers

(فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ)

(then as for those who disbelieved, garments of fire will be cut out for them,) meaning, pieces of fire will be prepared for them. Sa`id bin Jubayr said: "Of copper, for it is the hottest of things when it is heated." n

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَأَلْذِينَ
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ
وَالْجُلُودُ)

(boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.) meaning, when the boiling water --which is water that has been heated to the ultimate degree- is poured down over their heads. Ibn Jarir recorded from Abu Hurayrah that the Prophet said:

«إِنَّ الْحَمِيمَ لِيُصَبُّ عَلَى رُءُوسِهِمْ فَيَنْفُذُ
الْجُمُجْمَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسْلُتَ مَا فِي
جَوْفِهِ حَتَّى يَبْلُغَ قَدَمَيْهِ، وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ
كَمَا كَانَ»

(The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.) It was also recorded by At-Tirmidhi, who said it is Hasan Sahih. This was also recorded by Ibn Abi Hatim, who then recorded that `Abdullah bin As-Sariy said, "The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allah says in the Ayah:

(يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ)

(With it will melt what is within their bellies, as well as (their) skins.)"

(وَلَهُمْ مَّقَامِعٌ مِنْ حَدِيدٍ)

(And for them are hooked rods of iron.) Ibn `Abbas said, "They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion."

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein,) Al-A` mash reported from Abu Zibyan that Salman said, "The fire of Hell is black and dark; its flames and coals do not glow or shine." Then he recited:

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein,)

(وَدُوقُوا عَذَابَ الْحَرِيقِ)

("Taste the torment of burning!") This is like the Ayah:

وَقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ
تُكَذِّبُونَ)

(and it will be said to them: "Taste you the torment of the Fire which you used to deny."))32:20(. The meaning is that they will be humiliated by words and actions.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ -
وَهُدًوآ إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدًوآ إِلَى صِرَاطٍ
الْحَمِيدِ)

(23. Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.)

The Reward of the Believers

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

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

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

(يُحَلَّوْنَ فِيهَا)

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

(مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا)

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

«تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

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

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

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

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

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

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

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

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk)"

(وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ)

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

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

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

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

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

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

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

(وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا)

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

(ذُوقُوا عَذَابَ الْحَرِيقِ)

("Taste the torment of burning!")

(وَهُدُّوْا إِلَى صِرَاطِ الْحَمِيدِ)

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

«إِنَّهُمْ يُلْهَمُونَ النَّسِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ
النَّفْسَ»

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

(وَهُدُّوْا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ)

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

(وَهُدُّوْا إِلَى صِرَاطِ الْحَمِيدِ)

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

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

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

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

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

وَمَا كَانُوا أَوْلِيَاءَهُ إِنِ أَوْلِيَآؤُهُ إِلَّا الْمُتَّقُونَ)

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

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

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

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ)

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

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

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

The Issue of renting Houses in Makkah

(الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

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

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

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

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

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

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

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

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

«وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رَبَاعٍ؟»

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

«لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرَ»

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

(سَوَاءٌ الْعَكْفُ فِيهِ وَالْبَادِ)

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

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

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ)

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

(بِظْلَمٍ)

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

(بِظْلَمٍ)

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

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

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

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

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

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

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

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

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

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ كَعَصْفٍ
مَّأْكُولٍ)

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

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

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

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

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

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

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

«الْمَسْجِدُ الْحَرَامُ»

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

«بَيْتُ الْمَقْدِسِ»

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

«أَرْبَعُونَ سَنَةً»

(Forty years.)" And Allah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا

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

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

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

أَنْ لَا تُشْرِكُوا بِي شَيْئًا

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

وَطَهِّرْ بَيْتِيَ

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

لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

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

(وَالْقَائِمِينَ)

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

(وَالرُّكَّعِ السُّجُودِ)

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

(وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ)

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

(يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ)

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

(يَأْتُوكَ رِجَالًا)

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

(يَأْتِينَ مِنْ كُلِّ فَجٍّ)

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

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)

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

(عميق)

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

(فَجَعَلَ أَفِيدَةً مِّنَ النَّاسِ تَهْوَى إِلَيْهِمْ)

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

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

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

Hajj Brings benefits in this World and in the Hereafter

(لِيَشْهَدُوا مَنَفِعَ لَهُمْ)

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

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)