

The Effects of Sin in this World

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

(ظَهَرَ الْفَسَادُ)

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

(ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ)

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

(ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ)

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

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

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

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

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

(لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا)

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

(لَعَلَّهُمْ يَرْجِعُونَ)

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

(وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

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

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

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

(كَانَ أَكْثَرُهُمْ مُشْرِكِينَ)

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

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

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

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

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

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

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

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

(يَوْمَئِذٍ يَصَّدَّعُونَ)

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

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

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

(إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ)

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

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

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

Among the Signs of Allah are the Winds

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

(وَلِيُذِيقَكُمْ مِّن رَّحْمَتِهِ)

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

(وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ)

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

(وَلِتَبْتَغُوا مِن فَضْلِهِ)

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

(وَلَعَلَّكُمْ تَشْكُرُونَ)

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

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

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

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ)

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

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

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

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

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

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ)

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

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

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

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

The Revival of the Earth is a Sign of the Resurrection

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

(اللَّهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتُثِيرُ سَحَابًا)

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

(فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ)

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

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

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

(كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ)

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

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

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

(فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ)

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

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

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

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

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

(فَانظُرْ إِلَىٰ ءَاثِرِ رَحْمَةِ اللَّهِ)

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

(كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا)

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

(إِنَّ ذَلِكَ لَمُحْيِ الْمَوْتَىٰ)

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

(إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(and He is able to do all things.)

(وَلَئِن أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن
بَعْدِهِ يَكْفُرُونَ)

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

(وَلَئِن أَرْسَلْنَا رِيحًا)

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

(أَفَرَأَيْتُمْ مَا تَحْرُثُونَ)

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

(بَلْ نَحْنُ مَحْرُومُونَ)

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

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ
إِذَا وَلَّوْا مُدْبِرِينَ - وَمَا أَنْتَ بِهَادٍ الْعُمَى عَنْ
ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ
مُسْلِمُونَ)

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

The Disbelievers are like the Dead, Deaf and Blind

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

(إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ)

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

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

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

(إِنَّكَ لَا تُسْمِعُ الْمَوْتَى)

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

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

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

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

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

The Different Stages of Man

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

ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا
يَشَاءُ)

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

(وَهُوَ الْعَلِيمُ الْقَدِيرُ)

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

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

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

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

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

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

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

لَّقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ

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

إِلَىٰ يَوْمِ الْبَعْثِ

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

وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

(but you knew not.) Allah says:

فَيَوْمَئِذٍ

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

لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ

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

وَلَا هُمْ يُسْتَعْتَبُونَ

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

وَإِنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ

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

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

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

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

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ)

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

وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ
إِلَّا مُبْطِلُونَ)

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

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

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

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

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

(وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ)

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

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

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

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

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

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

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ

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

وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ
إِلَّا مُبْطِلُونَ

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

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

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

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

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

وَلَا يَسْتَخَفِّكَ الَّذِينَ لَا يُوقِنُونَ

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

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

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

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

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

The Tafsir of Surah Luqman

Chapter - 31)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

(أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ)

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

(وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

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

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

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

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

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

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

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

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

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

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

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

(يَشْتَرِي لَهْوَ الْحَدِيثِ)

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

(لِيُضِلَّ عَن سَبِيلِ اللَّهِ)

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

(وَيَخِذَهَا هُزُؤًا)

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

(أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ)

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

(وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَوَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا)

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

(فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ)

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

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

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

The Good Destiny of the Believers

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

(لَهُمْ جَنَّاتُ النَّعِيمِ)

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

(وَعَدَ اللَّهُ حَقًّا)

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

(وَهُوَ الْعَزِيزُ)

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

(الْحَكِيمُ)

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

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا
يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى)

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

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

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

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

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

Proofs of Tawhid

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

(خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ)

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

(وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ)

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

(أَنْ تَمِيدَ بِكُمْ)

(lest it should shake with you.)

(وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ)

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

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

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

(هَذَا خَلْقُ اللَّهِ)

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

(فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ)

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

(بَلِ الظَّالِمُونَ)

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

(فِي ضَلَالٍ)

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

(مُبِينٌ)

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

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

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

Luqman

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

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

(وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ)

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

(أَنْ اشْكُرَ لِلَّهِ)

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

(وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ)

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

(وَمَنْ عَمِلَ صَالِحًا فَلَانَفْسِهِمْ يَمْهَدُونَ)

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

(وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ)

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

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

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

Luqman's Advice to His Son

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

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

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

(الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ)

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

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

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

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا

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

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ
وَهْنٍ

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

(وَفِصَالُهُ فِي عَامَيْنِ)

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

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ
أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

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

(وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا)

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

(وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)

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

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

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

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

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

(وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ)

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

(ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ)

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

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

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

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

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

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

He said:

(يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ)

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

(يَأْتِ بِهَا اللَّهُ)

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

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئاً)

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

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

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

(إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

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

(خَبِيرٌ)

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

(يَبْنِيَّ أَقِمِ الصَّلَاةَ)

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

(وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ)

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

(وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ)

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

(إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ)

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

(وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ)

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

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

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

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا)

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

(إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ)

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

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَأَنْ تَخْرُقَ
الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا)

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

The Command to be Moderate in Walking

(وَأَقْصِدْ فِي مَشْيِكَ)

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

(وَأَغْضُضْ مِنْ صَوْتِكَ)

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

(إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ)

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

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

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

The Advice of Luqman

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

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

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

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

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

Reminder of Blessings Here

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

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

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

(وَإِذَا قِيلَ لَهُمْ)

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

اتَّبِعُوا مَا أَنْزَلَ اللَّهُ)

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

قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا)

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

(أُولَئِكَ كَانُوا لآبَائِهِمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ)

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

(أُولَئِكَ كَانُوا لَشَيْطَانٍ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ)

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

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

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

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

(وَهُوَ مُحْسِنٌ)

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

(فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ)

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

(وَالِىَ اللَّهُ عَقِبَهُ الْأُمُورُ وَمَنْ كَفَرَ فَلَا يَحْزُنكَ
كُفْرُهُ)

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

(إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

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

(نُمَتِّعُهُمْ قَلِيلًا)

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

(ثُمَّ نَضْطَرُّهُمْ)

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

(إِلَىٰ عَذَابٍ غَلِيظٍ)

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

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

("Verily, those who invent a lie against Allah, will never be successful." Enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) (10:69-70)

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ -
لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ
الْحَمِيدُ)

(25. And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!" But most of them know not.) (26. To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is Al-Ghani, Worthy of all praise.)

The Idolators admitted that Allah is the Creator

Allah tells us that these idolators who associated others with Him admitted that Allah Alone, with no partner or associate, is the Creator of heaven and earth yet they still worshipped others besides Him who they recognized were created by Him and subjugated to Him. Allah says:

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ)

(And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!") By their admitting that, proof is established against them,

(بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(But most of them know not.) Then Allah says:

(لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(To Allah belongs whatsoever is in the heavens and the earth.) meaning, He created it and has dominion over it.

(إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ)

(Verily, Allah, He is Al-Ghani, Worthy of all praise.) means, He has no need of anyone or anything besides Himself, and everything else is in need of Him. He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

(وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ
يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ - مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا
كَنَفْسٍ وَحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(27. And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.) (28. The creation of you all and the resurrection of you all are only as a single person. Verily, Allah is All-Hearer, All-Seer.)

The Words of Allah cannot be counted or exhausted

Allah tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or how many they are. As the Leader of Mankind and Seal of the Messengers said:

«لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ
نَفْسِكَ»

(I cannot praise You enough; You are as You have praised yourself.) Allah says:

(وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ
يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ)

(And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allah would not be exhausted.) meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allah showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought. The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israelite stories, which we neither believe nor reject. As Allah says elsewhere:

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا)

(Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.") (18:109). The words

(بِمِثْلِهِ)

(like it) do not mean merely another one, but another like it and another and another and another, etc., because there is no limit to the signs and Words of Allah.

(أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(Verily, Allah is All-Mighty, All-Wise.) means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

(The creation of you all and the resurrection of you all are only as a single person.) means, His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him.

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

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

(وَمَا أَمْرُنَا إِلَّا وَحِدَةً كَلِمَةً بِالْبَصَرِ)

(And Our commandment is but one as the twinkling of an eye.) (54:50). This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

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

(إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(Verily, Allah is All-Hearer, All-Seer.) means, just as He hears all that they say, so He also sees all that they do, as if He is hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allah says:

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

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

(أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ
النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ
يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ
خَبِيرٌ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ
مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(29. See you not that Allah merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do.) (30. That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood; and that Allah, He is the Most High, the Most Great.)

The Might and Power of Allah Allah tells us that He

(يُولِجُ اللَّيْلَ فِي النَّهَارِ)

(merges the night into the day,) meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى)

(and has subjected the sun and the moon, each running its course for a term appointed;) It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct. The first view is supported by the Hadith of Abu Dharr, may Allah be pleased with him, in the Two Sahihs, according to which the Messenger of Allah said:

«يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

(O Abu Dharr! Do you know where this sun goes) I (Abu Dharr) said: "Allah and His Messenger know best." He said:

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْذِنُ رَبَّهَا فَيُؤَشِّكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

(It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: "Go back from whence you came.") Ibn Abi Hatim recorded that Ibn `Abbas said, "The sun is like flowing water, running in its course in the sky during the day. When it sets, it travels in its course beneath the earth until it rises in the east." He said, "The same is true in the case of the moon." Its chain of narration is Sahih.

(وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ)

(and that Allah is All-Aware of what you do.) This is like the Ayah,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ)

(Know you not that Allah knows all that is in the heaven and the earth) (22:70). The meaning is that Allah is the Creator Who knows all things, as He says:

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ
مِثْلَهُنَّ)

(It is Allah Who has created seven heavens and of the earth the like thereof) (65:12).

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ
الْبَطْلُ)

(That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood;) means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so. Allah says:

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ
الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood; and that Allah, He is the Most High, the Most Great.) meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

(أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ
لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ - وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ

مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ)

(31. See you not that the ships sail through the sea by Allah's grace that He may show you of His signs Verily, in this are signs for every patient, grateful (person).) (32. And when waves cover them like shades, they invoke Allah, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our Ayat are not denied except by every Khattar Kafur.)

Allah tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power.

For if He did not give the water the strength to carry the ships, they would not sail. So he says:

(لِيُرِيَكُمْ مِنْ آيَاتِهِ)

(that He may show you of His signs) meaning, by His power.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Verily, in this are signs for every patient, grateful.) means, every person who bears difficulty with patience and who gives thanks at times of ease. Then Allah says:

(وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلِّ)

(And when waves cover them like shades,) meaning, like mountains or clouds,

(دَعَاؤُا اللَّهِ مُخْلِصِينَ لَهُ الدِّينَ)

(they invoke Allah, making their invocations for Him only.) This is like the Ayah,

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

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

(فَإِذَا رَكِبُوا فِي الْفُلِكِ)

(And when they embark on a ship...) (29:65) Then Allah says:

(فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ)

(But when He brings them safe to land, there are among them those that stop in between.)
Mujahid said, "This refers to the disbelievers -- as if he interpreted the word Muqtasid to mean denier as in the Ayah,

(فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ)

(but when He brings them safely to land, behold, they give a share of their worship to others)
(29:65).

(وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ)

(And Our Ayat are not denied except by every Khattar Kafur.) Khattar means one who betrays or stabs in the back. This was the view of Mujahid, Al-Hasan, Qatadah and Malik, narrating from Zayd bin Aslam. This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.

(كَفُورٍ)

(Kafur) means, one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي
وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ
شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ)

(33. O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allah.)

The Command to fear Allah and remember the Day of Resurrection

Here Allah warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

(لَا يَجْزِي وَالِدٌ عَن وَلَدِهِ)

(no father can avail aught for his son,) which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father -- it will not be accepted from him. Then Allah reminds them once again with the words:

(فَلَا تَغُرَّتْكُمْ الْحَيَاةُ الدُّنْيَا)

(let not then this present life deceive you,) meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

(وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ)

(nor let the chief deceiver deceive you about Allah.) refers to the Shaytan. This was the view of Ibn `Abbas, Mujahid, Ad-Dahhak and Qatadah. The Shaytan makes promises to them and arouses in them false desires, but there is no substance to them, as Allah says:

(يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا)

(He makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) (4:120). Wahb bin Munabbih said: `Uzayr, peace be upon him, said: "When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: `Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons' He said: `On the Day of Resurrection all matters will be settled, and Allah's dominion will be made manifest and no exceptions will be made. No one will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.'" This was recorded by Ibn Abi Hatim.

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

(34. Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.) The Knower of the Unseen is Allah These are the keys of the Unseen, whose knowledge Allah alone has kept for Himself, and no one else knows them unless Allah tells him about them. The knowledge of 'when the Hour will occur' is not known to any Prophet who was sent or any angel who is close to Allah.

(لَا يُجَلِّيْهَا لَوَقْتِهَا إِلَّا هُوَ)

(None can reveal its time but He) (7:187). Similarly, no one but Allah knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know. No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know. No one knows what he will earn tomorrow with regard to this world or the Hereafter.

(وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ)

(and no person knows in what land he will die.) in his own land or elsewhere, in some other land. No one knows this. This Ayah is like the Ayah,

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ)

(And with Him are the keys of the Unseen, none knows them but He.) (6:59) It was reported in the Sunnah that the above five things are called the Keys of the Unseen. Imam Ahmad recorded that Buraydah said that he heard the Messenger of Allah say:

«خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ عَزَّ وَجَلَّ:

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

(There are five things which no one knows except Allah: (Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.)) The chain of narrators for this Hadith is Sahih, although they did not recorded it.

The Hadith of Ibn ` Umar

Imam Ahmad recorded that Ibn ` Umar said, "The Messenger of Allah said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ:

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

(The Keys of the Unseen are five, which no one knows except Allah: (Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.)) This was recorded only by Al-Bukhari, which he narrated in the Book of the Rain Prayer in his Sahih. He also recorded it in his Tafsir with a different chain of narrators, stating that `Abdullah bin ` Umar said, "The Prophet said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ»

(The Keys of the Unseen are five.)" Then he recited:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ
مَا فِي الْأَرْحَامِ

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.) This too was recorded only by Al-Bukhari.

The Hadith of Abu Hurayrah

his Tafsir of this Ayah, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah was standing before the people one day when a man came to him and said, `O Messenger of Allah, what is Iman' He said:

«الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ
وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْتِ الْآخِرِ»

(Iman is to believe in Allah, His Angels, His Books, His Messengers and in the meeting with Him, and to believe in the Resurrection in the Hereafter.) He said: `O Messenger of Allah, what is Islam' He said:

«الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ
الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَقْرُوضَةَ، وَتَصُومَ
رَمَضَانَ»

(Islam is to worship Allah Alone and not associate anything in worship with Him, to establish regular prayer, to pay the obligatory Zakah, and to fast in Ramadan.) He said, `O Messenger of Allah, what is Ihsan' He said:

«الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ
تَرَاهُ فَإِنَّهُ يَرَاكَ»

(Ihsan is to worship Allah as if you see Him, and if you do not see Him, then He sees you.) He said, `O Messenger of Allah, when will the Hour come' He said:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ
سَأَحَدْتُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَةُ رَبَّتَهَا
فَذَلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحُقَّاءُ الْعُرَاءُ
رُؤُوسَ النَّاسِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا
يَعْلَمُهُنَّ إِلَّا اللَّهُ:

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ
مَا فِي الْأَرْحَامِ)

(The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs: when the servant woman gives birth to her mistress, that is one of its signs; when the barefoot and naked become leaders of the people, that is one of its signs. The timing of the Hour is one of the five things which no one knows except Allah: (Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....)) Then the man went away, and the Prophet said,

«رُدُّوهُ عَلَيَّ»

(Bring him back to me.) They went to bring him back, but they could not find him. He said:

«هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ»

(That was Jibril who came to teach the people their religion.) It was also recorded by Al-Bukhari in the Book of Faith, and by Muslim with several chains of narration. We have discussed this at the beginning of our commentary on Al-Bukhari, where we mentioned at length some Hadiths narrated by the Commander of the faithful `Umar bin Al-Khattab. These were recorded only by Muslim.

(وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ)

(and no person knows in what land he will die.) Qatadah said, "There are some things which Allah has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ)

(Verily, Allah, with Him is the knowledge of the Hour,) no one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

(وَيُنزِّلُ الْغَيْثَ)

(He sends down the rain,) and no one knows when rain will come, night or day.

(وَيَعْلَمُ مَا فِي الْأَرْحَامِ)

(and knows that which is in the wombs.) No one knows what is in the wombs, male or female, red or black, or what it is.

(وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا)

(No person knows what he will earn tomorrow,) whether it will be good or bad. You do not know, O son of Adam, when you will die. You might die tomorrow, you might be stricken by calamity tomorrow.

(وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ)

(and no person knows in what land he will die.) means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains. It says in the Hadith:

«إِذَا أَرَادَ اللَّهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً»

(If Allah wants to take a person's soul in a particular land, He will give him a reason to go there.) In Al-Mu`jam Al-Kabir, Al-Hafiz Abu Al-Qasim At-Tabarani recorded that Usamah bin Zayd said, "The Messenger of Allah said:

«مَا جَعَلَ اللَّهُ مِيتَةَ عَبْدٍ بِأَرْضٍ إِلَّا جَعَلَ لَهُ فِيهَا حَاجَةً»

(Allah does not will that a person should die in a certain land but He gives him a reason to go there.)" This is the end of the Tafsir of Surah Luqman. Praise be to Allah, the Lord of the worlds. Sufficient for us is Allah and He is the Best Disposer of affairs.

The Tafsir of Surah Alif Lam Mim As-Sajdah

(Chapter - 32)

Which was revealed in Makkah

In the Book of the Friday prayer, Al-Bukhari recorded that Abu Hurayrah said, "The Prophet used to recite in Fajr on Fridays:

(الم تنزِيلَ)

(Alif Lam Mim. The revelation of...), As-Sajdah, and

(هَلْ أَتَى عَلَى الْإِنْسَانِ)

(Has there not been over man...)Al-Insan (76)." This was also recorded by Muslim. Imam Ahmad recorded that Jabir said, "The Prophet would never sleep until he recited:

(الم تنزيل)

(Alif Lam Mim. The revelation of...), As-Sajdah, and

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ)

(Blessed be He in Whose Hand is the dominion) Al-Mulk (67)."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الم- تنزيلُ الكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ- أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ
رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ نَذِيرٍ مِّنْ قَبْلِكَ
لَعَلَّهُمْ يَهْتَدُونَ-)

(1. Alif Lam Mim.) (2. The revelation of the Book in which there is no doubt, is from the Lord of all that exists.) (3. Or say they: "He has fabricated it" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.)

The Qur'an is the Book of Allah in which there is no Doubt

We discussed the individual letters at the beginning of Surat Al-Baqarah, and there is no need to repeat it here.

(تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ)

(The revelation of the Book in which there is no doubt,) means, there is no doubt whatsoever that it has been revealed

(مِّنْ رَبِّ الْعَالَمِينَ)

(from the Lord of all that exists.) Then Allah tells us about the idolators:

(أَمْ يَقُولُونَ افْتَرَاهُ)

(Or say they: "He has fabricated it"): they say, he has fabricated it, i.e., he has made it up by himself.

(بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ
نَذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ)

(Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.) means, in order that they may follow the truth.

(اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ
دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ - يُدَبِّرُ
الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي
يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ - ذَلِكَ
عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ)

(4. Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember) (5. He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.) (6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.)

Allah is the Creator and Controller of the Universe

Allah tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne -- we have already discussed this matter elsewhere.

(مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ)

(You have none, besides Him, as a protector or an intercessor) means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

(أَفَلَا تَتَذَكَّرُونَ)

(Will you not then remember) -- this is addressed to those who worship others apart from Him and put their trust in others besides Him -- exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

(يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ)

(He directs the command from the heavens to the earth; then it will go up to Him,) means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the Ayah,

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ)

(It is Allah Who has created seven heavens and of the earth the like thereof. The command descends between them,) (65:12) Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujahid, Qatadah and Ad-Dahhak said, "The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye." Allah says:

(فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ)

(in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,) meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ
مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ
مَّهِينٍ - ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ)

(7. Who made everything He has created good and He began the creation of man from clay.)
(8. Then He made his offspring from semen of despised water.) (9. Then He fashioned him in
due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense
of deduction. Little is the thanks you give!)

The Creation of Man in Stages

Allah tells us that He has created everything well and formed everything in a goodly fashion.
Malik said, narrating from Zayd bin Aslam:

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ)

(Who made everything He has created good) means, "He created everything well and in a
goodly fashion." When Allah mentions the creation of the heavens and the earth, He follows
that by mentioning the creation of man. Allah says:

(وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ)

(and He began the creation of man from clay.) meaning, He created the father of mankind,
Adam, from clay.

(ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ)

(Then He made his offspring from semen of despised water.) means, they reproduce in this
fashion, from a Nutfah which comes from the loins of men and from between the ribs of
women.

(ثُمَّ سَوَّاهُ)

(Then He fashioned him in due proportion,) means, when He created Adam from clay, He
created him and gave him shape and made him upright.

وَنَفَخَ فِيهِ مِنْ رُوْحِهِ وَجَعَلَ لَكُمْ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ)

(and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.)
means, reason.

(قَلِيلاً مَا تَشْكُرُونَ)

(Little is the thanks you give!) means, for these strengths with which Allah has provided you;
the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be
exalted and glorified.

وَقَالُوا أَعَدَّا ضَلَّلْنَا فِي الْأَرْضِ أَعْنَّا لَفِي خَلْقٍ
جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ - قُلْ يَتَوَقَّكُمْ
مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ)

(10. And they say: "When we are lost in the earth, shall we indeed be created anew" Nay, but
they deny the meeting with their Lord!) (11. Say: "The angel of death, who is set over you, will
take your souls. Then you shall be brought to your Lord.")

Refutation of Those Who think the Resurrection is unlikely to happen

Allah tells us how the idolators thought it unlikely that the resurrection would ever come to
pass, and how they said:

(أَعَدَّا ضَلَّلْنَا فِي الْأَرْضِ)

(When we are lost in the earth,) meaning, `when our bodies have been scattered and have
disintegrated and dispersed in the earth,'

(أَعْنَّا لَفِي خَلْقٍ جَدِيدٍ)

(shall we indeed be created anew) means, `after that, will we come back again' They thought
it unlikely that this would happen, and in terms of their own feeble abilities it is indeed

unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!" and it is. Allah says:

(بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ)

(Nay, but they deny the meeting with their Lord!) Then Allah says:

(قُلْ يَتَوَقَّكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ)

(Say: "The angel of death, who is set over you, will take your souls...") The apparent meaning of this Ayah is that the angel of death is a specific personality among the angels, as is also apparent from the Hadith of Al-Bara' which we quoted in (our Tafsir of) Surah Ibrahim. In some reports he (the angel of death) is called `Izra'il, which is well known. This is the view of Qatadah and others. The angel of death has helpers. It was reported in the Hadith that his helpers draw out the soul from the rest of the body until it reaches the throat, then the angel of death takes it. Mujahid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."

(ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ)

(Then you shall be brought to your Lord.) means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ - وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ - فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ)

(12. And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.") (13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) (14. Then taste because of your forgetting the meeting

of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.)

The Bad State in which the Idolators will be on the Day of Resurrection

Allah tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allah -- may He be glorified -- humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(Our Lord! We have now seen and heard,) meaning, 'now we hear what You say and we will obey You.' This is like the Ayah,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they see and hear, the Day when they will appear before Us!) (19:38). And they will blame themselves when they enter the Fire, and will say:

(لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ)

("Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"))67:10(Similarly, here they are described as saying:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا)

(Our Lord! We have now seen and heard, so send us back) to the world,

(نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ)

(that we will do righteous good deeds. Verily, we now believe with certainty.) means, 'now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allah and would go against His Messengers, as He says:

(وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ
وَلَا نُكَدِّبُ بِآيَاتِ رَبِّنَا)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord,") (6: 27) And Allah says here:

(وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا)

(And if We had willed, surely We would have given every person his guidance,) This is like the Ayah,

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا)

(And had your Lord willed, those on earth would have believed, all of them together) (10:99).

(وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ)

(but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allah and in His perfect Words from that.

(فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(Then taste because of your forgetting the meeting of this Day of yours.) means, it will be said to the people of Hell by way of rebuke: 'taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

(إِنَّا نَسِينَاكُمْ)

(Surely, We too will forget you,) means, 'We will deal with you as if We have forgotten you,' but nothing escapes Allah's attention, and He makes the punishment fit the crime, as He says:

(الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(This Day We will forget you as you forgot the meeting of this Day of yours) (45:34).

(وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ)

(so taste you the abiding torment for what you used to do.) i.e., because of your disbelief and rejection, as Allah says in another Ayah:

(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا - إِلَّا حَمِيمًا
وَعَسَاقًا)

(Nothing cool shall they taste therein, nor any drink. Except Hamim, and Ghassaq) until:

(فَلَنْ نُّزِيدَكُمْ إِلَّا عَذَابًا)

(No increase shall We give you, except in torment) (78:24-30).

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا
سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ -
تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ
خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - فَلَا تَعْلَمُ
نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ)

(15. Only those believe in Our Ayat, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.) (16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.) (17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.)

The State of the People of Faith and Their Reward Allah states:

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا)

(Only those believe in Our Ayat,) means, who accept them as true,

(الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا)

(who, when they are reminded of them, fall down prostrate,) means, they listen to them and obey them in word and deed.

(وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ)

(and glorify the praises of their Lord, and they are not proud.) means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allah says:

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ)

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

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujahid and Al-Hasan said that the Ayah

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) refers to voluntary night prayer. Ad-Dahhak said, "It refers to Salat Al-'Isha' in congregation and Salat Al-Fajr in congregation.

(يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا)

(to invoke their Lord in fear and hope,) means, in fear of His punishment and in hope of His reward.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and they spend out of what We have bestowed on them.) means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allah . Imam Ahmad recorded that Mu`adh bin Jabal said, "I was with the Messenger of Allah on a journey one morning, walking near him. I said, `O Prophet of Allah, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:

«لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ
يَسَّرَهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا،
وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ،
وَتَحُجُّ الْبَيْتَ»

(You have asked about something great, and it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything with Him, establish regular prayer, pay Zakah, fast Ramadan and perform pilgrimage to the House.) Then he said:

«أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ،
وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ، وَصَلَاةُ الرَّجُلِ فِي
جَوْفِ اللَّيْلِ»

(Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.) Then he recited:

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) until he reached

(جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)

(as a reward for what they used to do.) Then he said:

«أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ
سَنَامِهِ؟»

(Shall I not tell you of the greatest of all things and its pillars and pinnacle) I said, 'Of course, O Messenger of Allah.' He said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةٌ
سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(The greatest of all things is Islam, its pillars are the prayers and its pinnacle is Jihad for the sake of Allah.) Then he said:

«أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ؟»

(Shall I not tell you the factor on which all of that depends) I said, `Of course, O Messenger of Allah.' He took hold of his tongue and said,

«كُفَّ عَلَيْكَ هَذَا»

(Restrain this.) I said, `O Messenger of Allah, will we be accountable for what we say' He said,

«تَكَلِّمُكَ أُمَّكَ يَا مُعَاذُ، وَهَلْ يَكْبُ النَّاسُ فِي النَّارِ
عَلَى وُجُوهِهِمْ أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ
السِّنْتِهِمْ»

(May your mother be bereft of you, O Mu`adh! Will the people be thrown into Hell -- (or he said) on their faces -- except because of what their tongues say) It was also recorded by At-Tirmidhi, An-Nasa'i and Ibn Majah in their Sunans. At-Tirmidhi said, "It is Hasan Sahih."

(فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِّنْ قُرَّةٍ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes) means, no one knows the vastness of what Allah has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allah conceals the reward for them, a fitting reward which will suit their deeds. Al-Hasan Al-Basri said, "If people conceal their good deeds, Allah will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Hatim. Al-Bukhari quoted the Ayah: d

(فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِّنْ قُرَّةٍ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes) Then he recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

(Allah says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man.") Abu Hurayrah said: "Recite, if you wish:

(فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes.) It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is Hasan Sahih." In another version of Al-Bukhari:

«وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، دُخْرًا مِّنْ بَلِهِ مَا أُطْلِعْتُمْ عَلَيْهِ»

("and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.") It was also reported from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

«مَنْ يَدْخُلُ الْجَنَّةَ يَنَعَمُ لَا يَبْأَسُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَقْنَى شَبَابُهُ، فِي الْجَنَّةِ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

(Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.) This was recorded by Muslim.

(أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ -
أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ
الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ - وَأَمَّا الَّذِينَ
فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا

مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ - وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ
الْأَلْوَنِ ذُوقًا الْعَذَابِ الْأَكْبَرَ لَعَلَّهُمْ يَرْجِعُونَ -
وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ
عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ)

(18. Is then he who is a believer like him who is rebellious Not equal are they.) (19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.) (20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny.") (21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.) (22. And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom Verily, We shall exact retribution from the criminals.)

The Believer and the Rebellious are not equal

Allah tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge those who rebelled, disobeyed Him and rejected the Messengers sent by Allah to them. This is like the Ayat:

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّخِيَمُهُمْ
وَمَمَّتُهُمْ سَاءَ مَا يَحْكُمُونَ)

(Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make.) (45:21),

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ)

(Shall We treat those who believe and do righteous good deeds as corruptors on earth Or shall We treat those who have Taqwa as the wicked) (38:28)

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise...) (59:20). Allah says:

(أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ)

(Is then he who is a believer like him who is a rebellious Not equal are they.) i.e., before Allah on the Day of Resurrection. `Ata' bin Yasar, As-Suddi and others mentioned that this was revealed concerning `Ali bin Abi Talib and `Uqbah bin Abi Mu`it. Hence Allah has judged between them when He said:

(أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(As for those who believe and do righteous good deeds,) meaning, their hearts believed in the signs of Allah, and they did as the signs of Allah dictate, i.e. righteous good deeds.

(فَلَهُمْ جَنَّاتُ الْمَأْوَى)

(for them are Gardens of Abode) i.e., in which there are dwellings and houses and lofty apartments.

(نُزُلًا)

(as an entertainment) means, something to welcome and honor a guest,

(بِمَا كَانُوا يَعْمَلُونَ وَأَمَّا الَّذِينَ فَسَقُوا)

(for what they used to do. And as for those who rebel,) means, those who disobeyed Allah, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allah says:

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِن غَمٍّ أُعِيدُوا
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein) (22:22). Al-Fudayl bin `Iyad said: "By Allah, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

وَقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ
تُكَذِّبُونَ)

(and it will be said to them: "Taste you the torment of the Fire which you used to deny.")" means, this will be said to them by way of rebuke and chastisement.

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ
الْأَكْبَرِ)

(And verily, We will make them taste of the near lighter torment prior to the greater torment,) Ibn `Abbas said, "The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allah to His servants so that they will repent to Him." Something similar was also narrated from Ubayy bin Ka`b, Abu Al-`Aliyah, Al-Hasan, Ibrahim An-Nakha`i, Ad-Dahhak, `Alqamah, `Atiyah, Mujahid, Qatadah, `Abd Al-Karim Al-Jazari and Khusayf.

وَمَنْ أَظْلَمُ مِمَّن دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ
عَنْهَا)

(And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom) means, there is no one who does more wrong than the one whom Allah reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatadah said: "Beware of turning away from the remembrance of Allah, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin." Allah says, warning the one who does that:

إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ)

(Verily, We shall exact retribution from the criminals.) meaning, `We shall avenge Ourselves on those who do that in the strongest possible terms.'

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ - وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ - إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ)

(23. And indeed We gave Musa the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.) (24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.) (25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.)

The Book of Musa and the Leadership of the Children of Israel

Allah tells us that He gave the Book -- the Tawrah -- to His servant and Messenger Musa, peace be upon him.

(فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لِّقَائِهِ)

(So, be not you in doubt of meeting him.) Qatadah said, "This refers to the Night of Isra'," then he narrated that Abu Al-`Aliyah Ar-Riyahi said, "The cousin of your Prophet, meaning Ibn `Abbas, told me that the Messenger of Allah said:

«أَرَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى بْنِ عِمْرَانَ رَجُلًا
 آدَمَ طَوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَةَ، وَرَأَيْتُ
 عِيسَى رَجُلًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ
 وَالْبِيَاضِ، سَبَطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ
 النَّارِ وَالذَّجَّالَ»

(On the night of Isra', I saw Musa bin `Imran, a tall, brown-skinned man with curly hair, looking like the men of Shanu'ah; and I saw `Isa, a man of medium stature and ruddy white skin, and

with lank hair. And I saw Malik the Keeper of Hell, and the Dajjal.) Among the signs which Allah showed him were:

(فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ)

(So, be not you in doubt of meeting him.) i.e., he saw Musa and met with him on the Night of Isra'."

(وَجَعَلْنَاهُ)

(And We made it) means, `the Book which We gave to him, '

(هُدًى لِّبَنِي إِسْرَائِيلَ)

(a guide to the Children of Israel.) This is similar to what Allah says in Surat Al-Isra':

(وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكَيْلًا)

(And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee.") (17:2)

(وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ)

(And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.) means, because they were patient in adhering to the commands of Allah and avoiding what He prohibited, and they believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allah, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed)the Words of Allah(, twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allah says:

(وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا)

(And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient) Qatadah and Sufyan said: "When they patiently shunned the temptations of this world." This was also the view of Al-Hasan bin Salih. Sufyan said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allah says:

وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ
وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ

(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.) (45:16-17). And He says here:

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ)

(Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.) meaning, with regard to beliefs and actions.

(أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ
يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَفَلَا
يَسْمَعُونَ - أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى
الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ
أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ)

(26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about Verily, therein indeed are signs. Would they not then listen) (27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see)

Learning the Lessons of the Past

Allah says: will these people who deny the Messengers not learn from the nations who came before them, whom Allah destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path No trace is left of them whatsoever.

(هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا)

(Can you find a single one of them or hear even a whisper of them) (19:98). Allah says:

(يَمْشُونَ فِي مَسْكَنِهِمْ)

(in whose dwellings they do walk about) meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone --

(كَأَن لَّمْ يَغْنَوْا فِيهَا)

(As if they had never lived there) (11:68) This is like the Ayat:

(فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا)

(These are their houses in utter ruin, for they did wrong) (27:52).

(فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرُ مَعْطَلَةٌ وَقَصْرٌ مَّشِيدٌ أَقْلَمٌ يَسِيرُوا فِي الْأَرْضِ)

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land) until:

(وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ)

(but it is the hearts which are in the breasts that grow blind.) (22:45-46) Allah says here:

(إِنَّ فِي ذَلِكَ لآيَاتٍ)

(Verily, therein indeed are signs.) meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

(أَفَلَا يَسْمَعُونَ)

(Would they not then listen) means, to the stories of those who came before and what happened to them. n

The Revival of the Earth with Water is Proof of the Resurrection to come

(أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ)

(Have they not seen how We drive water to the dry land) Here Allah explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allah says:

(إِلَى الْأَرْضِ الْجُرُزِ)

(to the dry land) which means the land where nothing grows, as in the Ayah,

(وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا)

(And verily, We shall make all that is on it a bare dry soil.) (18:8) i.e., barren land where nothing grows. Allah says here:

(أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا
يُبْصِرُونَ)

(Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see) This is like the Ayah,

(فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا الْمَاءَ
صَبًّا)

(Then let man look at his food: We pour forth water in abundance.) (80:24-25). Allah says here:

(أَفَلَا يُبْصِرُونَ)

(Will they not then see)

(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ - قُلْ
يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ
يُنظَرُونَ - فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ
مُنْتَظَرُونَ)

(28. They say: "When will this Fath be, if you are telling the truth") (29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") (30. So turn aside from them and await, verily, they (too) are awaiting.)

How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allah tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allah upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ)

(They say: "When will this Fath be...") meaning, `when will you prevail over us, O Muhammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen All we see of you and your companions is that you are hiding, afraid and humiliated.' Allah says:

(قُلْ يَوْمَ الْفَتْحِ)

(Say: "On the Day of Al-Fath...") meaning, `when the wrath and punishment of Allah befall you, in this world and the next,'

(لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ)

(no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.) This is like the Ayah,

(قَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ
مِّنَ الْعِلْمِ)

(Then when their Messengers came to them with clear proofs, they were glad with that which they had of the knowledge...) (40:83-85) Those who claim that this refers to the conquest of Makkah go too far, and have made a grievous mistake, for on the day of the conquest of Makkah, the Messenger of Allah accepted the Islam of the freed Makkan prisoners-of-war, who numbered nearly two thousand. If what was meant by this Ayah was the conquest of Makkah, he would not have accepted their Islam, because Allah says:

(قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ)

(Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") What is meant by Al-Fath here is Judgement, as in the Ayat:

(فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا)

(Nuh said:(So Aftah (judge) between me and them) (26:118). and:

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ)

(Say: "Our Lord will assemble us all together, then He will judge between us with truth") (34:26).

(وَأَسْتَفْتِحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ)

(And they sought judgement and every obstinate, arrogant dictator was brought to a complete loss and destruction.) (14:15)

(وَكَاثُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا)

(although aforetime they had invoked Allah to pass judgement over those who disbelieved) (2:89)

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ)

(If you ask for a judgement, now has the judgement come unto you) (8:19). Then Allah says:

(فَأَعْرَضَ عَنْهُمْ وَاَنْتَظِرُ إِنَّهُمْ مُنْتَظِرُونَ)

(So turn aside from them and await, verily, they (too) are awaiting.) meaning, 'turn away from these idolators, and convey that which has been revealed to you from your Lord.' This is like the Ayah,

(اتَّبِعْ مَا أُوْحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ)

(Follow what has been revealed to you from your Lord, there is no God but Him.) (6:106) 'Wait until Allah fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

(عَنْهُمْ وَانْتَظِرْ)

(verily, they (too) are awaiting.) means, 'you are waiting, and they are waiting and plotting against you,'

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ)

(Or do they say: "A poet! We await for him some calamity by time!") (52:30). 'You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allah's punishment will come upon them.' Sufficient unto us is Allah, and He is the Best Disposer of affairs. This is the end of the Tafsir of Surat As-Sajdah.

The Tafsir of Surat Al-Ahzab

(Chapter - 33)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يَأْيُهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا - وَاتَّبِعْ مَا
يُوحَى إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا - وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا)

(1. O Prophet! Have Taqwa of Allah, and obey not the disbelievers and the hypocrites. Verily, Allah is Ever All-Knower, All-Wise.) (2. And follow that which is revealed to you from your Lord. Verily, Allah is Well-Acquainted with what you do.) (3. And put your trust in Allah, and sufficient is Allah as a Trustee.)

The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allah and putting One's Trust in Him

Here Allah points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Talq bin Habib said: "Taqwa means obeying Allah in the light of the guidance of Allah and in hope of earning the reward of Allah, and refraining from disobeying Allah in the light of the guidance of Allah and fearing the punishment of Allah."

(وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ)

(and obey not the disbelievers and the hypocrites.) means, do not listen to what they say and do not consult them.

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Verily, Allah is Ever All-Knower, All-Wise) means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allah says:

(وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ)

(And follow that which is revealed to you from your Lord.) meaning, of the Qur'an and Sunnah.

(إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(Verily, Allah is Well-Acquainted with what you do.) means, nothing at all is hidden from Him, and put your trust in Allah, i.e., in all your affairs and situations.

(وَكَفَىٰ بِاللَّهِ وَكِيلًا)

(and sufficient is Allah as a Wakil.) means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ)

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ
 وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ - ادْعُوهُمْ
 لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ
 فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
 فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ
 اللَّهُ غَفُوراً رَحِيماً)

(4. Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the way.) (5. Call them by their fathers, that is more just with Allah. But if you know not their father's, your brothers in faith and Mawalikum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.)

Abolition of Adoption

Before Allah discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of Zihar to her: "You are to me like the back of my mother." By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allah says:

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا
 جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ)

(Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers...) This is like the Ayah:

(مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ)

(They cannot be their mothers. None can be their mothers except those who gave them birth) (58:2).

(وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons.) This was revealed concerning Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Prophet . The Prophet had adopted him before prophethood, and he was known as Zayd bin Muhammad. Allah wanted to put an end to this naming and attribution, as He said:

(وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons.) This is similar to the Ayah later in this Surah:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

(Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.) (33:40). And Allah says here:

(ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ)

(That is but your saying with your mouths.) meaning, 'your adoption of him is just words, and it does not mean that he is really your son,' for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

(وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ)

(But Allah says the truth, and He guides to the way.) Sa`id bin Jubayr said:

(يَقُولُ الْحَقَّ)

(But Allah says the truth,) means, justice. Qatadah said:

(وَهُوَ يَهْدِي السَّبِيلَ)

(and He guides to the way) means, the straight path. Imam Ahmad said that Hasan told them that Zuhayr told them from Qabus, meaning Ibn Abi Zibyan, that his father told him: "I said to Ibn `Abbas, 'Do you know the Ayah,

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ)

(Allah has not made for any man two hearts inside his body.) What does this mean' He said that the Messenger of Allah stood up one day to pray, and he trembled. The hypocrites who were

praying with him said, `Do you not see that he has two hearts, one heart with you and another with them' Then Allah revealed the words:

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ)

(Allah has not made for any man two hearts inside his body.)" This was also narrated by At-Tirmidhi, who said, "It is a Hasan Hadith". It was also narrated by Ibn Jarir and Ibn Abi Hatim from the Hadith of Zuhayr.

An Adopted Child should be named after His Real Father

(ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them (adopted sons) by their fathers, that is more just with Allah.) This is a command which abrogates the state of affairs that existed at the beginning of Islam, when it was permitted to call adopted sons after the man who adopted them. Then Allah commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhari (may Allah have mercy on him) narrated that `Abdullah bin `Umar said: "Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Messenger of Allah , was always called Zayd bin Muhammad, until (the words of the) Qur'an were revealed:

(ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them (adopted sons) by (the names of) their fathers, that is more just with Allah.)" This was also narrated by Muslim, At-Tirmidhi and An-Nasa'i. They used to deal with them as sons in every respect, including being alone with them as Mahrams and so on. Hence Sahlah bint Suhayl, the wife of Abu Hudhayfah, may Allah be pleased with them both, said: "O Messenger of Allah! We used to call Salim our son, but Allah has revealed what He has revealed. He used to enter upon me, but I feel that Abu Hudhayfah does not like that. The Prophet said:

«أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ»

(Breastfeed him and he will become your Mahram.)" Hence when this ruling was abrogated, Allah made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allah married Zaynab bint Jahsh, the divorced wife of Zayd bin Harithah, may Allah be pleased with him, Allah said:

(لَكِي لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا)

(So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them) (33:37). And Allah says in Ayat At-Tahrim:

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ﴾

(The wives of your sons from your own loins) (4:23). The wife of an adopted son is not included because he was not born from the man's loins. A "foster" son through breastfeeding is the same as a son born from one's own loins, from the point of view of Shari`ah, because the Prophet said in the Two Sahihs:

﴿حَرِّمُوا مِنَ الرِّضَاعَةِ مَا يُحَرِّمُ مِنَ النَّسَبِ﴾

(Suckling makes unlawful as lineage does.) As for calling a person "son" as an expression of honor and endearment, this is not what is forbidden in this Ayah, as is indicated by the report recorded by Imam Ahmad and the Sunan compilers -- apart from At-Tirmidhi -- from Ibn `Abbas, may Allah be pleased with him, who said: "We young boys of Banu `Abd Al-Muttalib came to the Messenger of Allah at the Jamarat; he slapped us on the thigh and said,

﴿أَبْنَيْيَ﴾ لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ﴾

(O my sons, do not stone the Jamarah until the sun has risen.) This was during the Farewell Pilgrimage in 10 AH.

﴿ادْعُوهُمْ لِأَبَائِهِمْ﴾

(Call them by their fathers.) This is concerning Zayd bin Harithah, may Allah be pleased with him. He was killed in 8 AH at the battle of Mu'tah. In Sahih Muslim it is reported that Anas bin Malik, may Allah be pleased with him, said: "The Messenger of Allah said:

﴿يَا بَنِي﴾

(O my son.)" It was also reported by Abu Dawud and At-Tirmidhi.

﴿فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ﴾

(But if you know not their father's then they are your brothers in the religion and Mawalikum (your freed servants).) Here Allah commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is. When the Messenger of Allah left Makkah after performing his `Umrat Al-Qada', the daughter of Hamzah, may Allah be pleased with her, started following him, calling, "O uncle, O uncle!" `Ali took her and said to Fatimah, may Allah be pleased with her, "Take care of your uncle's daughter," so she picked her up. `Ali, Zayd and Ja`far -- may Allah be pleased with them -- disputed over of which of them was going to take care of her, and each of them gave his reasons. `Ali said, "I have more right, because she is the daughter of my paternal uncle." Zayd said, "She is the

daughter of my brother." Ja`far bin Abi Talib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt -- meaning Asma' bint `Umays." The Prophet ruled that she should stay with her maternal aunt, and said:

«الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»

(The maternal aunt has the same status as the mother.) He said to `Ali, may Allah be pleased with him,

«أَنْتَ مِنِّي وَأَنَا مِنْكَ»

(You belong to me and I belong to you.) He said to Ja`far, may Allah be pleased with him,

«أَشْبَهْتَ خَلْقِي وَخُلُقِي»

(You resemble me both in your looks and in your attitude.) And he said to Zayd, may Allah be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

(You are our brother and our freed servant.) This Hadith contains a number of rulings, the most important of which is that the Prophet ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allah be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

(You are our brother and our freed servant.) is as Allah says in this Ayah:

(فَأِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ)

(your brothers in faith and your freed servants.) Then Allah says:

(وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ)

(And there is no sin on you concerning that in which you made a mistake,) meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allah will not attach any sin to this mistake. This is like the Ayah in which Allah commands His servants to say:

(رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا)

(Our Lord! Punish us not if we forget or fall into error) (2:286). It was reported in Sahih Muslim that the Messenger of Allah said:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتِ»

(Allah says, "Certainly I did (so).") In Sahih Al-Bukhari, it was recorded that `Amr bin Al-`As, may Allah be pleased with him, said: "The Messenger of Allah said:

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

(If the judge makes Ijtihad and reaches the right decision, he will have two rewards; if he makes Ijtihad and reaches the wrong decision, he will have one reward.) In another Hadith:

«إِنَّ اللَّهَ تَعَالَى رَفَعَ عَن أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ
وَمَا يُكْرَهُونَ عَلَيْهِ»

(Allah will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.) And Allah says here:

«وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا
تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا»

(And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.) meaning, the sin is on the person who deliberately does something wrong, as Allah says elsewhere:

«لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ»

(Allah will not call you to account for that which is unintentional in your oaths) (2:225). Imam Ahmad narrated from Ibn `Abbas that `Umar said: "Allah sent Muhammad with the Truth and revealed to him the Book. One of the things that was revealed in it was the Ayah of stoning, so the Messenger of Allah stoned)adulterers(and we stoned)them(after he died." Then he said, "We also used to recite, `Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'" The Messenger of Allah said:

«لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ، فَقُولُوا: عَبْدُهُ
وَرَسُولُهُ»

(Do not exaggerate in praising me as `Isa bin Maryam was praised upon him be peace and blessings. I am just a servant of Allah. Say, "He is His servant and Messenger.") Or Ma` mar may have said:

«كَمَا أُطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ»

(As the Christians praised the son of Maryam.) This was also narrated in another Hadith:

«ثَلَاثٌ فِي النَّاسِ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ،
وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالْاِسْتِسْقَاءُ بِالنُّجُومِ»

(Three things that people do are parts of disbelief: slandering a person's lineage, wailing over the dead and seeking rain by the stars.)

(النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي
كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا)

(6. The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin, except that you do kindness to those brothers. This has been written in the Book.)

Loyalty to the Prophet ; and his wives are Mothers of the Believers

Allah tells us how His Messenger is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allah says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا﴾

(But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.) (4:65) In the Sahih it says:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ
أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ وَالنَّاسِ
أَجْمَعِينَ»

(By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.) It was also reported in the Sahih that `Umar, may Allah be pleased with him, said: "O Messenger of Allah, by Allah, you are dearer to me than everything except myself." He said,

«لَا، يَا عُمَرُ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

(No, O `Umar, not until I am dearer to you than yourself.) `Umar said: "O Messenger of Allah, by Allah, now you are dearer to me than everything, even myself." He said,

«الآنَ يَا عُمَرُ»

(Now, O `Umar)you have got it right(.) Allah says in this Ayah:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

(The Prophet is closer to the believers than themselves.) Concerning this Ayah, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

«مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَىٰ النَّاسِ بِهِ فِي الدُّنْيَا
وَالْآخِرَةِ، اقْرَأُوا إِنَّ شِئْنَكُمْ:

(النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ)

(There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish: (The Prophet is closer to the believers than themselves.)

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلِيرِثُهُ عَصَبَتُهُ مَنْ كَانُوا،
وَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ»

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.) This was recorded only by Al-Bukhari, and he also recorded it in the Book of Loans.

(وَأَزْوَاجُهُ أُمَّهَاتُهُمْ)

(and his wives are their mothers.) means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

(وَأَوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ
اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ)

(And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin,) This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them. Ibn `Abbas and others said: "A Muhajir would inherit from an Ansari even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allah ." This was also stated by Sa`id bin Jubayr and others among scholars of the earlier and later generations.

(إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا)

(except that you do kindness to those brothers.) means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

(كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا)

(This has been written in the Book.) This ruling, which is that those who are blood relatives have closer personal ties to one another, is a ruling which Allah has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujahid and

others. (This is the case) even though Allah legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allah knows best.

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ
مِيثَاقًا غَلِيظًا - لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا)

(7. And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam. We took from them a strong covenant.) (8. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.)

The Covenant of the Prophets

Allah tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allah and convey His Message, and to cooperate and support one another, as Allah says:

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ
لْتُؤْمِنُنَّ بِهِ وَلْتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى
ذَلِكَمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا
مَعَكُمْ مِنَ الشَّاهِدِينَ)

(And when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree, and will you take up My covenant" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses.") (3:81) This covenant was taken from them after their missions started. Elsewhere in the Qur'an, Allah mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this Ayah and in the Ayah:

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ)

(He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it.) (42:13) This is the covenant which Allah took from them, as He says:

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ)

(And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam.) This Ayah begins with the last Prophet, as a token of respect, may the blessings of Allah be upon him, then the names of the other Prophets are given in order, may the blessings of Allah be upon them. Ibn `Abbas said: "The strong covenant is Al-`Ahd (the covenant).

(لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ)

(That He may ask the truthful about their truth.) Mujahid said: "This refers to, those who convey the Message from the Messengers."

(وَأَعَدَّ لِلْكَافِرِينَ)

(And He has prepared for the disbelievers) i.e., among their nations,

(عَذَابًا أَلِيمًا)

(a painful torment.) i.e., agonizing. We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

(لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ)

(Indeed, the Messengers of our Lord did come with the truth.) (7:43)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ
جَاءَتْكُمْ جُنُودٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ
تَرَوْهَا وَكَانَ اللّٰهُ بِمَا تَعْمَلُونَ بَصِيرًا - اِذْ
جَاءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنكُمْ وَاِذْ زَاغَتِ
الْاَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللّٰهِ
الظُّنُونا)

(9. O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is Ever All-Seer of what you do.) (10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.)

The Campaign of the Confederates (Al-Ahzab)

Allah tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwal of the year 5 AH according to the well-known correct view. Musa bin `Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nadir, whom the Messenger of Allah had expelled from Al-Madinah to Khaybar, including Sallam bin Abu Al-Huqayq, Sallam bin Mishkam and Kinanah bin Ar-Rabi`, went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet . They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghatafan tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyan Sakhr bin Harb. The Ghatafan were led by `Uyaynah bin Hisn bin Badr. In all they numbered nearly ten thousand. When the Messenger of Allah heard that they had set out, he commanded the Muslims to dig a ditch (Khandaq) around Al-Madinah from the east. This was on the advice of Salman Al-Farisi, may Allah be pleased with him. So the Muslims did this, working hard, and the Messenger of Allah worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madinah, near Uhud, and some of them camped on the high ground overlooking Al-Madinah, as Allah says:

(اِذْ جَاءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنكُمْ)

(When they came upon you from above you and from below you,) The Messenger of Allah came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal` and were facing

the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madinah. Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madinah, and they had made a treaty with the Prophet and were under his protection. They numbered nearly eight hundred fighters. Huyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allah . The crisis deepened and things got worse, as Allah says:

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا)

(There, the believers were tried and shaken with a mighty shaking.))33: 11(They besieged the Prophet and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when `Amr bin `Abd Wadd Al-`Amiri, who was one of the most famous and bravest horsemen of the Jahiliyyah, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allah called for the Muslim cavalry, and it was said that no one came forward. Then he called `Ali, may Allah be pleased with him, who came forward and they fought in single combat until Ali, may Allah be pleased with him, killed him, and this was a sign of imminent victory. Then Allah sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allah says:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا)

(O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces) Mujahid said: "This was the easterly wind." This view is supported by another Hadith:

«نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

(I was given victory by the easterly wind, and `Ad were destroyed by the westerly wind.)

(وَجُنُودًا لَّمْ تَرَوْهَا)

(and forces that you saw not.) This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allah cast fear and terror into their hearts. In his Sahih, Muslim recorded that Ibrahim At-Taymi said that his father said: "We were with Hudhayfah bin Al-Yaman, may Allah be pleased with him, and a man said to him: `If I had met the Messenger of Allah I would have fought alongside him and I would have striven my utmost.' Hudhayfah said to him: `Would you really have done that I was present with the Messenger of Allah during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allah said:

«أَلَا رَجُلٌ يَأْتِي بِخَبَرِ الْقَوْمِ يَكُونُ مَعِيَ يَوْمَ
الْقِيَامَةِ»

(Is there any man who will bring me news of the people He will be with me on the Day of Resurrection.) None of us answered him, and he repeated it a second and a third time. Then he said:

«يَا حُدَيْفَةُ فَمَ فَأْتِنَا بِخَبَرٍ مِنَ الْقَوْمِ»

(O Hudhayfah, get up and bring us news of the people.) When he called me by name, I had no choice but to get up. He said,

«أَنْتَنِي بِخَبَرِ الْقَوْمِ وَلَا تَذَعْرَهُمْ عَلَيَّ»

(Bring us news of the people, but do not alarm them.) So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyan warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allah said,

«وَلَا تَذَعْرَهُمْ عَلَيَّ»

(Do not alarm them.) If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allah . After my returning I began to feel very cold. I told the Messenger of Allah and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allah said,

«قُمْ يَا نَوْمَانُ»

(Get up, O sleepy one!)"

(إِذْ جَاءُوكُمْ مِّنْ فَوْقِكُمْ)

(When they came upon you from above you) refers to the Confederates,

(وَمِنْ أَسْفَلَ مِنْكُمْ)

(and from below you.) We have already noted the report from Abu Hudhayfah that these were Banu Qurayzah.

(وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ)

(and when the eyes grew wild and the hearts reached to the throats,) means, from intense fear and terror.

(وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(and you were harboring doubts about Allah.) Ibn Jarir said: "Some of those who were with the Messenger of Allah , had doubts and thought that the outcome would be against the believers, and that Allah would allow that to happen." Muhammad bin Ishaq said concerning the Ayah:

(وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ
وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.) "The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu`attib bin Qushayr, the brother of Banu `Amr bin `Awf said: `Muhammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'" Al-Hasan said concerning the Ayah:

(وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(and you were harboring doubts about Allah.) "There were different kinds of thoughts; the hypocrites thought that Muhammad and his Companions would be eliminated, while the believers were certain that what Allah and His Messenger promised was true, and that He would cause the religion to prevail even if the idolators hated it." Ibn Abi Hatim recorded that Abu Sa`id, may Allah be pleased with him, said: "On the day of Al-Khandaq, we said: `O Messenger of Allah, is there anything we should say, for our hearts have reached our throats' He said:

«نَعَمْ، قُولُوا: اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا»

(Yes, say: O Allah, cover our weak points and calm our fears.) Then Allah struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imam Ahmad bin Hanbal from Abu `Amir Al-`Aqadi.

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا -
وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا

وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا وَإِذْ قَالَتْ طَائِفَةٌ
 مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ
 فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا
 هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

(11. There, the believers were tried and shaken with a mighty shaking.) (12. And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!") (13. And when a party of them said: "O people of Yathrib! There is no position for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.)

How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allah tells us what happened when the Confederates surrounded Al-Madinah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allah in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
 مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا

(And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!") Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith and the difficulty of the situation. And other people said, as Allah tells us:

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ

(And when a party of them said: "O people of Yathrib...") meaning Al-Madinah, as it was reported in the Sahih:

«أُرِيتُ فِي الْمَنَامِ دَارَ هِجْرَتِكُمْ، أَرْضٌ بَيْنَ
 حَرَّتَيْنِ، فَذَهَبَ وَهَلِيَ أَنَّهَا هَجْرٌ فَإِذَا هِيَ يَثْرِبُ»

(I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.) According to another narration:

«الْمَدِينَةَ»

(Al-Madinah.) It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-`Amaliq whose name was Yathrib bin `Ubayd bin Mahlayil bin `Aws bin `Amlaq bin Lawudh bin Iram bin Sam bin Nuh. This was the view of As-Suhayli. He said: "And it was narrated from some of them that he said, `It is given eleven names in the Tawrah: Al-Madinah, Tabah, Tayyibah, Al-Miskinah, Al-Jabirah, Al-Muhibbah, Al-Mahbubah, Al-Qasimah, Al-Majburah, Al-`Adhra' and Al-Marhumah." r

(لَا مَقَامَ لَكُمْ)

(There is no position for you.) means, `here, with the Prophet , you cannot stand guard,'

(فَارْجِعُوا)

(Therefore go back) means, `to your houses and dwellings'.

(وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ)

(And a band of them ask for permission of the Prophet) Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him said, "These were Banu Harithah, who said, `We fear for our homes, that they may be robbed.'" This was also stated by others. Ibn Ishaq mentioned that the one who said this was `Aws bin Qayzi. They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allah said:

(وَمَا هِيَ بِعَوْرَةٍ)

(And they lay not open.) meaning, it is not as they claim.

(إِنْ يُرِيدُونَ إِلَّا فِرَارًا)

(They but wished to flee.) means, they wanted to run away from the battlefield.

(وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَاتَوَّهَّأُوا وَمَا تَلَبَّوْا بِهَا إِلَّا يَسِيرًا - وَلَقَدْ كَانُوا

عَهَدُوا لِلَّهِ مِنْ قَبْلُ لَا يُؤْتُونَ الْأُدْبَرَ وَكَانَ عَهْدُ
 اللَّهُ مَسْئُولًا - قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ
 مِنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا -
 قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ
 سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ
 دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.) (15. And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for.) (16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!") (17. Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you" And they will not find, besides Allah, for themselves any protector or any helper.) Allah tells us about those who said:

(يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ
 يُرِيدُونَ إِلَّا فِرَارًا)

("Truly, our homes lie open." And they lay not open. They but wished to flee.) If the enemy had entered upon them from every side of Al-Madinah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatadah, `Abdur-Rahman bin Zayd and Ibn Jarir. This is a condemnation of them in the clearest terms. Then Allah reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

(وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا)

(and a covenant with Allah must be answered for.) means, Allah will inevitably ask them about that covenant. Then Allah tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allah says:

(وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا)

(and then you will enjoy no more than a little while!) meaning, `after you run away and flee from battle.'

(قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى)

(Say: "Short is the enjoyment of this world. The Hereafter is better for him who have Taqwa") (4:77). Then Allah says:

(قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you" And they will not find, besides Allah, for themselves any protector or any helper.) meaning, they have no one else except Allah to respond to their cries.

(قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا - أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا)

(18. Allah already knows those among you who keep back (men) from fighting (in Allah's cause), and those who say to their brethren, "Come here towards us," while they come not to the battle except a little,) (19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allah makes their deeds fruitless and that is ever easy for Allah.) Allah tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

(هَلُمَّ إِلَيْنَا)

(Come here towards us,) meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

(وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا)

أَشِحَّةً

(عَلَيْكُمْ)

(they come not to the battle except a little, being miserly towards you.) i.e., 'they are mean and have no love or mercy towards you.' As-Suddi said:

(أَشِحَّةً عَلَيْكُمْ)

(Being miserly towards you.) means, with the booty.

(فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ
أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ)

(Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;) means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

(فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ)

(but when the fear departs, they will smite you with sharp tongues,) means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn `Abbas, may Allah be pleased with him, said:

(سَلَفُوكُمْ)

(they will smite you) means, "they will start to talk about you." Qatadah said: "But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, 'Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth." They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allah says:

(أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا)

(Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.)

(يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ
الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ
يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا
قَلِيلًا)

(20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.) This is another aspect of their abhorrent attribute of cowardice and fear:

(يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا)

(They think that the Confederates have not yet withdrawn;) and that they are still close by and will return.

(وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي
الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ)

(and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;) means, 'if the Confederates should come back, they hope that they will not be present with you in Al-Madinah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

(وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا)

(and if they were to be among you, they would not fight but little.) means, 'if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allah knows best about them.

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا -
وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا)

(21. Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much.) (22. And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness.)

The Command to follow the Messenger

This Ayah is an important principle, to follow the Messenger of Allah in all his words, and deeds, etc. Hence Allah commanded the people to take the Prophet as an example on the day of Al-Ahzab, with regard to patience, guarding, striving and waiting for Allah to provide the way out; may the peace and blessings of Allah be upon him forever, until the Day of Judgement. Allah says to those who were anxious and impatient and were shaken by feelings of panic on the day of Al-Ahzab:

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ)

(Indeed in the Messenger of Allah you have a good example to follow) meaning, 'why do you not take him as an example and follow his lead' Allah says:

(لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا)

(for him who hopes in Allah and the Last Day, and remembers Allah much.)

The Attitude of the Believers towards the Confederates

Then Allah tells us about His believing servants who believed Allah's promise to them and how He will make the consequences good for them in this world and in the Hereafter. He says:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ)

(And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.") Ibn `Abbas, may Allah be pleased with him, and Qatadah said: "They mean what Allah said in Surat Al-Baqarah:

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!)(2:214) meaning, `this is the trial and test that Allah and His Messenger promised us would be followed by the help and victory of Allah that is near.' Allah says:

(وَصَدَقَ اللَّهُ وَرَسُولُهُ)

(and Allah and His Messenger had spoken the truth.)

(وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا)

(And it only added to their faith and to their submissiveness.) This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhari, praise be to Allah.

(وَمَا زَادَهُمْ)

(And it only added) means, at that time of stress and difficulty

(إِلَّا إِيمَانًا)

(to their faith) in Allah,

(وَتَسْلِيمًا)

(and to their submissiveness.) means their submission to His commands and their obedience to His Messenger .

(مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمَا الْمُنْفِقِينَ إِنْ شَاءَ أَوْ يُثِيبَ عَلَيْهِمْ إِنْ كَانَ اللَّهُ كَانَ غَفُورًا رَّحِيمًا)

(23. Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.) (24. That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allah is Oft-Forgiving, Most Merciful.)

Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allah

When Allah mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

(صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(they) have been true to their covenant with Allah; of them some have fulfilled their Nahbah;) Some of them said: "Met their appointed time (i.e., death)." Al-Bukhari said, "Their covenant, and refers back to the beginning of the Ayah."

(وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا)

(and some of them are still waiting, but they have never changed in the least.) means, they have never changed or broken their covenant with Allah. Al-Bukhari recorded that Zayd bin Thabit said: "When we wrote down the Mushaf, an Ayah from Surat Al-Ahzab was missing, which I used to hear the Messenger of Allah reciting. I did not find it with anyone except Khuzaymah

bin Thabit Al-Ansari, may Allah be pleased with him, whose testimony the Messenger of Allah counted as equal to that of two other men. (The Ayah in question was:)

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ

(Among the believers are men who have been true to their covenant with Allah;)" This was recorded by Al-Bukhari but not by Muslim, It was also recorded by Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in the chapters on Tafsir in their Sunans. At-Tirmidhi said, "Hasan Sahih. Al-Bukhari also recorded that Anas bin Malik, may Allah be pleased with him, said: "We think that this Ayah was revealed concerning Anas bin An-Nadr, may Allah be pleased with him:

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ

(Among the believers are men who have been true to their covenant with Allah.)" This was reported only by Al-Bukhari, but there are corroborating reports with other chains of narration. Imam Ahmad recorded that Anas said: "My paternal uncle Anas bin Al-Nadr, may Allah be pleased with him, after whom I was named, was not present with this Messenger of Allah at Badr, and this distressed him. He said: `The first battle at which the Messenger of Allah was present, and I was absent; if Allah shows me another battle with the Messenger of Allah, Allah will see what I will do!' He did not want to say more than that. He was present with the Messenger of Allah at Uhud, where he met Sa`d bin Mu`adh, may Allah be pleased with him. Anas, may Allah be pleased with him, said to him, `O Abu `Amr! Where are you going' He replied, `I long for the fragrance of Paradise and I have found it near the mountain of Uhud.' He fought them until he was killed, may Allah be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi` bint Al-Nadr said, `I only recognized my brother by his fingertips.' Then this Ayah was revealed:

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ فَمِنْهُمْ مَّنْ قُضِيَ نَحْبُهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا)

(Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.) They used to think that it had been revealed concerning him and his companions, may Allah be pleased with them." This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i. Ibn Jarir narrated that Musa bin Talhah said: "Mu`awiyah bin Abi Sufyan, may Allah be pleased with him, stood up and said, `I heard the Messenger of Allah say:

«طَلْحَةُ مِمَّنْ قُضِيَ نَحْبُهُ»

(Talhah is one of those who have fulfilled their Nahbah.)" Mujahid said concerning the Ayah:

(فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(of them some have fulfilled their Nahbah;) "Their covenant,

(وَمِنْهُمْ مَّنْ يَنْتَظِرُ)

(and some of them are still waiting) they are waiting for battle so that they can do well. " Al-Hasan said:

(فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(of them some have fulfilled their Nahbah;) "They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least." This was also the view of Qatadah and Ibn Zayd. Some of them said that the word Nahbah means a vow.

(وَمَا بَدَّلُوا تَبْدِيلًا)

(but they have never changed in the least.) means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

(إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا
فِرَارًا)

("Truly, our homes lie open." And they lay not open. They but wished to flee.) 33:13(

(وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤْثِرُونَ
الْأُذْبَرَ)

(And indeed they had already made a covenant with Allah not to turn their backs,) 33:15(

(لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمَا الْمُنَافِقِينَ إِنْ
شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ)

(That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.) Allah tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allah knows what the outcome will be before anything happens, still He does not punish anyone on the basis of His knowledge until they actually do what He knows they will do. As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ)

(And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.) (47:31). This refers to knowing something after it happens, even though Allah knows it before it comes to pass. Allah says:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ
لِيُطْلِعَكُمْ عَلَى الْغَيْبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen) (3:179). Allah says here:

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ)

(That Allah may reward the men of truth for their truth,) meaning, for their patience in adhering to the covenant they had made with Allah and keeping their promise.

(الْمُنَافِقِينَ)

(and punish the hypocrites,) who are the ones who broke the covenant and went against the commands of Allah, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him)in the Hereafter(, when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

إِنَّ اللَّهَ كَانَ غَفُوراً رَّحِيماً)

(Verily, Allah is Oft-Forgiving, Most Merciful.)

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا
وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا
عَزِيزًا)

(25. And Allah drove back those who disbelieved in their rage: they gained no advantage. Allah sufficed for the believers in the fighting. And Allah is Ever All-Strong, All-Mighty.)

Allah drove back the Confederates disappointed and lost

Allah tells us how he drove the Confederates away from Al-Madinah by sending against them a wind and troops of angels. If Allah had not made his Messenger a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against `Ad, but Allah says:

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)

(And Allah would not punish them while you are amongst them) (8:33). So, Allah sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

(وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ)

(Allah sufficed for the believers in the fighting.) means, they did not have to fight them in order to expel them from their land, but Allah Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allah used to say,

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ
وَأَعَزَّ جُنْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ
بَعْدَهُ»

(None has the right to be worshipped but Allah, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.) This was reported from a Hadith of Abu Hurayrah, may Allah be pleased with him. In the Two Sahihs it was recorded that `Abdullah bin Abi `Awfa, may Allah