

(They follow but a guess and that which they themselves desire,) they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

(وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمُ الْهُدَىٰ)

(whereas there has surely come to them the guidance from their Lord!), meaning, Allah has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.

### Wishful Thinking does not earn One Righteousness

Allah the Exalted said,

(أَمْ لِلإِنسَانِ مَا تَمَنَّى )

(Or shall man have what he wishes), asserting that not everyone gets the goodness that he wishes,

(لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلَ الْكِتَابِ)

(It will not be in accordance with desires (of Muslims), nor those of the People of Scripture.)(4:123) Allah says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أَمْنِيَّتِهِ»

(When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.)Only Ahmad collected this Hadith. Allah's statement,

(فَلِلَّهِ الْآخِرَةُ وَالْأُولَى )

(But to Allah belongs the last and the first.) meaning, all matters belong to Allah and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

### No Intercession except with Allah's Leave

Allah said,

(وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ  
(

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.) As He said;

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission )(2:255) and,

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَن أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.) (34:23) ` If this is the case with the angels who are close to Him, how can you, O ignorant ones, hope for Allah to grant you the intercession of the idols and rivals you worship with Him without having His permission or any divine legislation permitting you to worship them' Rather, Allah has forbidden idol worshipping by the tongues of all of His Messengers and He revealed this prohibition in all of His Books.

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ - وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا - فَأَعْرَضُ عَنْ مَّن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا - ذَلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّٰ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَىٰ  
(

(27. Verily, those who believe not in the Hereafter, name the angels with female names.) (28. But they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the truth.) (29. Therefore withdraw from him who turns away from Our Reminder

and desires nothing but the life of this world.) (30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.)

## Refuting the Claim of the Idolators that the Angels are Allah's Daughters

Allah the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allah's daughters. Allah is far removed from what they ascribe to Him. Allah the Exalted said in another Ayah,

(وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ )

(And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation Their testimony will be recorded, and they will be questioned!)(43:19) Allah's statement here,

(وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ)

(But they have no knowledge thereof.) meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

(إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا)

(They follow but conjecture, and verily, conjecture is no substitute for the truth.) meaning, conjecture is of no benefit and never takes the place of truth. In a Hadith recorded in the Sahih, the Messenger of Allah said,

«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

(Beware of suspicion, for suspicion is the most lying speech.)

## The Necessity of turning away from the People of Misguidance

Allah's statement,

(فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا)

(Therefore withdraw from him who turns away from Our Reminder), means, stay away from those who turn away from the Truth and shun them,

(وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا)

(and desires nothing but the life of this world.) meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

(ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ)

(That is what they could reach of knowledge.) meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired. There is also the reported supplication:

«اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا»

(O Allah! Make not this life the greatest of our concerns nor the best knowledge that we can attain.) Allah's statement,

(إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى)

(Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.) meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allah is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى - الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ هُوَ أَعْلَمُ بِكُمْ إِذْ

أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ  
أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ اتَّقَىٰ )

(31. And to Allah belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.) (32. Those who avoid great sins and Al-Fawahish (immoral sins) except Al-Lamam -- verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who has Taqwa.)

### **Allah knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds**

Allah asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ  
أَحْسَنُوا بِالْحُسْنَىٰ)

(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.) He recompenses each according to his or her deeds, good for good and evil for evil.

### **Qualities of the Good-doers; Allah forgives the Small Faults**

Allah stated that the gooddoers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allah mentioned in another Ayah;

(إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ وَنُدْخِلِكُمْ مُدْخَلَ كَرِيمٍ )

(If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance.)(4:31) Allah said here,

(الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ)

(Those who avoid great sins and Al-Fawahish (immoral sins) except Al-Lamam), Al-Lamam means, small faults and minor errors. Imam Ahmad recorded that Ibn `Abbas said, "I have not seen anything that resembles Al-Lamam better than the Hadith that Abu Hurayrah narrated from the Prophet ,

«إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ  
الزَّيْنَاءِ، أُدْرِكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَ النَّظْرُ،  
وَزْنَا اللِّسَانَ النَّطْقُ، وَالنَّفْسُ تَتَمَّى وَتَشْتَهِي،  
وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

(Verily, Allah the Exalted has decreed for the Son of Adam his share of Zina and he will certainly earn his share. The Zina of the eye is by looking, the Zina of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.)" This Hadith is recorded in the Two Sahihs. Ibn Jarir recorded that Ibn Mas`ud said, "The eyes commit Zina by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed Zina. Otherwise, it is Al-Lamam." Masruq and Ash-Sha`bi also held the same view. `Abdur-Rahman bin Nafi`, who is also known as Ibn Lubabah At-Taifi, said, "I asked Abu Hurayrah about Allah's statement,

(إِلَّا اللَّامَ)

(except the Lamam), and he said, `It pertains to kissing, winking one's eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then Ghul is obligatory, and that is Zina."

## Encouraging Repentance and forbidding Claims of Purity for Oneself

Allah's statement,

(إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ)

(verily, your Lord is of vast forgiveness.) asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا  
مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ  
هُوَ الْغَفُورُ الرَّحِيمُ )

(Say: "O My servants who have transgressed against them- selves! Despair not of the mercy of Allah: verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.") (39:53) Allah said,

(هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُمْ مِّنَ الْأَرْضِ)

(He knows you well when He created you from the earth,) Allah says, `He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father `Adam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,'

(وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ)

(and when you were fetuses in your mothers' wombs.) when He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy. Allah said,

(فَلَا تُزَكُّوْا أَنفُسَكُمْ)

(So, ascribe not purity to yourselves.) forbidding one from ascribing purity and praising himself and thinking highly of his actions,

(هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ)

(He knows best him who has Taqwa.) Allah said in another Ayah,

(أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي  
مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا )

(Have you not seen those who claim sanctity for themselves. Nay, but Allah sanctifies whom He wills, and they will not be dealt with unjustly, even equal to the extent of a Fatil.) (4:49) In his Sahih, Muslim recorded that Muhammad bin `Amr bin `Ata said, "I called my daughter, Barraah (the pious one), and Zaynab bint Abu Salamah said to me, `The Messenger of Allah forbade using this name. I was originally called Barraah and he said,

«لَا تُزَكُّوا أَنْفُسَكُمْ، إِنَّ اللَّهَ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ»

(Do not ascribe purity to yourselves; Allah knows best who the pious people among you are)  
They said, 'What should we call her' He said,

«سَمُّهَا زَيْنَبُ»

(Call her Zaynab.)" Imam Ahmad recorded a Hadith from `Abdur-Rahman bin Abi Bakrah, from his father who said, "A man praised another man before the Prophet . The Messenger of Allah said,

«وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ مَرَارًا إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللَّهُ حَسِيبُهُ، وَلَا أَزْكِي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ»

(Woe to you, you have cut off the neck of your friend! (He repeated this) If one of you must praise a friend of his, let him say, "I think that so-and-so is this and that; Allah knows best about him and I will never purify anyone before Allah," if he knows his friend to be as he is describing him." Al-Bukhari, Muslim, Abu Dawud and Ibn Majah collected this Hadith. Imam Ahmad recorded that Hammam bin Al-Harith said, "A man came before `Uthman bin `Affan and praised him. Al-Miqdad bin Al-Aswad started throwing sand in the face of that man, saying, `The Messenger of Allah ordered us to throw sand in their faces when we see those who praise.'" Muslim and Abu Dawud also collected this Hadith.

(أَفْرَأَيْتَ الَّذِي تَوَلَّى - وَأَعْطَى قَلِيلًا وَأَكْدَى -  
فَأَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى - أَمْ لَمْ يُنَبِّأْ بِمَا فِي  
صُحُفِ مُوسَى - وَإِبْرَاهِيمَ الَّذِي وَفَّى - أَلَّا تَزِرُ  
وِزْرَهُ وَزِرَّ أَخْرَى - وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا  
سَعَى - وَأَنْ سَعْيُهُ سَوْفَ يُرَى - ثُمَّ يُجْزَاهُ  
الْجَزَاءَ الْأَوْفَى )

(33. Did you observe him who turned away (from Islam).) (34. And gave a little, then stopped) (35. Is with him the knowledge of the Unseen so that he sees) (36. Or is he not informed with what is in the Suhuf of Musa,) (37. And of Ibrahim who fulfilled all that:) (38. That no burdened person (with sins) shall bear the burden (sins) of another.) (39. And that man can have nothing but what he does.) (40. And that his deeds will be seen.) (41. Then he will be recompensed with a full and the best recompense.)

### Chastising Those Who disobey Allah and stop giving Charity

Allah the Exalted chastises those who turn away from His obedience,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى )

(So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away!)(75:31-32),

(وَأَعْطَى قَلِيلًا وَأَكْذَى )

(And gave a little, then stopped) Ibn `Abbas said, "Gave a little, then stopped giving." Similar was said by Mujahid, Sa`id bin Jubayr, `Ikrimah, Qatadah and several others. `Ikrimah and Sa`id said: "Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, 'We are finished' and they abandon the work." Allah's statement,

(فَاعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى )

(Is with him the knowledge of the Unseen so that he sees) means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty. The Prophet said in a Hadith,

«أَنْفِقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

(O Bilal, spend and fear not less provisions from the Owner of the Throne.) Allah the Exalted and Most honored said,

(وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ)

(And whatsoever you spend of anything (in Allah's cause), He will replace it. And He is the Best of providers.)(34:39)

Allah the Exalted said,

(أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى - وَإِبْرَاهِيمَ  
الَّذِي وَقَّى )

(Or is he not informed with what is in the Suhuf of Musa. And of Ibrahim who fulfilled), Sa`id bin Jubayr and Ath-Thawri said it means: "Conveyed all that he was ordered to convey." Ibn `Abbas said about:

(وقى)

(fulfilled) "He delivered all that Allah ordered him to deliver." Sa`id bin Jubayr said about:

(وقى)

(fulfilled), "What he was ordered." Qatadah said about:

(وقى)

(fulfilled), "He obeyed Allah and delivered His Message to His creatures." This is the view preferred by Ibn Jarir because it includes the statement before it and supports it. Allah said,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي  
جَعَلْتُكَ لِلنَّاسِ إِمَامًا)

(And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled. He said: "Verily, I am going to make you an Imam (a leader) for mankind.")(2:124) Therefore, Ibrahim fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allah's Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions. Allah the Exalted said,

(ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا  
كَانَ مِنَ الْمُشْرِكِينَ )

(Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, a Hanif, and he was not of the idolators.")(16:123)

## None shall carry the Burden of Any Other on the Day of Resurrection

Allah the Exalted explained what He has revealed in the Scripture of Ibrahim and Musa,

(أَلَا تَزِرُ وَزِرَةٌ وِزْرَ أُخْرَىٰ )

(That no burdened person shall bear the burden of another.) Meaning, every soul shall carry its own injustices, whether disbelief or sin, and none else shall carry its burden of sin, as Allah states

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ)

(And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.)(35:18) Allah said,

(وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ )

(And that man can have nothing but what he does.) So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself. As for the Hadith recorded by Muslim in the Sahih, that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ وَالدِّ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ»

(When a person dies, his deeds will cease except in three cases: from a righteous son who invokes Allah for him, or an ongoing charity after his death, or knowledge that people benefit from.) These three things are, in reality, a result of one's own deeds, efforts and actions. For example, a Hadith states,

«إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَإِنَّ وُلْدَهُ مِنْ كَسْبِهِ»

(Verily, the best type of provision that one consumes is from what he himself has earned, and one's offspring are among what he has earned.) The ongoing charity that one leaves behind,

like an endowment, for example, are among the traces of his own actions and deeds. Allah the Exalted said,

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا  
وَأَثَارَهُمْ﴾

(Verily, We give life to the dead, and We record that which they send before (them) and their traces.)(36:12) The knowledge that one spreads among people which they are guided by is among his actions and deeds. A Hadith collected in the Sahih states,

«مَنْ دَعَا إِلَىٰ هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ  
مَنْ اتَّبَعَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ  
شَيْئًا»

(Whoever invites to guidance, he will earn as much reward as those who follow him, without decreasing anything out of their own rewards.) Allah said,

﴿وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ﴾

(And that his deeds will be seen.) meaning, on the Day of Resurrection,

﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(And say: "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.")(9:105), Then Allah will remind you of your actions and recompense you for them in the best manner, good for good and evil for evil. Allah's statement here,

﴿ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ﴾

(Then he will be recompensed with a full and the best recompense.)

(وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ - وَأَنَّهُ هُوَ أَضْحَكَ  
 وَأَبْكَى - وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا - وَأَنَّهُ خَلَقَ  
 الذَّوْجَيْنَ الذَّكَرَ وَالْأُنثَىٰ - مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ -  
 وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ - وَأَنَّهُ هُوَ أَغْنَىٰ  
 وَأَقْنَىٰ - وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ - وَأَنَّهُ أَهْلَكَ  
 عَادَ الْأُولَىٰ - وَتَمُودَ فَمَا أَبْقَىٰ - وَقَوْمَ نُوحٍ مِّنْ  
 قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ - وَالْمُؤْتَفِكَةَ  
 أَهْوَىٰ - فَغَشَّاهَا مَا غَشَّىٰ - فَبِأَيِّ آلَاءِ رَبِّكَ  
 تَتَمَارَىٰ )

(42. And that to your Lord is the End.) (43. And that it is He Who makes laugh, and makes weep.) (44. And that it is He Who causes death and gives life.) (45. And that He creates the pairs, male and female,) (46. From Nutfah when it is emitted.) (47. And that upon Him is another bringing forth (Resurrection).) (48. And that it is He Who Aghna and Aqna.) (49. And that He is the Lord of Ash-Shi`ra.) (50. And that it is He Who destroyed the former `Ad,) (51. And Thamud. He spared none of them.) (52. And the people of Nuh aforetime. Verily, they were more unjust and more rebellious and transgressing.) (53. And He destroyed the overthrown cities.) (54. So, there covered them that which did cover.) (55. Then which of the graces of your Lord will you doubt)

### Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants

Allah the Exalted said,

(وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ )

(And that to your Lord is the End.) meaning, the return of everything on the Day of Resurrection. Ibn Abi Hatim recorded that `Amr bin Maymun Al-Awdi said, "Once, Mu`adh bin Jabal stood up among us and said, `O Children of Awd! I am the emissary of Allah's Messenger to you; know that the Return is to Allah, either to Paradise or the Fire.'" Allah's statement,

(وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى )

(And that it is He Who makes you laugh, and makes you weep.) means that He created in His creatures the ability to laugh or weep and the causes for each of these opposites,

(وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا )

(And that it is He Who causes death and gives life.) In a similar statement, Allah said,

(الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ)

(Who has created death and life.)(67:2) Allah said,

(وَأَنَّهُ خَلَقَ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى - مِنْ نُطْفَةٍ إِذَا تُمْنَى )

(And that He creates the pairs, male and female. From Nutfah when it is emitted.) as He said:

(أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى - أَلَمْ يَكُ نُطْفَةً مِّن مَّنَى يُمْنَى - ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى - فَجَعَلَ مِنْهُ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى - أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى )

(Does man think that he will be left neglected Was he not a Nutfah Then he became an `Alaqah (something that clings); then (Allah) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allah) able to give life to the dead)(75:36-40) Allah the Exalted said,

(وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَى )

(And that upon Him is another bringing forth.) meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

(وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى )

(And that it is He Who Aghna (gives much) and Aqna (a little).) It is Allah Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor. Most of the statements of the scholars of Tafsir revolve around this meaning, such as those from Abu Salih, Ibn Jarir and others. Mujahid said that,

(أَغْنَى)

(Aghna) meaning: He gives wealth.

(وَأَقْنَى)

(Aqna) meaning: He gives servants. Similar was said by Qatadah. Ibn ` Abbas and Mujahid said;

(أَغْنَى)

(Aghna) means: He granted; while,

(وَأَقْنَى)

(Aqna) means: He gave contentment.

(وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى )

(And that He is the Lord of Ash-Shi`ra.) Ibn ` Abbas, Mujahid, Qatadah and Ibn Zayd said about Ash-Shi`ra that it is the bright star, named Mirzam Al-Jawza' (Srius), which a group of Arabs used to worship.

(وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى )

(And that it is He Who destroyed the former `Ad) the people of Hud. They are the descendants of `Ad, son of Iram, son of Sam, son of Nuh. As Allah the Exalted said,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ -  
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ )

(Saw you not how your Lord dealt with `Ad. Of Iram, with the lofty pillars, the like of which were not created in the land)(89:6-8) The people of `Ad were among the strongest, fiercest people and the most rebellious against Allah the Exalted and His Messenger. Allah destroyed them,

بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ  
وَتَمْنِيَةً أَيَّامٍ حُسُومًا)

(By a furious violent wind! Which Allah imposed in them for seven nights and eight days in succession.)(69:6-7) Allah's statement,

(وَتَمُودَ فَمَا أَبْقَى )

(And Thamud. He spared none), declares that He destroyed them all and spared none of them,

(وَقَوْمَ نُوحٍ مِّنْ قَبْلُ)

(And the people of Nuh aforetime.) before `Ad and Thamud,

(إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى)

(Verily, they were more unjust and more rebellious and transgressing.) more unjust in disobeying Allah than those who came after them,

(وَالْمُوتَفِكَةَ أَهْوَى )

(And He destroyed the overthrown cities.) meaning, the cities (of Sodom and Gomorrah) to which Prophet Lut was sent. Allah turned their cities upside down over them and sent on them stones of Sjjil. Allah's statement that whatever has covered it, has covered it, is like the case with the stones of Sjjil that He sent on them,

(وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ الْمُنذَرِينَ )

(And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!)(26:173) Allah said,

(فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى )

(Then which of the graces of your Lord will you doubt) meaning, `which of Allah's favors for you, O man, do you doubt,' according to Qatadah. Ibn Jurayj said that the Ayah,

(فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى )

(Then which of the graces of your Lord will you doubt), is directed towards the Prophet saying: "O Muhammad!" However, the first explanation is better, and it is the meaning that Ibn Jarir preferred.

(هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَى - أَرْفَتِ الْأُزْفَةَ -  
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ - أَفَمِنْ هَذَا  
الْحَدِيثِ تَعْجَبُونَ - وَتَضْحَكُونَ وَلَا تَبْكُونَ -  
وَأَنْتُمْ سَمِدُونَ - فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا )

(56. This is a warner from the warners of old.) (57. The Azifah draws near.) (58. None besides Allah can avert it.) (59. Do you then wonder at this recitation) (60. And you laugh at it and weep not,) (61. While you are Samidun.) (62. So fall you down in prostration to Allah and worship Him.)

### **A Warning and Exhortation, the Order to prostrate and to be humble**

Allah said,

(هَذَا نَذِيرٌ)

(This is a warner) in reference to Muhammad ,

(مِّنَ النَّذْرِ الْأُولَى)

(from the warners of old.) means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers. Allah the Exalted said,

(قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers.")(46:9) Allah said;

(أَرْفَتِ الْأُزْفَةَ )

(The Azifah draws near.) that which is near, the Day of Resurrection, has drawn nearer,

(لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ )

(None besides Allah can avert it.) no one besides Allah can prevent it from coming, nor does anyone know when it will come, except Him. The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner. As He said;

(إِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ)

(He is only a warner to you in face of a severe torment.) (34:46) And in the Hadith:

«أَنَا النَّذِيرُ الْعُرْيَانُ»

(I am the naked warner,) meaning, I was in such a hurry to warn against the evil I saw coming, that I did not wear anything. In this case, one rushes to warn his people in such haste that he will be naked. This meaning befits the meaning of the A0yah,

(أَزْفَتِ الْأُزْفَةُ)

(the Azifah draws near.), in reference to the nearing Day of Resurrection. Allah said in the beginning of the Surah:

(اقْتَرَبَتِ السَّاعَةُ)

(The Hour has drawn near.)(54:1) Imam Ahmad recorded that Sahl bin Sa`d said that the Messenger of Allah said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّمَا مَثَلُ مُحَقَّرَاتِ  
الدُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بِبَطْنٍ وَادٍ، فَجَاءَ ذَا  
بَعُودٍ وَجَاءَ ذَا بَعُودٍ، حَتَّى أَنْضَجُوا خُبْزَتَهُمْ،  
وَإِنَّ مُحَقَّرَاتِ الدُّنُوبِ، مَتَى يُؤْخَذُ بِهَا صَاحِبُهَا،  
تُهْلِكُهُ»

(Beware of small sins! The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread! Verily, small sins will destroy its companion, if one is held accountable for them.) Allah the Exalted admonishes the idolators because they hear the Qur'an, yet they turn away from it in heedless play,

(تَعْجَبُونَ)

(wonder) doubting that it is true.

(وَتَضْحَكُونَ)

(And you laugh) in jest and mock at it,

(وَلَا تَبْكُونَ)

(and weep not,) just as those who believe in it weep,

(وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا )

(And they fall down on their faces weeping and it increases their humility.)(17:109) Allah said;

(وَأَنْتُمْ سَمِدُونَ )

(While you are Samidun.) Sufyan Ath-Thawri reported that his father narrated that Ibn `Abbas said about Samidun, "Singing; in Yemenite dialect `Ismid for us' means `Sing for us.'" `Ikrimah said something similar. In another narration from Ibn `Abbas, he said that,

(سَمِدُونَ)

(Samidun) means, "Turning away." Similar was reported from Mujahid and `Ikrimah. Allah the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of Tawhid and sincerity,

(فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا )

(So fall you down in prostration to Allah and worship Him.) meaning, with submission, sincerity, and Tawhid. Al-Bukhari recorded that Abu Ma`mar said that `Abdul-Warith said that Ayyub said that `Ikrimah said that, Ibn `Abbas said, "The Prophet prostrated upon reciting An-Najm and the Muslims, idolators, Jinns and mankind who were present prostrated along with him." Only Muslim collected this Hadith. Imam Ahmad recorded that Al-Muttalib bin Abi Wada`ah said, "While in Makkah, the Messenger of Allah once recited Surat An-Najm, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate." Al-Muttalib had not embraced Islam yet, but ever since he became Muslim, he would never hear anyone recite this Surah until the end, without prostrating with whomever was prostrating after reciting it. An-Nasa'i also collected this Hadith in the Book of Al-Bukhari, excluding prayer in his Sunan. This is the end of the Tafsir of Surat An-Najm. All praise and thanks are due to Allah.

## The Tafsir of Surah Iqtarabat As-Sa` ah

(Chapter - 54)

### Which was revealed in Makkah

The Hadith of Abu Waqid preceded, in which it is mentioned that the Messenger of Allah would recite Surah Qaf (chapter 53) and Iqtarabat As-Sa` ah (Al-Qamar, chapter 54), during (the `Id Prayers of) Al-Adha and Al-Fitr. The Prophet used to recite these two Surahs during major gatherings and occasions because they contain Allah's promises and warnings, and information about the origin of creation, Resurrection, Tawhid, the affirmation of prophethood, and so forth among the great objectives.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

(اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ - وَاِنْ يَرَوْا آيَةً  
يُغْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ - وَكَذَّبُوا  
وَاتَّبَعُوا اَهْوَاءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقَرٌّ - وَلَقَدْ جَاءَهُمْ  
مِّنَ الْاَنْبِیَاءِ مَا فِيْهِ مُّزْدَجَرٌ - حِكْمَةٌ بَلِیْغَةٌ فَمَا  
نُعْنِی النَّدْرُ )

(1. The Hour has drawn near, and the moon has been cleft asunder.) (2. And if they see an Ayah, they turn away and say: "This is magic, Mustamir.") (3. They denied and followed their own lusts. And every matter will be settled.) (4. And indeed there has come to them news wherein there is Muzdajar.) (5. Perfect wisdom, but warners benefit them not.)

### The Hour draws near; the cleaving of the Moon

Allah informs about the approach of the Last Hour and the imminent end and demise of the world,

(اَتَى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ)

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

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ  
(

(Draws near for mankind their reckoning, while they turn away in heedlessness.)(21:1)

### Hadiths about the Last Hour

There are several Hadiths with this meaning. Al-Hafiz Abu Bakr Al-Bazzar recorded that Anas said that one day, when the sun was about to set, the Messenger of Allah gave a speech to his Companions, saying,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَى  
مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى  
مِنْهُ»

(By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.) Anas said, "We could only see a small part of the setting sun at the time." Another Hadith that supports and explains the above Hadith is recorded by Imam Ahmad that `Abdullah bin `Umar said, "We were sitting with the Prophet while the sun was rising above Qu`ayqa`an, after `Asr. He said,

«مَا أَعْمَارُكُمْ فِي أَعْمَارِ مَنْ مَضَى إِلَّا كَمَا بَقِيَ  
مِنَ النَّهَارِ فِيمَا مَضَى»

(What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.) Imam Ahmad recorded that Sahl bin Sa`d said that he heard the Messenger of Allah say,

«بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا»

(I was sent like this with the Last Hour.) and he pointed with his middle and index finger. The Two Sahihs also recorded this Hadith. Imam Ahmad recorded that Wahb As-Suwa'i said that the Messenger of Allah said,

«بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَذِهِ مِنْ هَذِهِ، إِنَّ كَادَتْ  
لَتَسْبِقُنِي»

(I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.) Al-A` mash joined between his index and middle fingers while narrating this Hadith. Imam Ahmad recorded that Al-Awza` i said that Isma` il bin ` Ubaydullah said, "Anas bin Malik went to Al-Walid bin ` Abdul-Malik who asked him about what he heard from the Messenger of Allah about the Last Hour. Anas said, ` I heard the Messenger of Allah say,

«أَنْتُمْ وَالسَّاعَةُ كَهَاتَيْنِ»

(You and the Last Hour are as close as these two (fingers).)" Only Imam Ahmad collected this Hadith. There is proof to support these Hadiths in the Sahih listing, Al-Hashir (literally the Gatherer), among the names of the Messenger of Allah ; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement). Allah's statement,

(وَأَنشَقَّ الْقَمَرُ)

(and the moon has been cleft asunder.) It occurred during the time of Allah's Messenger , according to the authentic Mutawatir Hadiths the scholars agree that the moon was cleft asunder during the lifetime of the Prophet, and it was among the clear miracles that Allah gave him. Hadiths mentioning that the Moon was split

### The Narration of Anas bin Malik

Imam Ahmad recorded that Anas bin Malik said, "The people of Makkah asked the Prophet for a miracle and the moon was split into two parts in Makkah. Allah said,

(اقْتَرَبَتِ السَّاعَةُ وَأَنشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has been cleft asunder.)" Muslim also collected this Hadith. Al-Bukhari recorded that Anas bin Malik said, "The people of Makkah asked the Messenger of Allah to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Hira' between them." This Hadith is recorded in the Two Sahih with various chains of narration.

### The Narration of Jubayr bin Mut` im

Imam Ahmad recorded that Jubayr bin Mut` im said, "The moon was split into two pieces during the time of Allah's Prophet ; a part of the moon was over one mountain and another part over another mountain. So they said, ` Muhammad has taken us by his magic.' They then said, ` If he was able to take us by magic, he will not be able to do so with all people." Only Imam Ahmad

recorded this Hadith with this chain of narration. Al-Bayhaqi used another chain of narration in a similar Hadith he collected in Ad-Dala'il.

### The Narration of `Abdullah bin `Abbas

Al-Bukhari recorded that Ibn `Abbas said, "The moon was split during the time of the Prophet ." Al-Bukhari and Muslim collected this Hadith. Ibn Jarir recorded that Ibn `Abbas commented on Allah's saying:

(اَقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ - وَاِنْ يَرَوْا آيَةً  
يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ)

(The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: "This is magic, Mustamir.") "This occurred before the Hijrah; the moon was split and they saw it in two parts."

### The Narration of `Abdullah bin `Umar Al-Hafiz Abu Bakr

Al-Bayhaqi recorded that `Abdullah bin `Umar commented on Allah's statement:

(اَقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has been cleft asunder.) "This occurred during the time of Allah's Messenger ; the moon was split in two parts. A part of it was before the mount and a part on the other side. The Prophet said,

«اللَّهُمَّ اشْهَدْ»

(O Allah! Be witness.)" This is the narration that Muslim and At-Tirmidhi collected. At-Tirmidhi said, "Hasan Sahih."

### The Narration of `Abdullah bin Mas`ud

Imam Ahmad recorded that Ibn Mas`ud said, "The moon was split in two parts during the time of Allah's Messenger, and they saw its two parts. Allah's Messenger said,

«اشْهَدُوا»

(Be witnesses.)" Al-Bukhari and Muslim collected this Hadith. Ibn Jarir recorded that `Abdullah (Ibn Mas`ud) said, "I saw the mountain between the two parts of the moon when it was split."

Imam Ahmad recorded that `Abdullah said, "The moon was split during the time of Allah's Messenger and I saw the mount between its two parts.

## The Stubbornness of the idolators

Allah said,

(وَإِنْ يَرَوْا آيَةً)

(And if they see an Ayah), if they see proof, evidence and a sign,

(يُعْرِضُوا)

(they turn away), they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

(وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ)

(and say: "This is magic, Mustamir.") They say, `the sign that we saw was magic, which was cast on us.' Mustamir, means, `will soon go away', according to Mujahid, Qatadah and several others. The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

(وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ)

(They denied and followed their own lusts.), they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to. Allah's statement,

(وَكُلُّ شَيْءٍ مُّسْتَقَرٌّ)

(And every matter will be settled.) means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatadah, while Ibn Jurayj said, "will settle according to its people." Mujahid commented on the meaning of,

(وَكُلُّ شَيْءٍ مُّسْتَقَرٌّ)

(And every matter will be settled.) by saying, "On the Day of Resurrection." Allah's statement,

(وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ)

(And indeed there has come to them news); in this Qur'an, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

(مَا فِيهِ مُزْدَجَرٌ)

(wherein there is Muzdajar), wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

(حِكْمَةٌ بَلِغَةٌ)

(Perfect wisdom,) in that Allah guides whomever He wills and misguides whomever He wills,

(فَمَا تُغْنِي النُّذُرُ)

(but warners benefit them not.) but the preaching of warnings does not benefit those upon whom Allah has written misery and sealed their hearts. Who can guide such people after Allah This Ayah is similar to Allah's statements,

(قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ قُلْ شَاءَ لَهْدَاكُمْ أَجْمَعِينَ  
(

(Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all.") (6:149) and,

(وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُونَ)

(But neither Ayat nor warners benefit those who believe not.) (10:101)

(فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُو الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ -  
خُشَعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ  
جَرَادٌ مُنْتَشِرٌ - مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ  
الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ)

(6. So withdraw from them. The Day that the caller will call (them) to a terrible thing.) (7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,) (8. Hastening towards the caller. The disbelievers will say: "This is a hard Day.")

## The terrible End the Disbelievers will meet on the Day of Resurrection

Allah the Exalted says, `O Muhammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

(يَوْمَ يَدْعُو الدَّاعِ إِلَى شَيْءٍ تُكْرِهَ)

(The Day that the caller will call (them) to a terrible thing.) to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

(خُشَعًا أَبْصَرُهُمْ)

(with humbled eyes), their eyes will be covered with disgrace,

(يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ)

(they will come forth from (their) graves as if they were locusts spread abroad.) They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about. Allah said,

(مُهْطِعِينَ)

(Hastening) meaning hurriedly,

(إِلَى الدَّاعِ)

(towards the caller.) without being able to hesitate or slow down,

(يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ)

(The disbelievers will say: "This is a hard Day."), meaning, `this is a hard, terrible, horrifying and distressful Day,'

(فَذَلِكَ يَوْمًا يَوْمًا عَسِيرٌ - عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ)

(Truly, that Day will be a Hard Day -- far from easy for the dis- believers.) (74:9-10)

(كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا  
 مَجْنُونٌ وَازْدُجِرَ - فَذَعَا رَبَّهُ أَنِّي مَغْلُوبٌ  
 فَأَنْتَصِرُ - فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ -  
 وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ  
 قُدِرَ - وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ - تَجْرِي  
 بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ - وَلَقَدْ تَرَكْنَاهَا آيَةً  
 فَهَلْ مِنْ مُدَكِّرٍ - فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ - وَلَقَدْ  
 يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ )

(9. The people of Nuh denied (their Messenger) before them. They rejected Our servant and said: "A madman!" Wazdujir.) (10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!") (11. So, We opened the gates of the heaven with water Munhamir.) (12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.) (13. And We carried him on a (ship) made of planks and nails (Dusur)) (14. Floating under Our Eyes, a reward for him who had been rejected!) (15. And indeed, We have left this as a sign. Then is there any that will remember) (16. Then how (terrible) was My torment and My warnings) (17. And We have indeed made the Qur'an easy to understand and remember; then is there anyone who will remember)

### The Story of the People of Nuh and the Lesson from it

Allah the Exalted said,

(كَذَّبَتْ)

(denied) ` before your people, O Muhammad,'

(قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا)

(the people of Nuh. They rejected Our servant) means, they denied him categorically and accused him of madness,

(وَقَالُوا مَجْنُونٌ وَازْدُجِرَ)

(and said: "A madman!" Wazdujir.) Mujahid said about Wazdujir: "He was driven out accused on account of madness." It was also said that Wazdujir means, he was rebuked, deterred, threatened and warned by his people saying:

(لَئِنْ لَمْ تَنْتَهِ يُونَحُ لَتَكُونَ مِنَ الْمَرْجُومِينَ)

("If you do not stop O Nuh, you will be among those who will be stoned.") )26:116( This was said by Ibn Zayd, and it is sound.

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ)

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!") meaning, 'I am weak and cannot overcome or resist my people, so help Your religion!' Allah the Exalted said,

(فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ)

(So, We opened the gates of the heaven with water Munhamir.) As-Suddi said about Munhamir, "It means abundant."

(وَفَجَّرْنَا الْأَرْضَ عُيُونًا)

(And We caused springs to gush forth from the earth.) means, from every part of the earth, and even ovens in which fire was burning -- water and springs gushed forth,

(فَالْتَقَى الْمَاءُ)

(So, the waters met), means, of the heaven and the earth,

(عَلَى أَمْرٍ قَدْ قُدِرَ)

(for a matter predestined.) Ibn Jurayj reported from Ibn `Abbas:

(فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ)

(So, We opened the gates of the heaven with water Munhamir), Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained." Allah said,

(وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ)

(And We carried him on a (ship) made of planks and nails (Dusur)), Ibn `Abbas, Sa`id bin Jubayr, Al-Qurazi, Qatadah and Ibn Zayd said that Dusur means nails. Ibn Jarir preferred this view. Allah's statement,

(تَجْرَى بِأَعْيُنِنَا)

(Floating under Our Eyes), means, `by Our command and under Our protection and observation,'

(جَزَاءً لِّمَن كَانَ كُفِرَ)

(a reward for him who had been rejected!) meaning, as recompense for them because of their disbelief in Allah and as reward for Nuh, peace be upon him. Allah the Exalted said,

(وَلَقَدْ تَرَكْنَهَا آيَةً)

(And indeed, We have left this as a sign.) Qatadah said, "Allah left the ship of Nuh intact until the first generation of this Ummah were able to see it." However, it appears that the meaning here is that Allah kept ships as a sign. For instance, Allah the Exalted said,

(وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ  
- وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ )

(And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.)(36:41-42),

(إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -  
لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُنُورٌ وَعِيَةٌ )

(Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears.)(69:11-12) Allah's statement here,

(فَهَلْ مِنْ مُدَكِّرٍ)

(Then is there any that will remember) means, `is there any that will receive admonition and reminder. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Prophet recited to me,

(فَهَلْ مِنْ مُدَكِّرٍ)

(Then is there any that will remember)" Al-Bukhari collected a similar Hadith from `Abdullah that he said, "I recited to the Prophet (مُذَكِّرٍ مِنْ فَهْلٍ) (then is there any that will remember) and the Prophet said,

(فَهْلٌ مِنْ مُذَكِّرٍ)

(Then is there any that will remember)" Allah's statement,

(فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ )

(Then how (terrible) was My torment and My warnings) means, `how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ)

(And We have indeed made the Qur'an easy to understand and remember); meaning, `We have made the Qur'an easy to recite and comprehend for those who seek these traits, to remind mankind,' as Allah said,

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ  
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ )

((This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember.)(38:29),

(فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِئُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ  
قَوْمًا لُدًّا )

(So We have made this (the Qur'an) easy in your own tongue, only that you may give glad tidings to those who have Taqwa and warn with it the most quarrelsome people.)(19:97) Allah said,

(فَهْلٌ مِنْ مُذَكِّرٍ)

(then is there any that will remember), meaning, `is there anyone who will remember through this Qur'an, which We made easy to memorize and easy to understand' Muhammad bin Ka`b Al-Qurazi commented on this Ayah, "Is there anyone who will avoid evil"

(كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ - إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ - تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُّنْقَعِرٍ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ )

(18. `Ad denied; then how was My torment and My warnings) (19. Verily, We sent against them a violently cold (Sarsar) wind on a day of calamity, continuous.) (20. Plucking out men as if they were uprooted stems of date palms.) (21. Then, how was My torment and My warnings) (22. And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember)

**The Story of `Ad Allah states that `Ad, the People of Hud, denied their Messenger, just as the people of Nuh did.**

So, Allah sent on them,

(عَلَيْهِمْ رِيحًا صَرْصَرًا)

(against them a violently cold (Sarsar) wind), means, a bitterly cold and furious wind,

(فِي يَوْمٍ نَحْسٍ)

(on a day of calamity), against them, according to Ad-Dahhak, Qatadah and As-Suddi,

(مُسْتَمِرٌّ)

(continuous), upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

(تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُّنْقَعِرٍ )

(Plucking out men as if they were uprooted stems of date palms.) The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

(كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ فَكَيْفَ كَانَ عَذَابِي  
وَوَدُّرٍ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ  
(

(as if they were uprooted stems of date palms. Then, how was My torment and My warnings  
And We have indeed made the Qur'an easy to understand and remember; then is there any that  
will remember)

(كَذَّبَتْ ثَمُودُ بِالنُّذُرِ - فَقَالُوا أَبَشْرًا مِمَّا وَحَدَّا  
نَبَّيْعُهُ إِنَّا إِذَا لَفِيَ ضَلَلٍ وَسُعْرٍ - أءَلْقَى الذِّكْرُ  
عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ - سَيَعْلَمُونَ غَدًا  
مَنْ الكَذَّابُ الأَشِرُّ - إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَهُمْ  
فَارْتَقِبْهُمْ وَاصْطَبِرْ - وَنَبَّيْنَاهُمْ أَنَّ الْمَاءَ قِسْمَةٌ  
بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ - فَنَادَوْا صَحْبَهُمْ  
فَتَعَاطَى فَعَقَرَ فَكَيْفَ كَانَ عَذَابِي وَوَدُّرٍ إِنَّا أَرْسَلْنَا  
عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ وَلَقَدْ  
يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ )

i(23. Thamud denied the warnings.) (24. And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!") (25. "Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!") (26. Tomorrow they will come to know who is the liar, the insolent one!) (27. Verily, We are sending the she-camel as a test for them. So watch them, and be patient!) (28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).) (29. But they called their comrade and he took (a sword) and killed (her).) (30. Then, how was My torment and My warnings) (31. Verily, We sent against them a single Sayhah, and they became like straw Al-Muhtazir.) (32. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember)

## The Story of Thamud

Allah states here that the people of Thamud denied their Messenger Salih,

(فَقَالُوا أَبَشْرًا مِّنَّا وَحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَلٍ  
وَسُعْرٍ )

(And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!") They said, `We would have earned failure and loss if we all submitted to a man from among us.' They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

(بَلْ هُوَ كَذَّابٌ أَشِرٌّ)

(Nay, he is an insolent liar!), means, he has trespassed the limits in his lies. Allah the Exalted responded,

(سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ )

(Tomorrow they will come to know who is the liar, the insolent one!), thus warning and threatening them and delivering a sure promise to them,

(إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَهُمْ)

(Verily, We are sending the she-camel as a test for them.) To test and try the people of Thamud, Allah sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allah, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Salih, peace be upon him. Allah ordered His servant and Messenger Salih,

(فَارْتَقِبْهُمْ وَاصْطَبِرْ)

(So watch them, and be patient!) Allah commanded, `await, O Salih, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

(وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ)

(And inform them that the water is to be shared between them) one day for her to drink and one day for them to drink,

(قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ  
(

(He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known.") (26:155) Allah's statement,

(كُلُّ شِرْبٍ مُحْتَضَرٌ)

(each one's right to drink being established.) Mujahid said, "When she did not drink, they would drink the water, and when she drank, they would drink her milk." Allah the Exalted said;

(فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ )

(But they called their comrade and he took and killed.) According to the Scholars of Tafsir, his name was Qudar bin Salif; he was the vilest among them,

(إِذِ انْبَعَثَ أَشْقَاهَا )

(When the most wicked man among them went forth (to kill the she-camel).)(91:12) Allah said here,

(فَتَعَاطَى)

(and he took) meaning to harm,

(فَعَقَرَ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ )

(and killed (her). Then, how was My torment and My warnings), `I tormented them, so how was the torment I sent on them because of their disbelief in Me and denying My Messenger'

(إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ  
الْمُحْتَضِرِ )

(Verily, We sent against them a single Sayhah, and they became like straw Al-Muhtazir.) They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out. As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about. Ibn Zayd said, "The Arabs used to erect fences (Hizar, from which the word, Al-Muhtazir, is derived) made of dried bushes, around their camels and cattle, so Allah said,

## (كَهَشِيمِ الْمُحْتَظِرِ)

(like straw Al-Muhtazir.)

(كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ - إِنَّا أَرْسَلْنَا عَلَيْهِمْ  
حَصِيبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ - نِعْمَةٌ مِّنْ  
عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ - وَلَقَدْ أَنْذَرَهُمْ  
بَطْشَتْنَا فَتَمَارَوْا بِالنُّذُرِ - وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ  
فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرٍ - وَلَقَدْ  
صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ - فَذُوقُوا عَذَابِي  
وَنُذُرٍ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّرٍ  
(

(33. The people of Lut denied the warnings.) (34. Verily, We sent against them Hasib (a violent storm of stones), except the family of Lut, them We saved in the last hour of the night,) (35. As a favor from Us. Thus do We reward him who gives thanks.) (36. And he indeed had warned them of Our punishment, but they doubted the warnings!) (37. And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings.") (38. And verily, an abiding torment seized them early in the morning.) (39. Then taste you My torment and My warnings.) (40. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember)

### The Story of the People of the Prophet Lut

Allah the Exalted states that the people of Lut defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allah destroyed them with a type of torment that He never inflicted upon any nation before them. Allah the Exalted commanded Jibril, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked Sjjil. So He said here:

(إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ  
بِسَحَرٍ )

(Verily, We sent against them Hasib (a violent storm of stones) except the family of Lut, them We saved in the last hour of the night.) They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in Lut. And even Lut's wife suffered the same end as her people. Allah's Prophet Lut left Sodom with his daughters in safety, unharmed. Allah said,

(كَذَلِكَ نَجْزِي مَنْ شَكَرَ وَلَقَدْ أُنذِرَهُمْ بِطُشْتِنَا)

(Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,) meaning, before the torment struck his people, he warned them of Allah's torment and punishment. They did not heed the warning, nor listen to Lut, but instead doubted and disputed the warning.

(وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ)

(And they indeed sought to shame his guests) that is the night the angels Jibril, Mika'il and Israfil came to him in the shape of handsome young men, as a test from Allah for Lut's people. Lut hosted his guests, while his wife, the evil old one, sent a message to her people informing them of Lut's guests. They came to him in haste from every direction, and Lut had to close the door in their faces. They came during the night and tried to break the door; Lut tried to fend them off, while shielding his guests from them, saying,

(هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ)

(These are my daughters, if you must act (so).) (15:71), in reference to their women,

(قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ)

(They said: "Surely, you know that we have neither any desire nor need of your daughters!") (11:79), meaning, 'we do not have any desire for women,'

(وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ)

(and indeed you know well what we want!)(11:79) When the situation became serious and they insisted on coming in, Jibril went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening Lut with what would befall him in the morning. Allah the Exalted said,

(وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ )

(And verily, an abiding torment seized them early in the morning.) meaning, a torment that they had no way of escaping or avoiding,

(فَذُوقُوا عَذَابِي وَنُذُرِي وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ  
فَهَلْ مِنْ مُدَكِّرٍ )

(Then taste you My torment and My warnings. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember)

(وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ - كَذَّبُوا بِآيَاتِنَا  
كُلَّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ - أَكْفَرُكُمْ خَيْرٌ  
مَنْ أَوْلِيَكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ - أَمْ يَقُولُونَ  
نَحْنُ جَمِيعٌ مُنتَصِرُونَ - سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ  
الدُّبُرَ - بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى  
وَأَمْرٌ )

(41. And indeed, warnings came to the people of Fir`awn.) (42. (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.) (43. Are your disbelievers better than these Or have you immunity in the Divine Scriptures) (44.Or say they: "We are a great multitude, victorious") (45. Their multitude will be put to flight, and they will show their backs.) (46. Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.)

### The Story of Fir`awn and His People

Allah the Exalted narrates to us the story of Fir`awn and his people. A Messenger came to them from Allah, Musa supported by his brother Harun. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allah supported Musa and Harun with tremendous miracles and great signs, but Fir`awn and his people rejected all of them. Allah took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them. Advising and Threatening the Quraysh Allah said,

(أَكْفَرُكُمْ)

(Are your disbelievers) meaning, 'O idolators of the Quraysh,'

(خَيْرٌ مِّنْ أَوْلِيَّكُمْ)

(better than these) meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. 'Are you better than these'

(أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ)

(Or have you immunity in the Divine Scriptures), 'do you have immunity from Allah that the torment and punishment will not touch you' Allah said about the Quraysh,

(أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ)

(Or say they: "We are a great multitude, victorious") stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them. Allah the Exalted responded,

(سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ)

(Their multitude will be put to flight, and they will show their backs.) affirming that their gathering shall scatter, and they shall be defeated. Al-Bukhari recorded that Ibn `Abbas said, "The Prophet , while in a dome-shaped tent on the day of the battle of Badr, said,

«أُنشِدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنَّ شَيْتَانَ لَمْ يُعْبَدْ  
بَعْدَ الْيَوْمِ فِي الْأَرْضِ أَبَدًا»

(O Allah! I ask you for the fulfillment of Your covenant and promise. O Allah! If You wish (to destroy the believers), You will never be worshipped on the earth after today.) Abu Bakr caught him by the hand and said, 'This is sufficient, O Allah's Messenger! You have sufficiently asked and petitioned Allah.' The Prophet was clad in his armor at that time and went out, saying,

(سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ - بَلِ السَّاعَةُ  
مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ)

(Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.)" Al-Bukhari also recorded that Yusuf bin Mahak said, "I was with the Mother of the faithful, `A'ishah, when she said, `When I was still a young playful girl in Makkah, this Ayah was revealed to Muhammad ,

(بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ )

(Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.)" This is the abridged narration that Al-Bukhari collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'an. Muslim did not collect this Hadith.

(إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ - يَوْمَ يُسْحَبُونَ  
فِي النَّارِ عَلَى وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ )

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ - وَمَا أَمْرُنَا إِلَّا وَحْدَةً  
كَلِمَةٍ بِالْبَصَرِ - وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ  
مُذَكِّرٍ - وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ - وَكُلُّ صَغِيرٍ  
وَكَبِيرٍ مُسْتَطَرٌّ - إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ - فِي  
مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ - )

(47. Verily, the criminals are in error and will burn.) (48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!") 6(49. Verily, We have created all things with Qadar.) (50. And Our commandment is but one as the twinkling of an eye.) (51. And indeed, We have destroyed your likes; then is there any that will remember) (52. And everything they have done is noted in Az-Zubur.) (53. And everything, small and large, is written down.) (54. Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.) (55. In a seat of truth, near the Muqtadir King.)

### The Destination of the Criminals

Allah the Exalted states that the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects. Allah the Exalted said,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ)

(The Day they will be dragged on their faces into the Fire), meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

(ذُوقُوا مَسَّ سَقَرَ)

("Taste you the touch of Hell!")

### Everything was created with Qadar

Allah's statement,

(إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ )

(Verily, We have created all things with Qadar.) is similar to several other Ayat,

(وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا)

(He has created everything, and has measured it exactly according to its due measurements (Faqaddarahu Taqdir).) (25:2) and,

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى - الَّذِي خَلَقَ فَسَوَّى -  
وَالَّذِي قَدَّرَ فَهَدَى )

(Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (Qaddara) and then guided.)(87:1-3), i.e., He measured out the total sum (Qadar) of everything and then guided the creation to it. The Imams of the Sunnah relied on this honorable Ayah as evidence that Allah created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this Ayah and similar Ayat and Hadiths to refute the Qadariyyah sect, who started their sect during the latter time of the Companions. I mentioned this subject in detail in my explanation on the chapter on faith of Sahih Al-Bukhari. I will mention here some Hadiths pertaining to this honorable Ayah. Imam Ahmad recorded that Abu Hurayrah said, "The idolators of the Quraysh came to the Messenger of Allah arguing with him and discounting the Qadar. This Ayah was revealed,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا  
مَسَّ سَقَرَ - إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ )

(The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.)" Muslim, At-Tirmidhi and Ibn Majah collected this Hadith. Al-Bazzar recorded that `Amr bin Shu`ayb said that his father narrated that his grandfather said, "These Ayat were revealed about those who deny Al-Qadar,

(إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ - يَوْمَ يُسْحَبُونَ  
فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا مَسَّ سَقَرَ )  
(إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ )

(Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.)" Ibn Abi Hatim also recorded that Zurarah said that his father said that the Prophet recited this Ayah,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا  
مَسَّ سَقَرَ - إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ )

("Taste you the touch of Hell!" Verily, We have created all things with Qadar.) and then said,

«نَزَلَتْ فِي أَنَسٍ مِنْ أُمَّتِي يَكُونُونَ فِي آخِرِ  
الزَّمَانِ يُكَذِّبُونَ بِقَدَرِ اللَّهِ»

(These Ayat were revealed about some members of my Ummah. They will come before the end of time and deny Al-Qadar.) Ata' bin Abi Rabah said, "I went to Ibn `Abbas and found him drawing water from the well of Zamzam. The bottom of his clothes were wet with the water of Zamzam and I said to him, `They talked about Al-Qadar (some denied it).' He asked, `Have they done this' I said, `Yes.' He said, `By Allah! This Ayah was revealed only about them,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا  
مَسَّ سَقَرَ - إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ )

("Taste you the touch of Hell!" Verily, We have created all things with Qadar.) They are the worst members of this Ummah. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine." Imam Ahmad recorded that Nafi` said, "`Abdullah bin `Umar had a friend in the area of Ash-Sham who used to write to him. `Abdullah bin `Umar wrote to him, `I was told that you started talking about Al-Qadar. Therefore, do not dare write to me any more. I heard the Messenger of Allah say,

«سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ»

(There will be some members of my Ummah who will deny Al-Qadar.)" Abu Dawud collected this Hadith from Ahmad bin Hanbal. Imam Ahmad recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَبِيرُ»

(Every thing is predetermined, even laziness and intelligence.) Muslim collected this Hadith using a chain of narration through Imam Malik. There is also an authentic Hadith in which the Messenger of Allah said,

«اسْتَعِينْ بِاللَّهِ وَلَا تَعْجِزْ، فَإِنْ أَصَابَكَ أَمْرٌ فَقُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ، وَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا لَكَانَ كَذَا، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ»

(Seek the help of Allah and do not succumb to feebleness. And when an affliction strikes you, say, "Allah has decreed this, and He does as He wills." Do not say, "Had I done this or that, this or that would have happened, because "if" opens the door wide for the work of Ash-Shaytan.)" In a Hadith from `Abbas, the Messenger of Allah said to him,

«وَأَعْلَمُ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللَّهُ لَكَ لَمْ يَنْفَعُوكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَضُرُّوكَ، جَفَّتِ الْأَقْلَامُ وَطُوِيَتِ الصُّحُفُ»

(Know that if the Ummah were to all gather their strength to cause you some benefit that Allah has not decreed for you, they will never be able to bring you that benefit. And if they gather their strength to bring a harm to you that Allah has not written on you, they will never be able to harm you. The pens have gone dry and the Books of Record have been closed.) Imam Ahmad recorded that Ubadah bin Al-Walid bin Ubadah said that his father said to him, "I went to `Ubadah when he was ill, and I thought that he was going to die. So I said, `O my father, advise us and make the best effort in this regard.' He said, `Help me sit up,' and when he was helped up, he said, `O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allah until you believe in Al-Qadar, the good and the not so good parts of it.' I asked, `O my father! How can I know (or believe in) Al-Qadar, the good and the not so good parts of it' He said, `When you know that what has missed you, would never have come to you and what has befallen you would never have missed you. O my son! I heard the Messenger of Allah say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، ثُمَّ قَالَ لَهُ: اكْتُبْ،  
فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ  
الْقِيَامَةِ»

(The first thing Allah created was the Pen, right after that commanded it, 'Record!' and the Pen recorded everything that will occur until the Day of Resurrection.) O my son! If you die not having this belief, you will enter the Hellfire." At-Tirmidhi also recorded it and said: "Hasan Sahih Gharib." It is confirmed in Sahih Muslim from `Abdullah bin `Amr that the Messenger of Allah said,

«إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ  
السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

(Verily, Allah recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.) Ibn Wahb added,

(وَكَانَ عَرْشُهُ عَلَى الْمَاءِ)

(And His Throne was over the water.)(11:7) At-Tirmidhi also recorded it, and he said: "Hasan, Sahih Gharib."

### A Warning to beware of Allah's Threats

Allah said,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye.) This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةٌ)

(And Our commandment is but one) meaning, 'We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.' Allah said,

(وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ)

(And indeed, We have destroyed your likes), i.e. the earlier nations who denied their Messengers,

(فَهَلْ مِنْ مُدَكِّرٍ)

(then is there any that will remember) meaning, is there any that will receive admonition by remembering the humiliation and torment that Allah decreed for them

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ  
بِأَشْيَاعِهِمْ مِّن قَبْلُ)

(And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind.)(34:54) Allah's statement,

(وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ)

(And everything they have done is noted in Az-Zubur.) meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

(وَكُلُّ صَغِيرٍ وَكَبِيرٍ)

(And everything, small and large,) meaning, of their actions,

(مُسْتَطْرًّا)

(is written down.) everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted. Imam Ahmad recorded that `A'ishah said that the Messenger of Allah said,

«يَا عَائِشَةُ إِيَّاكَ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّ لَهَا مِنْ  
اللَّهِ طَالِبًا»

(O `A'ishah! Beware of small sins, because there is someone assigned by Allah who records them.) An-Nasa'i and Ibn Majah also collected this Hadith.

## The Good End for Those with Taqwa

Allah said,

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ )

(Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.), unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allah said,

(فِي مَقْعَدٍ صِدْقٍ)

(In a seat of truth,) in the Dwelling of Allah's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

(عِنْدَ مَلِكٍ مُّقْتَدِرٍ)

(near the Muqtadir King.) meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for. Imam Ahmad recorded that `Abdullah bin `Amr said that the Prophet said,

«الْمُقْسِطُونَ عِنْدَ اللَّهِ عَلَى مَنَائِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَّوْا»

(Verily, the just will be with Allah on podiums of light, to the right of Ar-Rahman, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.) Muslim and An-Nasa'i also recorded this Hadith.

This is the end of the Tafsir of Surah Iqtarabat (Al-Qamar). All praise and thanks are due to Allah, and success and immunity from error come from Him.

### The Tafsir of Surat Ar-Rahman

(Chapter - 55)

Which was revealed in Makkah

### The Introduction to Surat Ar-Rahman

Imam Ahmad recorded that Zirr said that a man said )to Ibn Mas`ud(: "How is this recited: "Ma'in Ghayri Yasin or Asin" He asked him, "Are you that proficient in reciting the whole Qur'an" He replied, "I recite the Mufassal section in one Rak`ah." So he said, "Woe to you! Do you recite

the Qur'an in haste, as if it is poetry I know that the Prophet used to recite two Surahs from the beginning of the Mufassal section (in one Rak`ah)." And Ibn Mas`ud considered Surat Ar-Rahman to be the beginning of the Mufassal section. Abu `Isa At-Tirmidhi recorded that Jabir said, "The Messenger of Allah went to his Companions and recited Surat Ar-Rahman from beginning to end for them, but they did not say anything. The Prophet said,

«لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ  
مَرْدُودًا مِنْكُمْ، كُنْتُ كَلِّمًا أُتَيْتُ عَلَى قَوْلِهِ:

(فَبَأَىءَ الْآءِ رَبِّكُمْا تُكْذِبَانِ )

قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكْذِبُ فَلكَ  
الْحَمْدُ»

(I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allah's statement: (Then which of the blessings of your Lord will you both deny)( They said, "None of Your favors do we deny, our Lord! All praise is due to you.") At-Tirmidhi recorded it and he said, "This Hadith is Gharib." Al-Hafiz Abu Bakr Al-Bazzar also collected this Hadith. Abu Ja`far Ibn Jarir recorded that `Abdullah bin `Umar said that the Messenger of Allah recited Surat Ar-Rahman, or it was recited before him, and he said,

«مَا لِي أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟»

(Why do I hear the Jinn giving a better response to their Lord than you) They said, "Why is that, O Allah's Messenger" He said,

«مَا أُتَيْتُ عَلَى قَوْلِ اللَّهِ تَعَالَى:

(فَبَأَىءَ الْآءِ رَبِّكُمْا تُكْذِبَانِ )

إِلَّا قَالَتِ الْجِنُّ: لَا بِشَيْءٍ مِنْ نِعَمِ رَبَّنَا نُكْذِبُ»

(Whenever I recited the statement of Allah the Exalted, (Then which of the blessings of your Lord will you both deny)( The Jinn responded by saying, "None of the favors of our Lord do we deny.")" Al-Hafiz Al-Bazzar also collected this Hadith.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

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

(الرَّحْمَنُ - عَلَّمَ الْقُرْآنَ - خَلَقَ الْإِنْسَانَ - عَلَّمَهُ  
الْبَيَانَ - الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ - وَالنَّجْمُ  
وَالشَّجَرُ يَسْجُدَانِ - وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ  
الْمِيزَانَ - أَلَّا تَطْغَوْا فِي الْمِيزَانِ - وَأَقِيمُوا  
الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ - وَالْأَرْضَ  
وَضَعَهَا لِلْأَنَامِ - فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ  
- وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ - فَبِأَيِّ آيَاتِ  
رَبِّكُمَا تُكَذِّبَانِ )

(1. Ar-Rahman!) (2. He has taught the Qur'an.) (3. He created man.) (4. He taught him Al-Bayan.) (5. The sun and the moon (run) on fixed courses.) (6. And the Najm and the trees prostrating.) (7. And the heaven He has raised high, and He has set up the balance.) (8. In order that you may not transgress the balance.) (9. And observe the weight with equity and do not make the balance deficient.) (10. And the earth He has put down (laid) for Al-An'am.) (11. Therein are fruits, date palms producing Akmam.) (12. And also corn, with (its) `Asf, and Rayhan.) (13. Then which of the blessings of your Lord will you both deny)

### Ar-Rahman revealed and taught the Qur'an

Allah informs of His favors and His mercy for His creatures, for He revealed the Qur'an to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

(الرَّحْمَنُ - عَلَّمَ الْقُرْآنَ - خَلَقَ الْإِنْسَانَ - عَلَّمَهُ  
الْبَيَانَ )

(Ar-Rahman! He has taught the Qur'an. He created man. He taught him Al-Bayan.) Al-Hasan said: "Eloquent speech." This refers to Allah teaching the Qur'an, that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips

**Among Allah's Signs: the Sun, the Moon, the Sky and the Earth**

Allah said,

(الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ )

(The sun and the moon (run) on fixed courses.) They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,

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

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

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ )

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing.) (6:96), Allah said,

(وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ )

(And the Najm and the trees prostrating.) Ibn Jarir commented, "Scholars of Tafsir disagreed over the meaning of Allah's statement, 'And the Najm.' They agreed, however, that the trees mentioned here are those that stand on trunks." Ali bin Abi Talhah reported that Ibn `Abbas said, "An-Najm refers to the plants that lay on the ground." Similar was said by Sa`id bin Jubayr, As-Suddi and Sufyan Ath-Thawri. This is what Ibn Jarir preferred, may Allah have mercy upon him. Mujahid said, "An-Najm (the star); the one that is in the sky." Al-Hasan and Qatadah said similarly. This is the saying that is the most obvious, and Allah knows best, for Allah the Exalted said,

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ )

(See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allah.)(22:18) Allah's statement,

(وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ )

(And the heaven He has raised high, and He has set up the balance.) meaning the justice, as He said in another Ayah,

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ  
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ)

(Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity.)(57:25) Allah said here,

(أَلَّا تَطْغَوْا فِي الْمِيزَانِ )

(In order that you may not transgress the balance.) meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. Allah's statement,

(وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ )

(And observe the weight with equity and do not make the balance deficient.) meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

(وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ )

(And weigh with the true and straight balance.)(26:182) Allah said,

(وَالْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ )

(And the earth He has put down (laid) for Al-Ana'm.) Allah raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Ibn `Abbas, Mujahid, Qatadah and Ibn Zayd said that Al-An'am means the creatures.

(فِيهَا فَكِهَةٌ)

(Therein are fruits,) of various colors, taste and scent,

(وَالنَّخْلُ ذَاتُ الْأَكْمَامِ)

(and date palms producing Akmam.) Allah mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn ` Abbas said said Al-Akmam, means sheathed fruit stalks. Smilar was said by more than one of the scholars of Tafsir, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more. Allah said,

(وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ )

(And also corn, with (its) ` Asf, and Rayhan.) ` Ali bin Abi Talhah said that Ibn ` Abbas said that in,

(وَالْحَبُّ ذُو الْعَصْفِ)

(And also corn, with (its) ` Asf), ` Asf means straw." Al-` Awfi reported from Ibn ` Abbas, " ` Asf is green leaves cut from the stem, so it is called ` Asf when it dries out." Similarly, Qatadah, Ad-Dahhak and Abu Malik said that ` Asf means straw. Ibn ` Abbas, Mujahid and others said that Rayhan means leaves, while Al-Hasan said that it means sweet-scented plants. ` Ali bin Abi Talhah reported that Ibn ` Abbas said that Rayhan means green leaves. The meanings here, and Allah knows best, are the various crops that produce straw, such as wheat and barley, and Rayhan are the leaves that grow on the stems.

### **Mankind is surrounded by Allah's Favors**

Allah said,

(فَيَأِيءَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) meaning, "O mankind and Jinn, which of the favors that Allah has given to you do you deny" Mujahid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them. So we say, just as the believers among the Jinns said, "O Allah! None of Your favors do we deny. All praise is due to You." Ibn ` Abbas used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."

(خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ - وَخَلَقَ  
الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ فَيَأِيءُ آلاءِ رَبِّكُمَا  
تُكَذِّبَانِ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ فَيَأِيءُ  
آلاءِ رَبِّكُمَا تُكَذِّبَانِ )

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ - بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ -  
 فَيَأْتِيَّ ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ - يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ  
 وَالْمَرْجَانُ - فَيَأْتِيَّ ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ - وَلَهُ  
 الْجَوَارِ الْمُنشآتُ فِي الْبَحْرِ كَالْأَعْلَمِ - فَيَأْتِيَّ  
 ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ -

(14. He created man from sounding clay like the clay of pottery.) (15. And the Jinn He created from a smokeless flame of fire.) (16. Then which of the blessings of your Lord will you both deny) (17. The Lord of the two easts and the Lord of the two wests.) (18. Then which of the blessings of your Lord will you both deny) (19. He has Maraja the two seas meeting together.) (20. Between them is a barrier which none of them can transgress.) (21. Then which of the blessings of your Lord will you both deny) (22. Out of them both come out pearls and Al-Marjan.) (23. Then which of the blessings of your Lord will you both deny) (24. And His are Al-Jawar Al-Munsha'at, in the seas like A` lam.) (25. Then which of the blessings of your Lord will you both deny)

### The Creation of Humans and Jinns

Allah mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire. This was said by Ad-Dahhak from Ibn `Abbas. It was also said by `Ikrimah, Mujahid, Al-Hasan and Ibn Zayd. Al-`Awfi reported from Ibn `Abbas, "From the best part of the fire, from its smokeless flame." Imam Ahmad recorded that `A'ishah said that Allah's Messenger said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ  
 مَرَجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, the Jinns from a smokeless flame of fire, and `Adam from what was described to you.) Muslim also collected this Hadith. Allah's statement:

(فَيَأْتِيَّ ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ )

(Then which of the blessings of your Lord will you both deny) was explained above

### Allah is the Lord of the Two Easts and the Two Wests

Allah said,

(رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ )

((He is) the Lord of the two easts and the Lord of the two wests.) meaning the sunrise of summer and winter and the sunset of summer and winter. Allah said in another Ayah,

(فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ)

(So, I swear by the Lord of all the points of sunrise and sunset in the east and the west.)(70:40), referring to the different places from which the sun rises and then sets on people every day. Allah said in another Ayah,

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ  
وَكَيْلًا )

(The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee.)(73:9), referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and Jinns,

(فَبِأَيِّ آءَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny)

### Allah created Different Types of Water

Allah said,

(مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ )

(He has Maraja the two seas), or let them loose, according to Ibn ` Abbas. Allah's statement,

(يَلْتَقِيَانِ)

(meeting together.) Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate them." The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Surat Al-Furqan when explaining Allah's statement;

(وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ  
وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا  
مَّحْجُورًا)

(And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier and a complete partition between them.)(25:53) Allah said,

(بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ)

(Between them is a barrier which none of them can transgress.) meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with. Allah said,

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ)

(Out of them both come out pearls and Al-Marjan. ) pearls are well-known. As for Marjan they say it means small pearls. Mujahid, Qatadah, Abu Ruzayn, Ad-Dahhak said it, and it has also been reported from `Ali. It was also said that it means large, precious pearls, this was mentioned by Ibn Jarir from some of the Salaf. Ibn Abi Hatim recorded from Ibn `Abbas who said, "When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls." Its chain of narrators is Sahih. Since this type of adornment is a favor from Allah to the people of earth, He reminded them of it,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Allah said,

(وَلَهُ الْجَوَارِ الْمُنشَآتُ)

(And His are Al-Jawar Al-Munsha'at), meaning the ships that float,

(فِي الْبَحْرِ)

(in the seas), Mujahid said, "Whatever ship hoists a sail, it is from Munsha'at, if it does not hoist a sail, it is not from the Munsha'at." Qatadah said, "Al-Munsha'at means created." Others said that it is Al-Munshi'at meaning, "launched."

(كَآلَآءِ عِلْمٍ)

(like A` lam.) This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need. Therefore,

(فَبَأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny)

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو  
الْجَلَلِ وَالْإِكْرَامِ فَبَأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ  
فِي شَأْنٍ فَبَأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(26. Whatsoever is on it (the earth) will perish.) (27. And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.) (28. Then which of the blessings of your Lord will you both deny) (29. Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!) (30. Then which of the blessings of your Lord will you both deny)

### Allah is the Ever Living, Free of all Need

Allah states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allah wills. Only Allah's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatadah said, "First, Allah mentioned His creatures and then He said that all of this will perish." And in the reported supplication: `O You the Ever Living Who sustains all that exists! O You Who created the heavens and the earth without precedence. O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation." Ash-Sha`bi said, "When you have recited,

(كُلُّ مَنْ عَلَيْهَا فَانٍ )

(Whatsoever is on it (the earth) will perish.) do not stop, continue reading,

(وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ )

(And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.)" This Ayah is similar to Allah's statement,

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.)(28:88) In this Ayah, Allah describes His Noble Face as being Dhul-Jalal wal-Ikram, indicating that He is Worthy of being revered, and thus, never defied; and obeyed, and thus, never disobeyed,

(وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ  
وَ الْعَشِيِّ يُرِيدُونَ وَجْهَهُ)

(And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.)(18:28), And as He said about those giving charity:

(إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ)

(We feed you seeking Allah's Face only.)(76:9) Ibn ` Abbas commented on the meaning of Dhul-Jalal wal-Ikram, by saying, "Owner of greatness and pride." After Allah stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, Dhul-Jalal wal-Ikram, will judge them by His fair judgement, He said,

(فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) Allah said,

(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ  
فِي شَأْنٍ )

(Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.) In this Ayah, Allah affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair. Al-A` mash reported from Mujahid, from ` Ubayd bin ` Umayr,

(كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ)

(Every day He is (engaged) in some affair.) He said, "Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured."

(سَنَقْرُعُ لَكُمْ أَيُّهَا الثَّقَلَانِ فَبِأَيِّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ يَمَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ فَبِأَيِّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ فَبِأَيِّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(31. We shall attend to you, O Thaqalan!) (32. Then which of the blessings of your Lord will you both deny) (33. O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!) (34. Then which of the blessings of your Lord will you both deny) (35. There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.) (36. Then which of the blessings of your Lord will you both deny) ur Lord will you both deny)

### A Warning for Humans and Jinn

Ibn Jurayj said that the Ayah,

(سَنَقْرُعُ لَكُمْ)

(We shall attend to you,) means, 'We shall judge you,' while Al-Bukhari said that it means, "We shall recompense you. Surely, nothing will busy Allah from attending to anything else." This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you," even when one is not busy with anything else. Allah's saying;

(أَيُّهَا الثَّقَلَانِ)

(O you Thaqalan!) refers to the humans and the Jinns, as in the Hadith;

«يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ»

(Everyone will be able to hear it, except the Thaqalayn.) In another narration that explains it, the Prophet said,

«إِلَّا الْإِنْسَ وَالْجِنَّ»

(...except mankind and the Jinns.) Allah said,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny), then,

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَن تَنْفُذُوا  
مِنَ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ  
إِلَّا بِسُلْطَنِ )

(O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah!) meaning, `you will never be able to escape Allah's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.' This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day,

(إِلَّا بِسُلْطَنِ)

(except with authority) meaning, except with the commandment from Allah,

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ -  
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ )

(On that Day man will say: "Where (is the refuge) to flee" No! There is no refuge! Unto your Lord will be the place of rest that Day.)(75:10-12),

(وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا  
وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِن عَاصِمٍ كَأَنَّمَا

أَغْشَيْتَ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ )

(And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allah. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever.)(10:27) Allah's statement,

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا  
تَنْتَصِرَانِ )

(There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.) `Ali bin Abi Talhah reported from Ibn `Abbas that Shuwaz is the flame of fire. Abu Salih said, "It is the flame above the fire below the smoke." Ad-Dahhak said,

(شُوَاظٌ مِّن نَّارٍ)

(Shuwaz of fire) "A flood of fire." Allah said;

(وَنُحَاسٌ)

(and Nuhas) `Ali bin Abi Talhah reported from Ibn `Abbas; "The smoke of the fire." Smilar was reported from Abu Salih, Sa`id bin Jubayr and Abu Snan. Ibn Jarir said that the Arabs used to call the smoke of the fire, Nuhas and Nihas. But he said that the scholars of Qur'anic recitation said that in this Ayah, the word recited is Nuhas. Mujahid said, "Molten brass poured over their heads." Qatadah held the same view. Ad-Dahhak said, "Nuhas is liquid copper." The Ayah means, `if you, mankind and the Jinns, try to escape on the Day of Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.' Allah's statement,

فَلَا تَنْتَصِرَانِ فَيَأْتِيَنَّ عَالِيَهُمَا رَبُّهُمَا يُكَذِّبَانِ )

(and you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny)

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ فَيَأْتِيَنَّ  
عَالِيَهُمَا رَبُّهُمَا يُكَذِّبَانِ )

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ - فَبِأَيِّ  
 ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ - يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ  
 فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ - فَبِأَيِّ ءَالَآءِ رَبِّكُمَا  
 تُكَذِّبَانِ - هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -  
 يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ - فَبِأَيِّ ءَالَآءِ  
 رَبِّكُمَا تُكَذِّبَانِ -

(37. Then when the heaven is rent asunder, and it becomes Wardah like Dihan.) (38. Then which of the blessings of your Lord will you both deny) (39. So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.) (40. Then which of the blessings of your Lord will you both deny) (41. The criminals will be known by their marks, and they will be seized by their foreheads and feet.) (42. Then which of the blessings of your Lord will you both deny) (43. This is the Hell which the criminals denied.) (44. They will go between it and Hamim An!) (45. Then which of the blessings of your Lord will you both deny)

### The Horrors of the Day of Resurrection

Allah said,

(فَإِذَا انشَقَّتِ السَّمَاءُ)

(Then when the heaven is rent asunder,) on the Day of Resurrection; this meaning is clear in this and similar Ayat, such as,

(وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ )

(And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.)(69:16),

(وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمِّ وَنُزِّلَ الْمَلَائِكَةُ  
 تَنْزِيلًا )

(And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.)(25:25) and,

(إِذَا السَّمَاءُ انشَقَّتْ - وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ )

(When the heaven is split asunder, and listens to and obeys its Lord -- and it must do so.)(84:1-2) Allah's statement,

(فَكَانَتْ وَرْدَةً كَالدِّهَانِ)

(and it becomes Wardah like Dihan.) This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dyes stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. As-Suddi said, "It will be as rosy color and as filth oil." Mujahid said

(كَالدِّهَانِ)

(like Dihan), "Like the colors of dyes." Allah said;

(فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ )

(So on that Day he will not be questioned about his sins, (neither) human nor Jinn.) this is similar to His saying;

(هَذَا يَوْمٌ لَا يَنْطِقُونَ - وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ )

(That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.)(77:35-36) This is the case at the time, then all the creatures will be questioned about their deeds. Allah said;

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ )

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.)(15:92-93) Qatadah said, "On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do." Allah the Exalted said,

(يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ)

(The criminals will be known by their marks,) i.e., by special marks that distinguish them. Al-Hasan and Qatadah said, "They will be known by their dark faces and their blue eyes." I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution. Allah said,

(فَيُؤْخَذُ بِالنَّوَاصِي وَالْأُقْدَامِ)

(and they will be seized by their foreheads and feet.) meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire. Al-A`mash said that Ibn `Abbas said, "He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven." Allah said,

(هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ)

(This is the Hell which the criminals denied.) meaning, `this is the Fire that you used to deny existed that it; now you see it before your eyes!' While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

(يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it and Hamim An!) meaning, they will sometimes be punished with fire and they will sometimes be given Hamim which is a drink like molten copper tearing their intestines and internal organs,

(إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ - فِي  
الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the Hamim, then they will be burned in the Fire.)(40:71-72) Allah said

(ءَانَ)

(An) meaning hot, due to the fierce and intense heat that is impossible to bear. Ibn `Abbas said;

(يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it and Hamim An!) "That has reached the ultimate temperature and boiling fiercely." Similar was said by Mujahid, Sa`id bin Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi. Qatadah also commented, "Its boiling started when Allah created the heavens and the earth!" Muhammad bin Ka`b Al-Qurazi said, "The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain. This is the meaning of Allah's statement,

(فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(In the Hamim, then they will be burned in the Fire.)(40:72) And Al-Hamim Al-An means hot." There is another report from Al-Qurazi;

(حَمِيمٍ ءَانَ)

(Hamim An) that it means "prepared. " This is also the view of Ibn Zayd. And saying that it means "prepared" does not contradict the first report from Al-Qurazi which says that it means hot, for Allah said:

(تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ)

(They will be given to drink from a spring, Aniyah.) (88:5) which means severe unbearable heat, and His saying;

(غَيْرَ نَظْرِينَ إِنَّهُ)

(not to wait for it to be prepared)(33:53) which means properly cooking and preparing it. So His saying;

(حَمِيمٍ ءَانَ)

(Hamim An.) Hamim, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had Taqwa, is from Allah's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these Ayat, should encourage all creatures to abandon the Shirk and disobedience they engage in, and this is why Allah reminded them of this favor;

(فَبِأَيِّ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ فَبِأَيِّ ءَالَءِ رَبِّكُمَا  
تُكَذِّبَانِ ذَوَاتًا أَفْنَانٍ فَبِأَيِّ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ  
فِيهِمَا عَيْنَانِ تَجْرِيَانِ فَبِأَيِّ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ  
فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ فَبِأَيِّ ءَالَءِ رَبِّكُمَا  
تُكَذِّبَانِ)

(46. But for him who fears the standing before his Lord, there will be two Gardens.) (47. Then which of the blessings of your Lord will you both deny) (48. With Afnan.) (49. Then which of the blessings of your Lord will you both deny) (50. In them (both) will be two springs flowing (free).) (51. Then which of the blessings of your Lord will you both deny) (52. In them (both) will be every kind of fruit in pairs.) (53. Then which of the blessings of your Lord will you both deny)

## The Delight of Those Who have Taqwa in Paradise

Allah the Exalted said,

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ)

(But for him who fears the standing before his Lord,) on the Day of Resurrection,

(وَنَهَى النَّفْسَ عَنِ الْهَوَى)

(And restrained himself from the desires.) (79:40), and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said,

«جَنَّاتٍ مِنْ فِضَّةٍ آنِيَهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ آنِيَهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِذَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ»

(There are two gardens made of silver -- their vessels and all that they contain. And there are two gardens made of gold -- their vessels and all that they contain. And nothing stands between the people in the `Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.) The Group, with the exception of Abu Dawud, collected this via the Hadith of `Abdul-`Aziz. This Ayah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have Taqwa will enter Paradise, for Allah is reminding the Ath-Thaqalayn of this favor, as He says;

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قِيَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ رَبُّكُمْ  
تُكَدِّبَانِ )

(But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny) Then He describes these two gardens, by saying,

(ذَوَاتَا أَفْنَانٍ )

(With Afnan.) their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) `Ata' Al-Khurasani and several others said that Afnan means spreading branches of trees that reach the branches of other trees,

(فِيهِمَا عَيْنَانِ تَجْرِيَانِ )

(In them (both) will be two springs flowing.) free to water these trees and branches that produce all kinds of fruits,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) Al-Hasan Al-Basri said that one of these springs is called Tasnim, and the other called As-Salsabil. `Atiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it. Allah's statement,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ )

(In them (both) will be every kind of fruit in pairs.), of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever heard and no heart has ever imagined,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) Ibrahim bin Al-Hakam bin Aban said that his father narrated from `Ikrimah that Ibn `Abbas said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the color-cynth." Ibn `Abbas also said, "There is nothing in the world that is in the Hereafter except in name." Meaning there is such an enormous difference and contrast between the two in enjoyment and value.

(مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانَ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِنَّ قَصِيرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (

(54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.) (55. Then which of the blessings of your Lord will you both deny) (56. Wherein both will be Qasirat At-Tarf, whom never deflowered a human before nor Jinn.) (57. Then which of the blessings of your Lord will you both deny) (58. They are like Yaqut and Marjan.) (59. Then which of the blessings of your Lord will you both deny) (60. Is there any reward for good other than good) (61. Then which of the blessings of your Lord will you both deny) Allah said,

(مُتَّكِنِينَ)

(Reclining), in reference to the residents of Paradise, who will recline or sit cross-legged;

(عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ)

(upon the couches lined with Istabraq,) which is thick silk brocade, according to `Ikrimah, Ad-Dahhak and Qatadah. Abu `Imran Al-Jawni said, "It is thick silk embroidered with gold." In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishaq narrated that Hubayrah bin Yarim said that `Abdullah bin Mas`ud said, "This is their interior, so what about it if you see their exterior" Allah said,

(وَجَنَى الْجَنَّتَيْنِ دَانَ)

(and the fruits of the two Gardens will be near at hand.) close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

(قُطُوفُهَا دَانِيَةٌ)

(The fruits in bunches whereof will be low and near at hand.)(69:23),

(وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ فُطُوفُهَا تَذَلِيلًا )

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)(76:14), meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

(فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) After Allah mentioned the couches, He then said,

(فِيهِنَّ)

(Wherein will be), meaning on these couches or beds,

(قَصِيرَاتُ الطَّرْفِ)

(Qasirat At-Tarf) chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn `Abbas, Qatadah, `Ata' Al-Khurasani and Ibn Zayd. It was reported that one of these wives will say to her husband, "By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you." Allah said,

(لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ )

(whom never deflowered a human before nor Jinn ) meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands. This is also a proof that the believers among the Jinns will enter Paradise. Artat bin Al-Mundhir said, "Damrah bin Habib was asked if the Jinns will enter Paradise and he said, `Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'" Allah's statement,

(لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny) Then Allah describes these women for the proposed:

## (كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ )

(they are like Yaqut and Marjan.) Mujahid, Al-Hasan, Ibn Zayd and others said, "They are as pure as rubies and white as Marjan." So here they described Marjan as pearls. Imam Muslim recorded that Muhammad bin Srin said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, `Has not Abu Al-Qasim (Muhammad ) said,

«إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ  
لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى (أَضْوَاءِ) كَوْكَبِ  
دُرِّي فِي السَّمَاءِ، لِكُلِّ امْرَأَةٍ مِنْهُمْ زَوْجَتَانِ  
اِثْنَتَانِ، يُرَى مَخُّ سَوْقَيْهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا  
فِي الْجَنَّةِ أَغْزَبُ»

(Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.) This Hadith was recorded in the Two Sahihs. Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«لِغَدْوَةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٍ خَيْرٌ مِنَ الدُّنْيَا  
وَمَا فِيهَا، وَلَقَابُ قَوْسٍ أَحَدِكُمْ، أَوْ مَوْضِعُ قِدِّهِ  
يَعْنِي سَوْطُهُ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا،  
وَلَوْ أَطَّلَعَتْ امْرَأَةٌ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى  
الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابَ مَا  
بَيْنَهُمَا، وَلَنْصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا  
وَمَا فِيهَا»

(A morning or an evening journey in Allah's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is

better than the world and whatever is on its surface. If one of the women of the people of Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.) Al-Bukhari also collected a similar narration. Allah the Exalted said,

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ )

(Is there any reward for good other than good) Allah declares that in the Hereafter, all that is good and righteous is the only befitting reward for those who do good deeds in this life,

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is best (reward) and even more.)(10:26) All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allah's favor and bounty, after all of these He says;

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny)

(وَمِن دُونِهِمَا جَنَّتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ  
مُدْهَامَّتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِمَا عَيْنَانِ  
نَضَّاخَتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِمَا فَكِّهَةٌ  
وَنَخْلٌ وَرُمَّانٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِنَّ  
خَيْرَاتٌ حِسَانٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ حُورٌ  
مَّقْصُورَاتٌ فِي الْخِيَامِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ  
لَمْ يَطْمِئِنَّهُنَّ أَنَسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ ءَالَآءِ  
رَبِّكُمَا تُكَذِّبَانِ مُتَكَبِّرِينَ عَلَى رَفْرَفٍ خُضْرٍ  
وَعَبْقَرِيٍّ حِسَانٍ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ تَبْرَكَ  
اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ )

(62. And below these two, there are two other Gardens.) (63. Then which of the blessings of your Lord will you both deny) (64. Mudhammatan.) (65. Then which of the blessings of your Lord will you both deny) (66. In them (both) will be two springs Naddakhatan.) (67. Then which of the blessings of your Lord will you both deny) (68. In them (both) will be fruits, and date palms and pomegranates.) (69. Then which of the blessings of your Lord will you both deny) (70. Therein (Gardens) will be Khayrat Hisan;) (71. Then which of the blessings of your Lord will you both deny) (72. Hur (beautiful, fair females) guarded in pavilions;) (73. Then which of the blessings of your Lord will you both deny) (74. Whom never deflowered a human before nor Jinn.) (75. Then which of the blessings of your Lord will you both deny) (76. Reclining on green Rafraf and rich beautiful `Abqariy.) (77. Then which of the blessings of your Lord will you both deny) (78. Blessed be the Name of your Lord, Dhill-Jalali wal-Ikram.)

**These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'an.**

Allah said:

(وَمِنْ دُونِهِمَا جَنَّاتٍ )

(And below these two, there are two other Gardens.) We previously mentioned the Hadith stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (Muqarribin) and the latter two are for those on the right (Ashab Al-Yamin). Abu Musa commented, "There are two gardens made of gold for the Muqarribin and two gardens made of silver for Ashab Al-Yamin." There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allah mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

(وَمِنْ دُونِهِمَا جَنَّاتٍ )

(And below these two, there are two other Gardens.) And this is an obvious form of honoring the first two gardens over the latter two. Allah described the former gardens:

(ذَوَاتَا أَفْنَانٍ )

(With Afnan), which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

(مُدْهَامَّتَانِ )

(Mudhammatan), being dark, because of the intense irrigation. Ibn `Abbas said, "Mudhammatan means, they have become dark green because of extensive water irrigation." Muhammad bin Ka`b said:

(مُدْهَامَّتَانِ )

(Mudhammatan) "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh, youthful and intermingling. Allah said about the former two gardens,

(فِيهِمَا عَيْنَانِ تَجْرِيَانِ )

(In them (both) will be two springs flowing (free)), while He said about the springs of the latter two gardens,

(نَضَّاخَتَانِ)

(Naddakhatan); `Ali bin Abi Talhah reported from Ibn `Abbas: "It means gushing. And the free flowing is stronger than gushing." Ad-Dahhak said that,

(نَضَّاخَتَانِ)

(gushing forth) means, they are full of water and constantly gushing. Allah said about the former two gardens,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ )

(In them (both) will be every kind of fruit in pairs), but He said about the latter two gardens,

(فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ )

(In them (both) will be fruits, and date palms and pomegranates.) There is no doubt that the first description is better and refers to more of a variety and more types of fruit. Allah said about the latter two gardens, Allah then said;

(فِيهِنَّ خَيْرَاتٌ حِسَانٌ )

(Therein will be Khayrat Hisan;) meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatadah. It was also said that Khayrat is plural of Khayrah and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a Hadith from the Prophet . There is another Hadith saying that Al-Hur Al-`Ayn will sing,

«نَحْنُ الْخَيْرَاتُ الْحِسَانُ، خُلِقْنَا لِأَزْوَاجِ كِرَامٍ»

("We are Al-Khayrat Al-Hisan, we were created for honorable husbands.") Allah said:

## (حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ)

(Hur (beautiful, fair females) guarded in pavilions;) but He said about the first two gardens,

## (فِيهِنَّ قَصِرَاتُ الطَّرْفِ)

(Wherein both will be Qasirat At-Tarf,) There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allah's saying:

## (فِي الْخِيَامِ)

(in pavilions;) Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لَوْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مَيْلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ»

(Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.) In another narration the Prophet said that this tent is thirty miles wide. Muslim recorded this Hadith and in his narration, the Prophet said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مَيْلًا، لِلْمُؤْمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ فَلَا يَرَى بَعْضُهُمْ بَعْضًا»

(Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them all.) Allah the Exalted said,

## (لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ)

(Whom never were deflowered by a human before nor Jinn.) We explained this meaning before. Allah added in the description of the first group of the believers' wives,

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا  
تُكَذِّبَانِ )

(they are like Yaqut (rubies) and Marjan (pearls). Then which of the blessings of your Lord will you both deny) Allah said,

(مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ )

(Reclining on green Rafter and rich beautiful `Abqariy. ) `Ali bin Abi Talhah reported from Ibn `Abbas: "Rafter means cushions." Mujahid, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others also said that Rafter means cushions. Al-`Ala' bin Badr said: "The Rafter are arrayed hanging over the couches." Allah's statement,

(وَعَبْقَرِيٍّ حِسَانٍ)

(and rich beautiful `Abqariy.) Ibn `Abbas, Qatadah, Ad-Dahhak and As-Suddi said that `Abqariy means rich carpets. Allah said,

(تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلْلِ وَالْإِكْرَامِ )

(Blessed be the Name of your Lord (Allah) Dhill-Jalal wal-Ikram,) Allah states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. `Abdullah bin `Abbas said that,

(ذِي الْجَلْلِ وَالْإِكْرَامِ)

(Dhill-Jalal wal-Ikram) means, the Owner of greatness and pride. In a Hadith, the Prophet said,

«إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسْلِمِ،  
وَذِي السُّلْطَانِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ،  
وَلَا الْجَافِي عَنْهُ»

(Verily, among the acts of venerating Allah, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'an who avoids extremism and laziness with it." Imam Ahmad recorded that Rabi` ah bin `Amir said that he heard the Messenger of Allah say,

«الْظُّوَا بِذِي الْجَلَالِ وَالْإِكْرَامِ»

(Persist (in invoking Allah) with, "Ya Dhal-Jalal wal-Ikram (O Owner of greatness and honor).") An-Nasa'i also collected this Hadith. Muslim and the Four Sunan compilers recorded that `A'ishah said, "When the Messenger of Allah would (say the) Salam (completing prayer), he would only sit as long as it takes him to say,

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا  
الْجَلَالِ وَالْإِكْرَامِ»

(O Allah! You are As-Salam, and peace comes from You. Blessed be You Ya Dhal-Jalal wal-Ikram.)" This is the end of the Tafsir of Surat Ar-Rahman, all praise is due to Allah and all favors come from Him.

## The Tafsir of Surat Al-Waqi` ah

(Chapter - 56)

Which was revealed in Makkah

The Virtues of Surat Al-Waqi` ah

Abu Ishaq reported from `Ikrimah from Ibn `Abbas that Abu Bakr said, "O Allah's Messenger! You are becoming gray" The Messenger replied,

«شَيَّبَنِي هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ  
يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

(Hud (chapter 11), Al-Waqi` ah (56), Al-Mursalat (77), `Amma Yatasa'alun (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.) At-Tirmidhi collected this Hadith and said, "Hasan Gharib."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِذَا وَقَعَتِ الْوَاقِعَةُ- لَيْسَ لِقَوِّعَتِهَا كَاذِبَةٌ-  
خَافِضَةٌ رَّافِعَةٌ- إِذَا رُجَّتِ الْأَرْضُ رَجًا- وَبُسَّتِ  
الْجِبَالُ بَسًا- فَكَانَتْ هَبَاءً مُنْبَثًا- وَكُنْتُمْ أَزْوَاجًا  
ثَلَاثَةً- فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ-

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ -  
وَالسَّابِقُونَ السَّابِقُونَ - أُولَئِكَ الْمُقَرَّبُونَ - فِي  
جَنَّاتِ النَّعِيمِ -

(1. When the Waqi`ah occurs) (2. There is not, for its occurrence, Kadhilah.) (3. Bringing low (some), exalting (others).) (4. When the earth will be shaken with a terrible shake.) (5. And the mountains will be powdered to dust,) (6. So that they will become floating dust particles.) (7. And you (all) will be in three groups. ) (8. So those on the right -- how (fortunate) will be those on the right!) (9. And those on the left -- how (unfortunate) will be those on the left!) (10. And those foremost will be foremost.) (11. These will be the nearest (to Allah).) (12. In the Gardens of Delight.)

### The Horrors of the Day of Resurrection

Al-Waqi`ah (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come. Allah the Exalted said in other Ayat,

(فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ )

(Then on that Day shall the Waqi`ah occur.)( 69:15) Allah the Exalted said,

(لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ )

(There is not, for its occurrence, Kadhilah.) means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning,

(اسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ  
مِنَ اللَّهِ)

(Answer the call of your Lord before there comes from Allah a Day which can not be averted.) (42:47),

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ - لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ  
(

(A questioner asked concerning a torment about to occur -- upon the disbelievers, which none can avert.)(70:1-2),

(وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ  
يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ  
الْحَكِيمُ الْخَبِيرُ)

(And on the Day He will say: "Be!" -- and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware.)(6:73) As for the meaning of

(كَاذِبَةٌ)

(Kadhibah) Muhammad bin Ka`b said: "It will certainly occur," while Qatadah said, "It shall not be discontinued, taken back or aborted. Allah's statement,

(خَافِضَةٌ رَّافِعَةٌ)

(Bringing low, exalting.) indicates that Al-Waqi`ah lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life. This was said by Al-Hasan, Qatadah and others. Al-`Awfi reported from Ibn `Abbas:

(خَافِضَةٌ رَّافِعَةٌ)

(Bringing low, exalting), "It made the near and the far hear it," while `Ikrimah said, "It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it." Ad-Dahhak and Qatadah said similarly. Allah said,

(إِذَا رُجَّتِ الْأَرْضُ رَجًا)

(When the earth will be shaken with a terrible shake.) meaning, it is shaken and moved violently over all of its surface and through its depths. Ibn `Abbas, Mujahid, Qatadah and others said about Allah's saying:

(إِذَا رُجَّتِ الْأَرْضُ رَجًا)

(When the earth will be shaken with a terrible shake.) it means "Violently shaken." Ar-Rabi` bin Anas said, "The earth will be shaken with all that is in it, just as a sifter is shaken with its contents." This is like Allah's saying:

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا)

(When the earth is shaken with its earthquake.)(99:1) and,

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ  
عَظِيمٌ

(O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.)(22:1). Allah said:

(وَبُسَّتِ الْجِبَالُ بَسًّا)

(And the mountains will be powdered to dust,) meaning, relentlessly pulverized. This was said by Ibn `Abbas, Mujahid, `Ikrimah and Qatadah and others. Ibn Zayd said: "The mountains will become just like Allah described them,

(كَثِيبًا مَّهِيلًا)

(A heap of sand poured out.)(73:14)." Allah's saying:

(فَكَانَتْ هَبَاءً مُنْبَثًا)

(So that they will become floating dust particles.) Abu Ishaq narrated from Al-Harith, from `Ali: "It will become like the rising dust storm that soon fades away leaving no trace of itself behind." Al-`Awfi reported from Ibn `Abbas about Allah's saying:

(فَكَانَتْ هَبَاءً مُنْبَثًا)

(So that they will become floating dust particles.) "It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly." `Ikrimah said, "The floating dust particles that the wind scatters all around," while Qatadah said,

(هَبَاءً مُنْبَثًا)

(floating particles), "Like the dry parts of trees that the wind scatters all about." This Ayah is similar to several other Ayat that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like carded wool on the Day of Resurrection.

### Three Categories of People on the Day of Resurrection

Allah's statement,

## (وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً )

(And you (all) will be in three groups.) This means that people will be divided into three categories on the Day of Resurrection. Some will be on the right of Allah's Throne, and they are those who were brought forth from `Adam's right side. This category will be given their Books of Records in their right hand and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allah's Throne, and they are those who were brought forth from `Adam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allah save us from their actions. A third category is comprised of those who are the foremost and nearest before Allah. They are in a better grade and status and nearer to Allah than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allah said,

(فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ -  
وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ -  
وَالسَّابِقُونَ السَّابِقُونَ )

(So those on the right -- how will be those on the right! And those on the left -- how will be those on the left! And those foremost will be foremost.) Allah divides people into these three groups upon their death, as indicated by the end of this Surah. Allah mentioned them in His statement as well,

(ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا  
فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ  
بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ)

(Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds.)(35:32) Muhammad bin Ka`b, Abu Hazrah Ya`qub bin Mujahid said that,

## (وَالسَّابِقُونَ السَّابِقُونَ )

(And those foremost will be foremost.) is about the Prophets, peace be upon them, while As-Suddi said that they are the residents of the utmost highs (Ahl Al-`Illiyin, in Paradise). The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allah commanded them,

(وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
السَّمَوَاتُ وَالْأَرْضُ)

(And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.)(3:133) and,

(سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.)(57:21) Therefore, those who rush to obey Allah in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allah said:

(أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ)

(These will be the nearest (to Allah). In the Gardens of Delight.)

(ثَلَاثَةٌ مِّنَ الْأُولَىٰ - وَقَلِيلٌ مِّنَ الْآخِرِينَ - عَلَى  
سُرُرٍ مَّوْضُونَةٍ - مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ -  
يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخْلَدُونَ - بِأَكْوَابٍ وَأَبَارِيقَ  
وَكَأْسٍ مِّن مَّعِينٍ - لَا يُصَدَّعُونَ عَنْهَا وَلَا  
يُنزِفُونَ - وَفَكِهَةٌ مِّمَّا يَتَخِرُّونَ - وَلَحْمِ طَيْرٍ  
مِّمَّا يَشْتَهُونَ - وَحُورٌ عِينٌ - كَأَمْثَلِ اللَّوْلُؤِ  
الْمَكْنُونِ - جَزَاءً بِمَا كَانُوا يَعْمَلُونَ - لَا يَسْمَعُونَ  
فِيهَا لَعْوًا وَلَا تَأْتِيَمًا - إِلَّا قِيلًا سَلَامًا )

(13. A multitude of those will be from the first ones.) (14. And a few of those will be from the later ones.) (15. (They will be) on thrones, Mawdunah.) (16. Reclining thereon, face to face.) (17. Immortal boys will go around them (serving),) (18. With cups, and jugs, and a glass of

flowing wine,) (19. Wherefrom neither Yusadda`un nor Yunzifun.) (20. And with fruit that they may choose.) (21. And with the flesh of fowls that they desire.) (22. And (there will be) Hur with wide lovely eyes.) (23. Like preserved pearls.) (24. A reward for what they used to do.) (25. No Laghw (evil vain talk) will they hear therein, nor any sinful speech.) (26. But only the saying of: "Salaman! Salaman!")

## The Reward of the Foremost in Faith

Allah states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this Ummah. This was reported from Mujahid and Al-Hasan Al-Basri, in the collection of Ibn Abi Hatim, and this is the preference of Ibn Jarir. He considered it supported by the saying of Allah's Messenger :

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ»

(We are the later nation, but the foremost on the Day of Resurrection.) Ibn Jarir did not mention any other interpretation nor did he attribute this view to anyone else. There is another Hadith that could support this meaning. Imam Abu Muhammad bin Abi Hatim recorded that Abu Hurayrah said that when these Ayat were revealed,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ - وَقَلِيلٌ مِنَ الْآخِرِينَ )

(A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones.), this news became hard for the Companions of the Prophet . These this Ayat,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ )

(A multitude of those will be from the first ones. And a multitude of those will be from the later ones.), were revealed. The Prophet then said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، ثَلَاثُ أَهْلِ الْجَنَّةِ، بَلْ أَنْتُمْ نِصْفُ أَهْلِ الْجَنَّةِ أَوْ: شَطْرُ أَهْلِ الْجَنَّةِ وَتُقَاسِمُونَهُمُ النِّصْفَ الثَّانِي»

(I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.) Imam Ahmad also recorded this. However, this opinion that Ibn Jarir chose is questionable, rather it is a deficient interpretation. This is because this Ummah is the best of all nations, according to the text of the Qur'an. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this Ummah; the opposite is true. The latter opinion is the correct one, that,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ )

(A multitude of those will be from the first ones), refers to the earlier generations of this Ummah, while,

(وَقَلِيلٌ مِنَ الْآخِرِينَ )

(And a few of those will be from the later ones.), refers to the latter people of this Ummah. Ibn Abi Hatim recorded that As-Sari bin Yahya said that Al-Hasan recited this Ayah,

(وَالسَّابِقُونَ السَّابِقُونَ - أَوْلِيكَ الْمُقَرَّبُونَ فِي  
جَنَّةِ النَّعِيمِ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ )

(And those foremost will be foremost. These will be the nearest (to Allah). In the Gardens of Delight. A multitude of those will be from the first ones.), Then he commented, "A multitude from the earlier generation of this Ummah." Ibn Abi Hatim also recorded that Muhammad bin Srin commented:

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ - وَقَلِيلٌ مِنَ الْآخِرِينَ )

(A multitude of those will be from the first ones. And a few of those will be from the later ones.), "They stated, or hoped that they will all be from this Ummah." Therefore, these are the statements of Al-Hasan and Ibn Srin that those foremost in faith are all from this Ummah. There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this Ayah might include all previous believing nations. In this regard, it is confirmed in the authentic Hadith compilations, from more than one route, that the Messenger of Allah said;

«خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ  
يَلُونَهُمْ»

(The best people are my generation, then the next generation, then the next generation....)  
He also said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ،  
لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، إِلَى قِيَامِ  
السَّاعَةِ»

(A group of my Ummah will always remain on the truth and dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.) In another narration:

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَعَالَى وَهُمْ كَذَلِكَ»

(..until Allah's command comes while they are like this.) This Ummah is more honored than any other Ummah. The foremost believers of this Ummah are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a Mutawatir Hadith, the Prophet mentioned that seventy thousand of this Ummah will enter Paradise without reckoning. In another narration of this Hadith, the Prophet added,

«مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا»

(With each thousand, another seventy thousand.) In yet another narration, he said,

«مَعَ كُلِّ وَاحِدٍ سَبْعُونَ أَلْفًا»

(With every one of them is another seventy thousand.) Allah's statement,

(عَلَى سُرُرٍ مَّوْضُونَةٍ)

(on Thrones, Mawdunah.) Ibn `Abbas said, "Woven with gold." Smilar was reported from Mujahid, `Ikrimah, Sa`id bin Jubayr, Zayd bin Aslam, Qatadah, Ad-Dahhak and others. Allah said,

(مُتَّكِنِينَ عَلَيْهَا مُتَّقِلِينَ)

(Reclining thereon, face to face.) indicating that they will face each other, and none of them will be in the back lines,

(يَطُوفُ عَلَيْهِمْ وُلْدَانٌ مُخَلَّدُونَ)

(Immortal boys will go around them), who will never grow up, get old or change in shape,

(بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّنْ مَّعِينٍ)

(With cups, and jugs, and a glass of flowing wine) these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

(لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ )

(Wherefrom neither Yusadda`un nor Yunzifun.) meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Ad-Dahhak reported from Ibn `Abbas: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allah mentioned the wine of Paradise free of these characteristics." Mujahid, `Ikrimah, Sa`id bin Jubayr, `Atiyah Al-`Awfi, Qatadah and As-Suddi said that Allah's statement,

(لَا يُصَدَّعُونَ عَنْهَا)

(Wherefrom neither Yusadda`un) means, "It does not give them a headache." While they said that

(وَلَا يُنْزَفُونَ)

(nor will they Yunzifun. ) means that "It does not change their sense of reasoning." Allah's statement,

(وَفَكِهَةٌ مِّمَّا يَتَخَيَّرُونَ - وَلَحْمٌ طَيْرٍ مِّمَّا يَشْتَهُونَ )

(And with fruit that they may choose. And with the flesh of fowls that they desire.) meaning, whatever fruits they wish for will be distributed among them. This Ayah is a proof that we are allowed to choose the fruits that we prefer and wish to eat. Imam Ahmad recorded that Thabit said that Anas said that the Messenger of Allah liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said, "O Allah's Messenger! I had a dream that I was taken out of Al-Madinah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so,' and she mentioned the names of twelve men whom the Prophet had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, 'Take them to the river Baydakh or -- Baydhakh.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them." Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allah's Messenger called the woman and again asked her to mention her story, and she did. This is the narration that Abu Ya`la collected, and Al-Hafiz Ad-Diya' said, "This Hadith meets the criteria of Muslim." Allah said,

(وَلَحْمٌ طَيْرٍ مِّمَّا يَشْتَهُونَ )

(And with the flesh of fowls that they desire.) Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«إِنَّ طَيْرَ الْجَنَّةِ كَأَمْثَالِ الْبُخْتِ، يَرْعَى فِي شَجَرِ  
الْجَنَّةِ»

(Birds of Paradise are like Bukht camels that graze in the trees of Paradise.) Abu Bakr commented, "O Allah's Messenger! Surely, these birds must be wonderful." The Messenger said,

«أَكْلُهَا أَنْعَمُ مِنْهَا»

(Those who eat them are more wonderful.) and repeated this statement thrice. The Prophet went on,

«وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا»

(And I hope that you will be among those who eat from them.) Only Imam Ahmad collected this Hadith using this chain of narration. Allah said;

(كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ )

(Like unto preserved pearls.), indicating that they are just as white and pure fresh pearls. We mentioned Allah's statement,

(كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ )

(As if they were eggs preserved.)(37:49), in Surat As-Saffat (chapter 37), and also their description in Surat Ar-Rahman (chapter 55). This is why Allah said afterwards,

(جَزَاءً بِمَا كَانُوا يَعْمَلُونَ )

(A reward for what they used to do.) meaning, `these delights that We granted them are rewards for the good deeds that they performed (in this life).' Allah the Exalted said,

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

(No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salaman (peace,)! Salaman (peace.)!") meaning they will not hear foul or unnecessary speech in Paradise.

(لَا تَسْمَعُ فِيهَا لَغِيَةً )

(Where they shall neither hear harmful speech nor falsehood.) (88:11), meaning, no foul words are uttered therein. Allah said,

(وَلَا تَأْتِيْمًا)

(nor any sinful speech.) meaning, nor speech that contains foul words,

(إِلَّا قِيْلًا سَلْمًا سَلْمًا )

(But only the saying of: "Salaman (peace!), Salaman (peace!)."), they will greet each other with Salam, just as Allah said in another Ayah,

(تَحِيَّتُهُمْ فِيهَا سَلْمٌ)

(Their greeting therein will be: "Salaman (peace!).") (14:23) And, as we mentioned, their words will be free from impure and needless speech.

(وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ - فِي سِدْرٍ  
مَّخْضُودٍ - وَطَلْحٍ مَّنْضُودٍ - وَظِلٍّ مَّمْدُودٍ -  
وَمَاءٍ مَّسْكُوبٍ - وَفِكَهَةٍ كَثِيرَةٍ - لَا مَقْطُوعَةٍ  
وَلَا مَمْنُوعَةٍ - وَفُرُشٍ مَّرْفُوعَةٍ - إِنَّا أَنْشَأْنَاهُنَّ  
إِنْشَاءً - فَجَعَلْنَاهُنَّ أَبْكَرًا - عُرْبًا أَثْرَابًا -  
لِأَصْحَابِ الْيَمِينِ )

(نُّلَّةٌ مِّنَ الْأَوَّلِينَ وَنُّلَّةٌ مِّنَ الْآخِرِينَ )

(27. And those on the right -- how (fortunate) will be those on the right) (28. (They will be) among Sidri Makhduḍ.) (29. And among Talh Mandud.) (30. And in shade Mamduḍ.) (31. And by water flowing constantly.) (32. And fruit in plenty.) (33. Whose supply is not cut off nor are they out of reach.) (34. And on couches, raised high.) (35. Verily, We have created them a special creation.) (36. And made them virgins.) (37. `Urub, Atrab.) (38. For those on the right.) (39. A multitude of those will be from the first generation.) (40. And a multitude of those will be from the later generations.)

## The Reward of Those on the Right After

Allah mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymun bin Mhran said that those on the right side are lesser in rank than the foremost in faith. Allah said,

(وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ )

(And those on the right -- how (fortunate) will be those on the right) who are those on the right, what is their condition and what will their final destination be like Allah next answers this question by saying,

(فِي سِدْرٍ مَّخْضُودٍ )

((they will be) among Sdr Makhdud.) Ibn `Abbas, `Ikrimah, Mujahid, Ibn Al-Ahwas, Qasamah bin Zuhayr, As-Safr bin Nusayr, Al-Hasan, Qatadah, `Abdullah bin Kathir, As-Suddi, Abu Hazrah and several others said, "The kind without thorns." And from Ibn `Abbas: "It is the one that is laden with fruits." This is also reported from `Ikrimah and Mujahid. Similar was also said by Qatadah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of which strains its trunk. `Utbah bin `Abd As-Sulami said, "I was sitting with Allah's Messenger , when a bedouin came and said, `O Messenger of Allah! Have you heard about the tree that has more thorns than any other being in Paradise' Meaning the Talh tree. So Allah's Messenger said:

«إِنَّ اللَّهَ يَجْعَلُ مَكَانَ كُلِّ شَوْكَةٍ مِنْهَا ثَمْرَةً، مِثْلَ خُصْوَةِ النَّيْسِ الْمَلْبُودِ، فِيهَا سَبْعُونَ لَوْنًا مِنَ الطَّعَامِ، لَا يُشْبِهُ لَوْنُ آخَرَ»

(For each spot that there was a thorn on it, Allah instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.) Allah's said,

(وَطَلْحٍ مَّنْضُودٍ )

(and among Talh Mandud.) refers to large thorny shrub that used to grow in the area of Hijaz (Western Arabia). Mujahid said that

(مَّنْضُودٍ)

(Mandud) means: "Its fruits are piled on top of each other. Allah is reminding the Quraysh of these kinds of trees, since they used to like the shade that the Talh and Sdr provided for them." Ibn Abi Hatim recorded that Abu Sa`id said that

(وَطَلْحٍ مَّنْضُودٍ )

(Talh Mandud) means: "The banana tree." And he (Ibn Abi Hatim) said, "Similar is reported from Ibn `Abbas, Abu Hurayrah, Al-Hasan, `Ikrimah, Qasamah bin Zuhayr, Qatadah and Abu Hazrah. " Mujahid and Ibn Zayd said similarly, Ibn Zayd added, "The people of Yemen call the banana tree, Talh." Ibn Jarir mentioned no other explanation for Talh. Allah said,

(وَوَظِلٍّ مَّمْدُودٍ )

(And in shade Mamdud (extended).) Al-Bukhari recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ فِي الْجَنَّةِ شَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا  
مِائَةَ عَامٍ لَا يَقْطَعُهَا، اقْرَأُوا إِنَّ شِئْنَكُمْ:

(وَوَظِلٍّ مَّمْدُودٍ)»

(In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: (And in shade extended.)) Muslim also collected this Hadith. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ شَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا  
مِائَةَ عَامٍ، اقْرَأُوا إِنَّ شِئْنَكُمْ:

(وَوَظِلٍّ مَّمْدُودٍ)»

(There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: (And in shade extended.)) Muslim, Al-Bukhari and `Abdur-Razzaq collected this Hadith. Allah said,

(وَفَكِهَةٍ كَثِيرَةٍ - لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ )

(And fruit in plenty, whose supply is not cut off nor are they out of reach.) indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allah said,

﴿كَلَّمَا رَزَقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا  
الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَبِهًا﴾

(Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before, "and they will be given things in resemblance.) (2:25) The shape will appear similar, but the taste is different. In the Two Sahihs, Sidrat Al-Muntaha (the tree in the seventh heaven) is described as:

﴿فَإِذَا وَرَقُهَا كَأَذَانِ الْفِيلَةِ، وَنَبْقُهَا مِثْلُ قِلَالِ  
هَجْرٍ﴾

(...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.) The Two Sahihs also collected a Hadith from Ibn `Abbas, who said, "The sun was eclipsed and Allah's Messenger led the people in the Eclipse prayer. They asked, `O Allah's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.' He said,

﴿إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُقُودًا، وَلَوْ  
أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا﴾

(I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.)" Imam Ahmad recorded that `Utbah bin `Abd As-Sulami said, "A bedouin man came to the Messenger of Allah and asked him about the Hawd and Paradise. The bedouin asked, `Does Paradise have fruits' The Prophet said,

﴿نَعَمْ، وَفِيهَا شَجَرَةٌ تُدْعَى طُوبَى﴾

(Yes, and it also has a tree called Tuba.) (He ) said something more saying but I could not recall it(. The bedouin asked, `Does it look like any of the trees that grow in our area' The Prophet said,

﴿لَيْسَتْ تُشْبِهُ شَيْئًا مِنْ شَجَرِ أَرْضِكَ﴾

(There is nothing resembling it among the trees in your land.) The Prophet then asked him,

﴿أَتَيْتَ الشَّامَ؟﴾

(Have you traveled to Ash-Sham area) The bedouin said: `No.' The Prophet said,

«تُشْبِهُ شَجَرَةً بِالشَّامِ تُدْعَى الْجَوْزَةَ، تَنْبُتُ عَلَى سَاقٍ وَاحِدَةٍ، وَيَنْفَرِشُ أَعْلَاهَا»

(It looks like a tree that grows in Ash-Sham area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.) The bedouin asked, `How big is the cluster of its fruits' The Prophet said,

«مَسِيرَةُ شَهْرٍ لِلْغُرَابِ الْأَبْقَعِ وَلَا يَقْتُرُ»

(The distance that the crow flies in one month without rest.) The bedouin asked, `How huge its trunk is' The Prophet said,

«لَوْ ارْتَحَلَتْ جَذَعَةٌ مِنْ إِيْلِ أَهْلِكَ مَا أَحَاطَتْ بِأَصْلِهَا، حَتَّى تَنْكَسِرَ تَرْقُوتُهَا هَرَمًا»

(If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.) The man asked, `Does it bear grapes' The Prophet answered in yes. The bedouin asked, `How big are the grapes' The Prophet said,

«هَلْ ذَبَحَ أَبُوكَ تَيْسًا مِنْ غَنَمِهِ قَطُّ عَظِيمًا؟»

(Has your father ever slaughtered a ram) The bedouin answered, `Yes,' and the Prophet asked him,

«فَسَلِّحْ إِهَابَهُ فَأَعْطَاهُ أُمَّكَ فَقَالَ: انْخِذِي لَنَا مِنْهُ دَلْوًا؟»

(And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it) The bedouin again said yes and said, `This grape would suffice for me and my family!' The Prophet agreed and said,

«نَعَمْ، وَعَامَّةَ عَشِيرَتِكَ»

(Yes, and also for the rest of your clan.)" Allah's statement,

(لَا مَقْطُوعَةٌ وَلَا مَمْنُوعَةٌ )

(Whose supply is not cut off nor are they out of reach.) The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allah's power. Qatadah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance." We mentioned a Hadith before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allah said, afterwards:

(وَفُرُشٍ مَّرْفُوعَةٍ )

(And on couches, raised high.) meaning, high, soft and comfortable. Allah said,

(إِنَّا أَنْشَأْنَهُنَّ إِنشَاءً - فَجَعَلْنَهُنَّ أَبْكَرًا - عُرْبًا  
أَثْرَابًا - لِأَصْحَابِ الْيَمِينِ )

(Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right.) The Ayat describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allah said that Sulayman said,

(إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِيفَتُ الْجِيَادُ -  
فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى  
تَوَارَتْ بِالْحِجَابِ )

(When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).) (38:31-32), "it" (Tawarat) refers to the sun setting, according to the scholars of Tafsir. Al-Akhfash said that Ayah,

(إِنَّا أَنْشَأْنَهُنَّ )

(Verily, We have created them), implied the maidens of Paradise although it did not mention them directly. Abu `Ubaydah said that they were mentioned before in Allah's statement,

(وَحُورٌ عَيْنٌ - كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ )

(And Hur (fair females) with wide lovely eyes. Like preserved pearls.) Therefore, Allah's statement,

(إِنَّا أَنْشَأْنَهُنَّ )

(Verily, We have created them), meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful. Abu Dawud At-Tayalisi recorded that Anas said that the Messenger of Allah said,

«يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا فِي  
النِّسَاءِ»

(In Paradise, the believer will be given such and such strength for women.) Anas said, "I asked, `O Allah's Messenger! Will one be able to do that' He said,

«يُعْطَى قُوَّةَ مِائَةٍ»

(He will be given the strength of a hundred (men).)" At-Tirmidhi also recorded it and said, "Sahih Gharib." Abu Al-Qasim At-Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked, "O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise" He said,

«إِنَّ الرَّجُلَ لَيَصِلُ فِي الْيَوْمِ إِلَى مِائَةِ عَدْرَاءِ»

(The man will be able to have sexual intercourse with a hundred virgins in one day.) Al-Hafiz Abu `Abdullah Al-Maqdisi said, "In my view, this Hadith meets the criteria of the Sahih, and Allah knows best." Allah's statement,

(عُرْبًا)

(`Urub,) Sa`id bin Jubayr reported that Ibn `Abbas said, "They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat She is like that." Ad-Dahhak reported from Ibn `Abbas who said, "The Urub and their husbands are their sweet hearts, and they are their husbands' sweet hearts." Similar was said by `Abdullah bin Sarjis, Mujahid, `Ikrimah, Abu Al-`Aliyah, Yahya bin Abi Kathir, `Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others. Ad-Dahhak reported from Ibn `Abbas;

(أَثْرَابًا)

(Atrab), means "They will be of one age, thirty-three years old." Mujahid said, "Equal (age)." And in a different narration, "Similar (age)." `Atiyah said, "Comparative." Allah said,

(لِأَصْحَابِ الْيَمِينِ)

(For those on the right.) meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allah said,

(إِنَّا أَنشَأْنَهُنَّ إِنشَاءً - فَجَعَلْنَهُنَّ أَبْكَرًا - عُرْبًا  
أَثْرَابًا - لِأَصْحَابِ الْيَمِينِ )

(Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right.) This is the view of Ibn Jarir. It is possible that Allah's statement,

( لِأَصْحَابِ الْيَمِينِ )

(For those on the right.) refers to the description that came just before,

(عُرْبًا أَثْرَابًا - لِأَصْحَابِ الْيَمِينِ )

(Atrab. For those on the right.) meaning, in their age. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ  
لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى ضَوْءٍ أَشَدَّ  
كَوْكَبِ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا  
يَتَغَوَّطُونَ، وَلَا يَتْفُلُونَ، وَلَا يَتَمَخَّطُونَ، أَمْشَاطُهُمْ  
الذَّهَبُ، وَرَشْحُهُمْ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَةُ،  
وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِ  
رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُونَ  
ذِرَاعًا فِي السَّمَاءِ»

(The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Hur Al-`Ayn. Their shape will be similar to each other, the shape of their father `Adam, sixty cubits high in the sky.) Allah's statement,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ )

(A multitude of those will be from the first generation. And a multitude of those will be from the later generations.) means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abi Hatim recorded that `Abdullah bin Mas' ud said, "We were with the Prophet one night and in the next morning we went to him and he said,

«عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ وَأَتْبَاعُهَا بِأُمَّمِهَا، فَيَمُرُّ  
عَلَيَّ النَّبِيُّ، وَالنَّبِيُّ فِي الْعِصَابَةِ، وَالنَّبِيُّ فِي  
الثَّلَاثَةِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ»

(Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and another with three men, and another with nobody with him.) Qatadah, one of the narrators of the Hadith, then recited this Ayah,

(أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ)

(Is there not among you a single right-minded man)(11:78)

«حَتَّى مَرَّ عَلَيَّ مُوسَى بْنُ عِمْرَانَ فِي كَبْكَبَةٍ مِنْ  
بَنِي إِسْرَائِيلَ»

(Until Musa, son of `Imran passed me, with a great crowd from the Children of Israel.) So he said;

«قُلْتُ: رَبِّي مَنْ هَذَا؟ قَالَ: هَذَا أَخُوكَ مُوسَى بْنُ  
عِمْرَانَ وَمَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيلَ»

قال:

«قُلْتُ: رَبِّ فَأَيْنَ أُمَّتِي؟ قَالَ: انْظُرْ عَنِ يَمِينِكَ  
فِي الظَّرَابِ»

قال:

«فَإِذَا وُجُوهُ الرِّجَالِ»

قال:

«قَالَ: أَرْضِيْتِ؟»

قال:

«قُلْتُ: قَدْ رَضِيْتُ رَبَّ»

قال:

«انْظُرْ إِلَى الْاَفُقِ عَنْ يَسَارِكَ، فَاِذَا وُجُوهُ  
الرِّجَالِ»

قال:

«أَرْضِيْتِ؟ قُلْتُ: قَدْ رَضِيْتُ رَبَّ»

قال:

«فَاِنَّ مَعَ هٰؤُلَاءِ سَبْعِيْنَ اَلْفًا يَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِ  
حِسَابٍ»

(So, I asked my Lord, "Who is this" He said, "This is your brother Musa, son of `Imran, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah" Allah said, "Look to your right on the hill," and I looked and saw faces of men. Allah said, "Are you pleased," and I said, "I am pleased O Lord!" Allah said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning.")  
`Ukkashah bin Mihsan from Bani Asad, one of those who participated in the battle of Badr, said, `O Allah's Messenger! Invoke Allah to make me one of them.' The Prophet said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

(O Allah, make him one of them.) Another man said, `O Allah's Messenger, invoke Allah to make me one of them.' The Prophet said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

(`Ukkashah beat you to it.) Allah's Messenger said,

«فَإِنْ اسْتَطَعْتُمْ فِدَاكُمْ أَبِي وَأُمِّي أَنْ تَكُونُوا مِنْ  
أَصْحَابِ السَّبْعِينَ فَاذْعَبُوا، وَإِلَّا فَكُونُوا مِنْ  
أَصْحَابِ الظُّرَابِ، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ  
الْأَفُقِ، فَإِنِّي قَدْ رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَسَّبُوا  
حَوْلَهُ»

(Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.) He continued:

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a fourth of the people of Paradise.) and we said, `Allahu Akbar.' He said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a third of the people of Paradise.) and we said, `Allahu Akbar.' The Prophet said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

(I hope that you will be half of the people of Paradise,) and we said `Allahu Akbar.' Then Allah's Messenger recited this Ayah:

(ثُلَّةٌ مِّنَ الْأَوَّلِينَ وَثُلَّةٌ مِّنَ الْآخِرِينَ )

(A multitude of those will be from the first generation. And a multitude of those will be from the later generations.) We said to each other, `Who are those seventy thousand' We then said, `They are those who were born in Islam and did not associate (anything or anyone in the worship of Allah).' When what we said reached the Prophet , he said,

«بَلْ هُمُ الَّذِينَ لَا يَكْتُونُونَ، وَلَا يَسْتَرْفُونَ وَلَا  
يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

(They are the people who do not get treated by cauterization themselves, do not ask for Ruqyah (get oneself treated by the recitation of some verses of the Qur`an) and do not draw an evil omen from (birds), but put their trust (only) in their Lord.)" This Hadith has many chains of narration collected in the Sahih and other collections of Hadith.

(وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ - فِي  
سَمُومٍ وَحَمِيمٍ - وَظِلٌّ مِّنْ يَّحْمُومٍ - لَّا بَارِدٍ وَلَا  
كَرِيمٍ - إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ - وَكَانُوا  
يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ - وَكَانُوا يَقُولُونَ  
أَعَدَّا مِنَّا وَكُنَّا ثُرَابًا وَعِظْمًا أَعِنَّا لَمَبْعُوثُونَ أَوْ  
ءَابَاؤُنَا الْأَوَّلُونَ)

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى  
مِيقَاتٍ يَوْمٍ مَّعْلُومٍ - ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ  
الْمُكذِّبُونَ - لَأَكُونُ مِنْ شَجَرٍ مِّنْ زُقُومٍ -  
فَمَالُونَ مِنْهَا الْبُطُونَ - فَشَرِبُونَ عَلَيْهِ مِنْ  
الْحَمِيمِ - فَشَرِبُونَ شُرْبَ الْهَمِيمِ - هَذَا نُزْلُهُمْ يَوْمَ  
الدِّينِ)

(41. And those on the left How will be those on the left) (42. In Samum, and Hamim.) (43. And a shadow from Yahmum,) (44. Neither Barid nor Karim,) (45. Verily, before that, they indulged in luxury,) (46. And were persisting in great sin.) (47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected") (48. "And also our forefathers") (49. Say: "(Yes) verily, those of old, and those of later times.") (50. "All will surely be gathered together for appointed meeting of a known Day.") (51. "Then verily, --- you the erring -- ones, the deniers!") (52. "You verily, will eat of the trees of Zaqqum.") (53. "Then you will fill your bellies therewith,") (54. "And drink the Hamim on top of it.") (55. "And you will drink (that) like Al-Him!") (56. That will be their entertainment on the Day of Recompense!)

**Those on the Left and Their Recompense**

After Allah mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

(وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ )

(And those on the left How will be those on the left) meaning, 'What is the condition of those on the left,' then explains His statement, by saying,

(فِي سَمُومٍ)

(in Samum,) means, a fierce hot wind,

(وَحَمِيمٍ)

(and Hamim.) i.e., boiling water,

(وَضِلٌّ مِّنْ يَّحْمُومٍ )

(And a shadow from Yahmum,) the shadow of smoke, according to Ibn `Abbas, Mujahid, `Ikrimah, Abu Salih, Qatadah, As-Suddi and others. In a similar statement, Allah said,

(انطَلِفُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ - انطَلِفُوا إِلَى  
ظِلِّ ذِي ثَلَاثِ شُعَبٍ - لَا ظَلِيلٍ وَلَا يُعْنَى مِنْ  
اللَّهَبِ - إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ - كَأَنَّهُ جِمَلَةٌ  
صَفْرَاءُ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

("Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire. " Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers.)(77:29-34). Allah said in this Ayah,

(وَضِلٌّ مِّنْ يَّحْمُومٍ )

(And a shadow from Yahmum,) meaning, black smoke,

(لَا بَارِدٍ وَلَا كَرِيمٍ )

(Neither Barid nor Karim,) means, it neither brings soft, cool breeze nor appears clear. Al-Hasan and Qatadah commented on Allah's statement,

(وَلَا كَرِيمٍ)

(nor Karim) "Its sight is not pleasant." Ad-Dahhak said, "Every drink that is not fresh, is not Karim (pleasant). Then, Allah the Exalted stated that they deserve this end,

(إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ )

(Verily, before that, they indulged in luxury,) meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,

(وَكَانُوا يُصِرُّونَ)

(And were persisting), means, they persisted and did not intend to repent,

(عَلَى الْحِنْتِ الْعَظِيمِ)

(in great sin.) in disbelief in Allah and claiming that the idols and rivals were gods besides Allah. It means idolatry, according to Ibn `Abbas. This is also the meaning reported from Mujahid, `Ikrimah, Ad-Dahhak, Qatadah, As-Suddi and others. Allah said,

(وَكَانُوا يَقُولُونَ أَعْدَا مِنَّا وَكُنَّا ثُرَابًا وَعِظْمًا  
أَعِنَّا لَمَبْعُوثُونَ أَوْ ءَابَاؤُنَا الْأَوَّلُونَ )

(And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected And also our forefathers") They said this while denying and rejecting the idea that resurrection will ever occur. Allah the Exalted said,

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

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.") meaning, `Say, O Muhammad, that the earlier and latter generations of the Children of Adam will be gathered for the Day of Resurrection and none of them will be left out. Allah the Exalted said:

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ  
يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ - وَمَا  
نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ  
إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ )

(That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.)(11:103-105) He also said here,

(لَمَجْمُوعُونَ إِلَى مِيعَةٍ يَوْمٍ مَّعْلُومٍ )

(All will surely be gathered together for appointed meeting of a known Day.) because that time is precisely designated and will not come late, early, nor increase or decrease. Allah said,

(ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ - لَأَكْلُونَ مِن  
شَجَرٍ مِّن زَقْقُمٍ - فَمَالُونَ مِنْهَا الْبُطُونَ )

(Then verily, --- you the erring-ones, the deniers! You verily, will eat of the trees of Zaqqum. Then you will fill your bellies therewith.) indicating that they will be seized and made to eat from the Zaqqum tree until their stomachs become full,

(فَشْرَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ - فَشْرَبُونَ شُرْبَ  
الْحَمِيمِ )

(And drink the Hamim on top of it. And you will drink (that) like Al-Him!) Hamim is boiling water, while Al-Him means thirsty camels, according to Ibn `Abbas, Mujahid, Sa`id bin Jubayr and `Ikrimah. As-Suddi said "Al-Him is a disease that strikes camels, causing them to feel thirst, and they drink until they die." Therefore, he said, the people of Hell, will never quench their thirst from drinking Hamim. Allah, the Exalted, said,

(هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ )

(That will be their entertainment on the Day of Recompense!) `this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.' Allah the Exalted said in the case of the believers,

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ  
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا )

(Verily, those who believe and do righteous good deeds, shall have the Gardens of Al-Firdaws (Paradise) for their entertainment.)(18:107), i.e., hospitality and honor.

(نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ - أَفَرَأَيْتُمْ مَا  
كُنْتُمْ تَكْفُرُونَ - أَمْ أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ - نَحْنُ  
قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ - عَلَى  
أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ -  
وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ )

(57. We created you, then why do you believe not) (58. Do you not see the semen you emit.)  
(59. Is it you who create it, or are We the Creator) (60. We have decreed death to you all, and  
We are not outstripped,) (61. To transfigure you and create you in (forms) that you know not.)  
(62. And indeed, you have already known the first form of creation, why then do you not  
remember)

### Proof that Resurrection will occur

Allah asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said,

(أَعِدَّا مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ )

(When we die and become dust and bones, shall we then indeed be resurrected) )56:47( They said this statement in denial and discounting Resurrection. Allah the Exalted said,

(نَحْنُ خَلَقْنَاكُمْ)

(We created you,) meaning, `We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back' Allah's statement,

(فَلَوْلَا تُصَدِّقُونَ)

(then why do you believe not) `why do you not then believe in Resurrection' Then Allah said, while bringing forth evidence that Resurrection occurs,

(أَفَرَأَيْتُمْ مَا تُمْنُونَ - أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ  
الْخَالِقُونَ )

(Do you not see the semen you emit. Is it you who create it, or are We the Creator) meaning, `do you make the semen remain in the wombs and create life from it therein, stage after stage Or is Allah the One Who does all this' Allah said,

(نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ)

(We have decreed death to you all,) meaning, `We made death exist between you.' Ad-Dahhak commented, "Allah made the residents of the heavens and earth equal with regards to death." Allah said,

(وَمَا نَحْنُ بِمَسْبُوقِينَ)

(and We are not outstripped,) meaning, `We are never unable,'

(عَلَى أَنْ يُبَدَّلَ أَمْثَلَكُمْ)

(To transfigure you), meaning, `to change your current shapes, on the Day of Resurrection,'

(وَنُنشِئُكُمْ فِي مَا لَا تَعْلَمُونَ)

(and create you in that you know not.) meaning, `out of shapes and forms.' Allah the Exalted said,

(وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ )

(And indeed, you have already known the first form of creation, why then do you not remember) meaning, `you know that Allah has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew' Allah the Exalted said in other Ayat,

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ  
عَلَيْهِ)