

(Between the two blasts, there will be only forty.) They said, "O Abu Hurayrah, forty days" He, may Allah be pleased with him, said, "I do not know." They said, "Forty years" He said, "I do not know." They said, "Forty months" He said, "I do not know."

«وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ دَنْبِهِ فِيهِ
يُرَكَّبُ الْخَلْقُ»

(Every part of a man will disintegrate apart from the root of his backbone, and out of that he will be created anew.)

(وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا)

(And the earth will shine with the light of its Lord,) means, it will shine brightly on the Day of Resurrection when the Truth (Allah), may He be glorified and exalted, manifests Himself to His creation, to pass judgement.

(وَوُضِعَ الْكِتَابُ)

(and the Book will be presented). Qatadah said, "The Book of deeds."

(وَجِيءَ بِالنَّبِيِّينَ)

(and the Prophets will be brought forward,) Ibn `Abbas, may Allah be pleased with him, said, "They will bear witness against the nations, testifying that they conveyed the Message of Allah to them."

(وَالشُّهَدَاءُ)

(and the witnesses) means, witnesses from among the angels who record the deeds of all, good and evil alike.

(وَقَضِيَ بَيْنَهُم بِالْحَقِّ)

(and it will be judged between them with truth,) means, with justice.

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be wronged.) Allah says:

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

(And We shall setup Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.) (21:47)

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً
يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

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

(وَوَقَّيْتُ كُلُّ نَفْسٍ مَّا عَمِلَتْ)

(And each person will be paid in full of what he did;) meaning, of good and evil.

(وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ)

(and He is Best Aware of what they do).

(وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا
جَاءُوهَا فَتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ
رُسُلٌ مِّنكُمْ يَنذِرُونَ عَلَيْكُمْ ءَايَاتٍ رَبِّكُمْ وَيُنذِرُونَكُمْ
لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ
الْعَذَابِ عَلَى الْكَافِرِينَ - قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ)

(71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened. And its keepers will say: "Did not the Messengers come to you

from yourselves, reciting to you the Ayat of your Lord, and warning you of the meeting of this Day of yours" They will say: "Yes," but the Word of torment has been justified against the disbelievers!) (72. It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!")

How the Disbelievers will be driven to Hell

Allah tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings. This is like the Ayah:

(يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً)

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.) (52:13) which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allah says:

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدَاً - وَنَسُوقُ
الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرَدَاً)

(The Day We shall gather those who have Taqwa unto the Most Gracious, like a delegation. And We shall drive the criminals to Hell, in a thirsty state.) (19:85-86) When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ
وَبُكْمًا وَصُمًّا مَّاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ
سَعِيرًا)

(and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire) (17:97).

(حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا)

(till when they reach it, the gates thereof will be opened.) means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment. Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

(أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ)

(Did not the Messengers come to you from yourselves,) meaning, `of your own kind, so that you could have spoken to them and learned from them,'

(يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ)

(reciting to you the Ayat of your Lord,) means, `establishing proof against you that what they brought to you was true,'

(وَيُنذِرُوكُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(and warning you of the meeting of this Day of yours) means, `warning you of the evil of this Day.' The disbeliever will say to them:

(بلى)

(Yes,) meaning, `they did come to us and warn us and establish proof and evidence against us,'

(وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ)

(but the Word of torment has been justified against the disbelievers!) means, `but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.' This is like the Ayat:

(كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ)

(Every time a group is cast therein, its keeper will ask: "Did no warner come to you" They will say: "Yes, indeed a warner came to us, but we denied him and said: `Allah never revealed anything; you are only in great error.'" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") (67:9-10) which means, they will feel regret and will blame themselves.

(فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ)

(Then they will confess their sin. So, away with the dwellers of the blazing Fire!) (67:11) means, they are lost and doomed.

(قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا)

(It will be said (to them): "Enter you the gates of Hell, to abide therein...") means everyone who sees them and the situation they are in, will testify that they deserve the punishment.

These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing. Allah says:

(قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا)

(It will be said (to them): "Enter you the gates of Hell, to abide therein..." meaning, `to stay there forever; you will never leave or depart.'

(فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ)

(And (indeed) what an evil abode of the arrogant!) means, `what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

(وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى
إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ - وَقَالُوا
الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْرَثَنَا الْأَرْضَ
نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ)

(73. And those who had Taqwa will be led to Paradise in groups till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.") (74. And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!")

The Believers will be taken to Paradise Here

Allah tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

(حَتَّى إِذَا جَاءُوهَا)

(till when they reach it,) means, when they arrive at the gates of Paradise, after passing over the Srat, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise. It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa, then Muhammad (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement. This is to show the noble position of Muhammad above the rest of mankind in all situations. In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ»

(I will be the first intercessor in Paradise.) According to the wording of Muslim:

«وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ»

(I will be the first one to knock at the gates of Paradise.) Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَقْتِحُ فَيَقُولُ
الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ قَالَ: فَيَقُولُ:
بِكَ أَمِرْتُ أَنْ لَا أُفْتَحَ لِأَحَدٍ قَبْلِكَ»

(I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, "Who are you" I will say "Muhammad." He will say, "I was told about you and that I was not to open the gate for anyone before you.") It was also recorded by Muslim. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ، صُورُهُمْ عَلَى صُورَةِ
الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا، وَلَا
يَمْتَخِطُونَ فِيهَا، وَلَا يَتَغَوِّطُونَ فِيهَا، أَنْبِيئُهُمْ
وَأَمْشَاطُهُمْ الذَّهَبُ وَالْفِضَّةُ، وَمَجَامِرُهُمُ الْأَلْوَةُ
وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ،

يُرَى مُخٌ سَاقِيهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا
اِخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبٍ
وَاحِدٍ، يُسَبِّحُونَ اللَّهَ تَعَالَى بُكْرَةً وَعَشِيًّا»

(The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one heart. They will glorify Allah morning and evening.)" This was also recorded by Al-Bukhari and Muslim. Al-Hafiz Abu Ya` la recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ
لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى ضَوْءٍ أَشَدَّ
كَوَكَبِ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا
يَتَغَوِّطُونَ، وَلَا يَتْفَلُونَ، وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمْ
الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَةُ،
وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِ
رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ
ذِرَاعًا فِي السَّمَاءِ»

(The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hur Al-`lyn, and they will all look the same, as if they are one person in the image of their father Adam, sixty cubits tall.)" They Al-Bukhari and Muslim(also produced this from the Hadith of Jabir. It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةً، هُمْ سَبْعُونَ
أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

(A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.) `Ukkashah bin Mihsan stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.' He said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

(O Allah, make him one of them.) Then one of the Ansar stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.' He said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

(Ukkashah has beaten you to it.)" This was recorded by (Al-Bukhari and Muslim). This Hadith -- about the seventy thousand who will enter Paradise without being brought to account -- was also recorded by Al-Bukhari and Muslim from Ibn `Abbas, may Allah be pleased with him, Jabir bin `Abdullah, `Imran bin Husayn, Ibn Mas`ud, Rifa`ah bin `Arabah Al-Juhani and Umm Qays bint Mihsan -- may Allah be pleased with them all -- and also from Abu Hazim from Sahl bin Sa`d, may Allah be pleased with them, who said that the Messenger of Allah said:

«لِيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُمِائَةٍ
أَلْفٍ آخِذٍ بَعْضُهُمْ يَبْعُضُ، حَتَّى يَدْخُلَ أَوْلَهُمْ
وَأَخِرُهُمُ الْجَنَّةَ، وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ
الْبَدْرِ»

(Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.)"

(حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ
خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ)

(till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.") This is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers

will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the Sahih Hadiths that Paradise has eight gates. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ مَالِهِ فِي سَبِيلِ اللَّهِ تَعَالَى
دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ، وَلِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ
مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ
كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ،
وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ،
وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ
الرِّيَّانِ»

(Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of Jihad, will be called from the gate of Jihad; whoever is among the people of fasting, will be called from the Gate of Ar-Rayyan.)" Abu Bakr said, `O Messenger of Allah, it does not matter from which gate one is called, but will anyone be called from all of them' He said,

«نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

(Yes, and I hope that you will be one of them.)" Something similar was also recorded by Al-Bukhari and Muslim. It was reported from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، بَابٌ مِنْهَا يُسَمَّى
الرِّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ»

(In Paradise there are eight gates; one of them is called Ar-Rayyan, and no one will enter it except those who fast.)" In Sahih Muslim, it is recorded that `Umar bin Al-Khattab, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ أَوْ فَيُسْبِغُ
الْوَضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ
الَّتِي يَشَاءُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

(There is no one among you who performs Wudu' and does it well, or -- amply --, then he says: "I testify that there is none worthy of worship except Allah and that Muhammad is His servant and Messenger, " but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.)"

The Width of the Gates of Paradise

We ask Allah to make us among its people. In the Two Sahihs, it is reported from Abu Hurayrah, may Allah be pleased with him, in the lengthy Hadith about intercession (that the Prophet said):

«قَيِّقُولُ اللَّهُ تَعَالَى: يَا مُحَمَّدُ، أَدْخِلْ مَنْ لَا حِسَابَ
عَلَيْهِ مِنْ أُمَّتِكَ مِنَ الْبَابِ الْأَيْمَنِ، وَهُمْ شُرَكَاءُ
النَّاسِ فِي الْأَبْوَابِ الْأُخْرَى، وَالَّذِي نَفْسُ مُحَمَّدٍ
بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ
مَا بَيْنَ عِضَادَتِي الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرَ أَوْ
هَجَرَ وَمَكَّةَ وَفِي رِوَايَةٍ مَكَّةَ وَبُصْرَى»

(Allah will say: "O Muhammad, admit those of your Ummah who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well." By the One in Whose Hand is the soul of Muhammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar -- or Hajar and Makkah.)" According to another report: (between Makkah and Busra.) It was recorded in Sahih Muslim from `Utbah bin Ghazwan that (the Prophet) gave them a speech in which he told them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people. Allah says,

(وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ)

(and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well,") meaning, `your deeds and words were good, and your efforts were good, and your reward is good.' The Messenger of Allah issued commands during some of his military campaigns that it should be shouted out to the Muslims:

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ وَفِي رِوَايَةٍ مُؤْمِنَةٌ»

(No one enters Paradise except a Muslim soul) or, according to one report, (A believing soul.)" Allah says,

(فَادْخُلُوهَا خَالِدِينَ)

(so enter here to abide therein forever.) means, to dwell therein, never seeking any change.

(وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَّهُ)

(And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us...") means, when the believers see the great reward and splendors, blessing and grand generosity, they will say,

(الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَّهُ)

(All the praises and thanks be to Allah Who has fulfilled His promise to us) meaning, `the promise which He made to us through His Messengers who called us to this in the world.'

(رَبَّنَا وَعَاثِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ)

(Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise)(3:194),

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا
لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا
بِالْحَقِّ

(and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord came with the truth.") (7:43), and

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ
رَبَّنَا لَغَفُورٌ شَكُورٌ - الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن
فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ
(

(And they will say: "All the praises and thanks be to Allah Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.") (35:34-35)

وَأَوْرَثْنَا الْأَرْضَ نَتَّبِعُهَا مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ
فَنِعْمَ أَجْرُ الْعَمَلِينَ

(and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious) workers!) Abu Al-Aliyah, Abu Salih, Qatadah, As-Suddi and Ibn Zayd said, "This means the land of Paradise." This is like the Ayah:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ)

(And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land.) (21:105) they will say:

(نَتَّبِعُهَا مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ)

(We can dwell in Paradise where we will) meaning, 'wherever we want, we can settle; how excellent a reward for our efforts.' In the Two Sahihs, it was reported in the story of the Mi'raj which was narrated by Anas bin Malik, may Allah be pleased with him, that the Prophet said:

«أَدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَائِدُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

(I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.)"

وَتَرَى الْمَلَائِكَةَ حَاقِّينَ مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(75. And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.") Allah tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust. Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner. He says:

(وَقُضِيَ بَيْنَهُمْ)

(And they will be judged) meaning, all of creation.

(بِالْحَقِّ)

(with truth.) Then He says:

(وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.") meaning, all of creation, whether animate or inanimate, will speak words of praise to Allah, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise. Qatadah said, "Allah began His creation with praise, as He said,

(الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(All praises and thanks be to Allah, Who created the heavens and the earth) (6:1). and He ended it with praise, as He says:

وَقَضَىٰ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

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

The Tafsir of Surah Ghafir

(Chapter - 40)

Which was revealed in Makkah

The Virtues of the Surahs that begin with Ha Mim

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

«إِنْ بَيْتُمُ اللَّيْلَةَ فَقُولُوا: حَمَّ لَنَا يُبْصَرُونَ»

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

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ)

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

(غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ)

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

(شَدِيدِ الْعِقَابِ)

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

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

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

(ذِي الطَّوْلِ)

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

(وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا)

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

(لَا إِلَهَ إِلَّا هُوَ)

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

(إِلَيْهِ الْمَصِيرُ)

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

(وَهُوَ سَرِيعُ الْحِسَابِ)

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

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

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

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

(إِلَّا الَّذِينَ كَفَرُوا)

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

فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ

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

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

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

نُمتَّعهم قليلاً ثم نضطرهم إلى عذابٍ غليظٍ

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

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ

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

وَالْأَحْزَابُ مِنْ بَعْدِهِمْ

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

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ

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

وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

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

(فَأَخَذْتَهُمْ)

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

(فَكَيْفَ كَانَ عِقَابِ)

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

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

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

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

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

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

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

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

(وَيُؤْمِنُونَ بِهِ)

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

(وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا)

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

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

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

(رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا)

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

(فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ)

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

(وَقِهِمْ عَذَابَ الْجَحِيمِ)

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

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

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

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ)

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

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

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

(رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ)

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

(إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

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

(وَقِهِمُ السَّيِّئَاتِ)

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

(وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ)

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

(فَقَدْ رَحِمْتَهُ)

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

(وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(And that is the supreme success.)

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

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

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

The Regret of the Disbelievers after They enter Hell

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

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

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

(قَالُوا رَبَّنَا أَمَنَّا اثْنَتَيْنِ وَأُحْيَيْتَنَا اثْنَتَيْنِ)

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

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

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

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

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

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

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

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

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

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

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

رَبَّنَا أَمَّنَّا إِيَّاكَ وَأَحْيَيْتَنَا وَتَوَلَّيْنَاكَ وَإِنَّا لَنَكْفُرُ بِكَ وَإِنَّا لَنَكُونُ مِنْ الْمُخْلَسِينَ)

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

فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ)

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

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

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

(وَلَوْ رُدُّوْا لَعَدُوْا لِمَا نُهَوْا عَنْهُ وَانَّهُمْ لَكٰذِبُوْنَ)

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

(فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ)

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

(هُوَ الَّذِي يُرِيكُمْ اٰيٰتِهٖ)

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

(وَيُنزِلُ لَكُمْ مِّنَ السَّمَاءِ رِزْقًا)

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

(وَمَا يَتَذَكَّرُ)

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

(اِلَّا مَن يُّنِيْبُ)

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

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

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ)

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

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

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

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

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

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

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

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

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

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

(يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ)

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

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

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

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

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

(لِيُنذِرَ يَوْمَ التَّلَاقِ)

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

(يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ)

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

(يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ)

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

(لَمَنَ الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

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

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

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

(لِلَّهِ الْوَحْدِ الْقَهَّارِ)

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

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

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

(لَا ظُلْمَ الْيَوْمَ)

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

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

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

(إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

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

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

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

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ)

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

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

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

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

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

(أُزِفَتِ الْأُزْفَةُ - لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ)

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

(اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ)

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

(اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ)

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

(أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)

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

(فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا)

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

(إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ)

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

(كَظْمِينَ)

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

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

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

(كَظْمِينَ)

(Kazimin) "It means weeping."

(مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ)

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

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

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

(خَائِنَةَ الْأَعْيُنِ)

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

(وَمَا تُخْفِي الصُّدُورُ)

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

(وَمَا تُخْفِي الصُّدُورُ)

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

(وَاللَّهُ يَقْضِي بِالْحَقِّ)

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

(إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ)

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

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى)

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

(وَالَّذِينَ يَدْعُونَ مِن دُونِهِ)

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

(لَا يَقْضُونَ بِشَيْءٍ)

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

(إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ)

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

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

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

The Severe Punishment for the Disbelievers

(أَوَلَمْ يَسِيرُوا)

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

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

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

(وَأَثَاراً فِي الْأَرْضِ)

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

(وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ)

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

(وَأَتَّارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا)

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

(وَمَا كَانَ لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ)

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

(ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ)

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

(فَكَفَرُوا)

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

(فَأَخَذَهُمُ اللَّهُ)

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

(إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ)

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

(شَدِيدُ الْعِقَابِ)

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

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

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

The Story of Musa and Fir`awn

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

(بَايَاتِنَا وَسُلْطَانٍ مُّبِينٍ)

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

(إِلَى فِرْعَوْنَ)

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

(وَهَمَانَ)

(Haman) who was his adviser.

(وَقَارُونَ)

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

(فَقَالُوا سَحِرٌ كَذَّابٌ)

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

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

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

(فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا)

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

(قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ)

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

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

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

(وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

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

(وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ)

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

(وَلْيَدْعُ رَبَّهُ)

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

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

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

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

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

(ذَرُونِي أَقْتُلْ مُوسَىٰ)

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

(إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ)

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

(مِّنْ كُلِّ مُتَكَبِّرٍ)

(from every arrogant) means, from every evildoer,

(لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ)

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

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

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

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

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

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

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

(يَمُوسَى إِنَّ الْمَلَائِكَةَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ)

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

(ذُرُونِي أَقْتُلْ مُوسَى)

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

(أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ)

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

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

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

(وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ)

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

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

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

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

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

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

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

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

(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ)

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

(يَقَوْمَ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهَرِينَ فِي الْأَرْضِ)

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

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

(فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا)

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

(مَا أُرِيكُمْ إِلَّا مَا أَرَى)

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

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

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

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا)

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

(مَا أُرِيكُمْ إِلَّا مَا أَرَى)

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

(وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ)

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

(فَاتَّبِعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ)

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

(وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ)

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

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

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

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

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

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

(يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ)

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

(وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ)

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

(وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ)

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

(يَوْمَ تُؤَلُّونَ مَذْبِرِينَ)

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

(كَلَّا لَا وَزَرَ - إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

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

(مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ)

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

(وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

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

(وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ)

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

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

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

(لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا)

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

(كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ)

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

(الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ
أَتَّهُمْ)

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

(كَبْرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا)

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

(كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ)

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

(جَبَّارٍ)

(tyrant.)

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

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

How Fir`awn mocked the Lord of Musa

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

(فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي
صَرْحًا)

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

(لَعَلِّي أَبْلُغُ الْأَسْبَابَ السَّمَوَاتِ)

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

(فَأُطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لِأَظُنُّهُ كَذِبًا)

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

(وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ
السَّبِيلِ)

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

(وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ)

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

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

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

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

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

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

(يَقَوْمِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ)

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

(وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ)

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

(يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْعٌ)

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

(وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ)

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

(مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا)

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

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

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

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

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

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

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

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

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

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

(وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ)

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

(لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ)

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

(لَا جَرَمَ)

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

(لَا جَرَمَ)

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

(لَا جَرَمَ)

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

(لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ)

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

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

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

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

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

(وَأَن مَّرَدَّنَا إِلَى اللَّهِ)

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

(وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ)

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

(فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ)

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

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

(وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ)

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

(إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ)

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

(فَوْقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا)

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

Proof of the Torment of the Grave

(وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ)

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

(وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

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

(النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا)

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

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

«لَا، مَنْ زَعَمَ ذَلِكَ؟»

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

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

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

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

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

«إِنَّمَا يُقْتَنُ يَهُودٌ»

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

«أَلَا إِنَّكُمْ تُقْتَنُونَ فِي الْقُبُورِ»

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

(غُدُوًّا وَعَشِيًّا)

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

(وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

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

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

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

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

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

The Dispute of the People of Hell

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

(إِنَّا كُنَّا لَكُمْ تَبَعًا)

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

(فَهَلْ أَنْتُمْ مُعْتُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ)

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

(قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا)

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

(إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ)

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

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ)

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

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

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

(اخْسِئُوا فِيهَا وَلَا تُكَلِّمُونِ)

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

(أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ)

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

(قَالُوا بَلَى قَالُوا فَادْعُوا)

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

(وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

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

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

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

The Victory of the Messengers and the Believers

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا)

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

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

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

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ)

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

(وَيَوْمَ يَقُومُ الْأَشْهَادُ)

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

(وَيَوْمَ يَقُومُ الْأَشْهَادُ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ)

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

(مَعْذِرَتُهُمْ)

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

(وَلَهُمُ اللَّعْنَةُ)

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

(وَلَهُمُ سُوءُ الدَّارِ)

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

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

(وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى)

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

(وَأَوْزَنَّا بَنِي إِسْرَائِيلَ الْكِتَابَ)

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

(هُدًى وَذِكْرَى لِأُولَى الْأَلْبَابِ)

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

(فَاصْبِرْ)

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

(إِنَّ وَعْدَ اللَّهِ حَقٌّ)

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

(وَأَسْتَغْفِرُ لِدُنْيَاكَ)

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

(وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ)

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

(وَالْإِبْكَارِ)

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

(إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ
أَتَّهُمْ)

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

(إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَلِغِيهِ)

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

(فَاسْتَعِذْ بِاللَّهِ)

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

(إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)

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

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

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

Life after Death

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

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ وَلَمْ يَعْى بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

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

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

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

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

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

(قَلِيلًا مَّا تَتَذَكَّرُونَ)

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

(وَإِنَّ السَّاعَةَ لَآتِيَةٌ)

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

(لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ)

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

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

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

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

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

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

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

(ادْعُونِي أَسْتَجِبْ لَكُمْ)

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

«إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ»

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

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

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

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي)

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

(سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ)

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

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

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

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

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

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

Signs of the Power and Oneness of Allah

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

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

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

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ)

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

فَأَنَّى تُؤْفَكُونَ)

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

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ)

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

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

(اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا)

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

(وَالسَّمَاءَ بِنَاءً)

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

(وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ)

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

(وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ)

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

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

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

(ذَلِكُمْ اللَّهُ رَبُّكُمُ فَتَبَرَّكُ اللَّهُ رَبُّ الْعَالَمِينَ)

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

(هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ)

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

(لَا إِلَهَ إِلَّا هُوَ)

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

(فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ)

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

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

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

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

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

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

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

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

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

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

(وَمِنْكُمْ مَن يُتَوَقَّى مِنْ قَبْلُ)

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

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

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

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

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

(الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمَا أُرْسِلْنَا بِهِ رَسُولَنَا)

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

(فَسَوْفَ يَعْلَمُونَ)

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

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

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

(إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ)

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

(يُسْحَبُونَ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

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

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

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

(ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَى الْجَحِيمِ)

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

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

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

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

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

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

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

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

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

(قَالُوا ضَلُّوا عَنَّا)

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

(بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا)

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

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

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

(كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ)

(Thus Allah leads astray the disbelievers).

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

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

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى
الْمُتَكَبِّرِينَ)

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

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

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

The Command to be Patient and Good News of Victory

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

(فِيمَا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ)

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

(أَوْ نَتَوَقَّيْكَ فَإِلَيْنَا يَرْجِعُونَ)

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

(وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ)

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

(وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ)

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

(وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ)

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

(فَإِذَا جَاءَ أَمْرُ اللَّهِ)

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

(قَضِيَ بِالْحَقِّ)

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

(وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ)

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

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

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

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

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

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

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

(وَيُرِيكُمْ آيَاتِهِ)

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

(فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ)

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

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

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

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

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

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

(وَحَاقَ بِهِمْ)

(and surrounded them.) means, encompassed them.

(مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

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

(فَلَمَّا رَأَوْا بَأْسَنَا)

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

(قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ
مُشْرِكِينَ)

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

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

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

(ءَالنَّ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ)

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

(وَأَشَدُّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا
الْعَذَابَ الْأَلِيمَ)

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

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

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

«إِنَّ اللَّهَ تَعَالَى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرُغِرْ»

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

(وَخَسِرَ هُنَالِكَ الْكَافِرُونَ)

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

The Tafsir of Surah Fussilat

(Chapter - 41)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

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

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ)

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

(قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ)

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

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

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

(كِتَابٌ فُصِّلَتْ آيَاتُهُ)

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

(قُرْءَانًا عَرَبِيًّا)

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

(كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ)

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

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

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

(لِقَوْمٍ يَعْلَمُونَ)

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

(بَشِيرًا وَنَذِيرًا)

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

(فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ)

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

(وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ)

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

(مِمَّا تَدْعُونَا إِلَيْهِ وَفِي ءَاذَانِنَا وَقْرٌ)

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

(وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ)

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

(فَاعْمَلْ إِنَّا عَامِلُونَ)

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

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

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

The Call to Tawhid Allah says,

(قُلْ)

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

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

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

(فَاسْتَقِيمُوا إِلَيْهِ)

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

(وَاسْتَغْفِرُوا لَهُ)

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

(وَوَيْلٌ لِّلْمُشْرِكِينَ)

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

(الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ)

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

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا)

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

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى)

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

(قُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّى)

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

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

(وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

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

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
غَيْرُ مَمْنُونٍ)

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

(مَّا كُنْتُمْ فِيهِ أَبَدًا)

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

(عَطَاءً غَيْرَ مَجْدُوذٍ)

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

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

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

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

Some Details of the Creation of this Universe Here

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

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

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

(ذَلِكَ رَبُّ الْعَالَمِينَ)

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

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ)

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

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

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

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

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

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

(فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

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

(وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ)

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

(وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا)

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

(وَاللّٰهُ رَبَّنَا مَا كُنَّا مُشْرِكِيْنَ)

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

(أَءَنتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا)

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

(وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا)

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

(قُلْ أَءَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي
يَوْمَيْنِ)

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

(طَائِعِينَ)

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

(وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا)

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

(عَزِيزًا حَكِيمًا)

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

(سَمِيعًا بَصِيرًا)

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

(فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

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

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

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

(وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ)

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

(وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

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

(وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا)

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

(يَوَدُّ الَّذِينَ كَفَرُوا)

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

(دَحَاهَا)

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

(خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ)

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

(وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

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

(خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ)

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

(وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا)

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

(وَقَدَّرَ فِيهَا أَقْوَتَهَا)

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

(فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ)

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

(وَقَدَّرَ فِيهَا أَقْوَتَهَا)

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

(سَوَاءً لِّلسَّائِلِينَ)

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

(وَقَدَّرَ فِيهَا أَقْوَتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ)

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

(وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ)

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

(ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ)

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

(فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا)

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

(قَالَتَا أَتَيْنَا طَائِعِينَ)

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

(فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ)

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

(وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا)

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

(وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ)

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

(وَحِفْظًا)

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

(ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

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

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

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

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

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

(صَعِقَةٌ مِّثْلَ صَعِقَةِ عَادٍ وَثَمُودَ)

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

(إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ)

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

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

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

(لَوْ شَاءَ رَبُّنَا لَأَنْزَلْنَا مَلَائِكَةً)

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

(فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ)

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

(فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ)

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

(وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً)

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

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

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

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ)

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

(فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا)

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

(بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ)

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

(فِي أَيَّامٍ نَّحْسَاتٍ)

(in days of calamity) means, consecutive days.

(سَبْعَ لَيَالٍ وَتَمَنِيَةَ أَيَّامٍ حُسُومًا)

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

(فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ)

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

(سَبْعَ لَيَالٍ وَتَمَنِيَةَ أَيَّامٍ حُسُومًا)

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

(لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ
الْآخِرَةِ أَخْزَى)

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

(وَهُمْ لَا يُنصَرُونَ)

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

(وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ)

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

(فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ)

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

(فَأَخَذْتَهُمْ صَاعِقَةً الْعَذَابِ الْهُونِ)

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

(بِمَا كَانُوا يَكْسِبُونَ)

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

(وَنَجَّيْنَا الَّذِينَ ءَامَنُوا)

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

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

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

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

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

(وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ
(

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

(وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا)

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

(حَتَّىٰ إِذَا مَا جَاءُوهَا)

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

(شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا
كَانُوا يَعْمَلُونَ)

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

(وَقَالُوا لِمَ شَهِدْتُمْ عَلَيْنَا)

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

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

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

«أَلَا تَسْأَلُونِي عَنْ أَيِّ شَيْءٍ ضَحِكْتُ؟»

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

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

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

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

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

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

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

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

(فَأَصْبَحْتُمْ مِنَ الْخَسِرِينَ)

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

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

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

(مِّنَ الْخَسِرِينَ)

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

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

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

(وَإِنْ يَسْتَعْتِبُوا)

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

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

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

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

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

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

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

(فَزَيَّوْا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

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

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

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

(وَحَقَّ عَلَيْهِمُ الْقَوْلُ)

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

(إِنَّهُمْ كَانُوا خَسِرِينَ)

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

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

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ)

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

(وَالْغَوَا فِيهِ)

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

(لَعَلَّكُمْ تَعْلَبُونَ)

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

(وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ)

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

(فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا)

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