

(Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not Or that He may catch them in the midst of their going to and from, so that there be no escape for them Or that He may catch them with gradual wastage. Truly, Your Lord is indeed full of kindness, Most Merciful) 16:45-47 . Allah's saying;

(فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأُسْنَىٰ إِلَّا أَنْ قَالُوا
إِنَّا كُنَّا ظَالِمِينَ)

(No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers.") This means, when the torment came to them, their cry was that they admitted their sins and that they deserved to be punished. Allah said in a similar Ayah,

(وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظِلْمَةً)

(How many a town given to wrongdoing, have We destroyed) 21:11 , until,

(خَمِدِينَ)

(Extinct) 21:15 . Allah's saying.

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ)

(Then surely, We shall question those (people) to whom it (the Book) was sent) is similar to the Ayat,

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ)

(And (remember) the Day (Allah) will call them, and say: "What answer gave you to the Messengers") 28:65 , and,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالَوَا لَا
عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received" They will say: "We have no knowledge, verily, only You are the Knower of all that is unseen.") 5:109 . Allah will question the nations, on the Day of Resurrection, how

they responded to His Messengers and the Messages He sent and verily, We shall question the Messengers if they conveyed His Messages. So, `Ali bin Abi Talhah reported from Ibn `Abbas, who said commenting on the Ayah:

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ)

(Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.) He said; "About what they conveyed." Ibn `Abbas commented on Allah's statement,

(فَلَنَقْصَنَّ عَلَيْهِمْ مَا كُنَّا غَائِبِينَ)

(Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.) "The Book will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do."

(وَمَا كُنَّا غَائِبِينَ)

(and indeed We have not been absent) meaning, On the Day of Resurrection, Allah will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything. Rather, He has perfect knowledge of what the eyes are deluded by and what the hearts conceal,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَاسٍ إِلَّا فِي كِتَابٍ مُبِينٍ)

(Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) 6:59

(وَالْوِزْنَ يُومِذِ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ)

(8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).) (9. And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Ayat.)

The Meaning of weighing the Deeds

Allah said,

(وَالْوَزْنُ)

(And the weighing), of deeds on the Day of Resurrection,

(الْحَقَّ)

(will be the true (weighing)), for Allah will not wrong anyone. Allah said in other Ayat,

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا
بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ)

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

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

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

(فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا
هِيَ نَارٌ حَامِيَةٌ)

(Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hawiyah (pit, Hell). And what will make you know what it is (It is) a fiercely blazing Fire!)
101:6-11 and,

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا
يَتَسَاءَلُونَ - فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُقْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ)

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide) 23:101-103 . As for what will be placed on the Balance on the Day of Resurrection, it has been said that the deeds will be placed on it, even though they are not material objects. Allah will give these deeds physical weight on the Day of Resurrection. Al-Baghawi said that this was reported from Ibn `Abbas. It is recorded in the Sahih that Al-Baqarah (chapter 2) and Al `Imran (chapter 3) will come on the Day of Resurrection in the shape of two clouds, or two objects that provide shade, or two lined groups of birds. It is also recorded in the Sahih that the Qur'an will come to its companion (who used to recite and preserve it) in the shape of a pale-faced young man. He will ask (the young man), "Who are you" He will reply, "I am the Qur'an, who made you stay up sleeplessly at night and caused you thirst in the day. " The Hadith that Al-Bara' narrated about the questioning in the grave states,

«فَيَأْتِي الْمُؤْمِنَ شَابٌّ حَسَنُ اللَّوْنِ طَيِّبُ الرِّيحِ
فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحِ»

(A young man with fair color and good scent will come to the believer, who will ask, `Who are you' He will reply, `I am your good deeds'). The Prophet mentioned the opposite in the case of the disbeliever and the hypocrite. It was also said that the Book of Records that contains the deeds will be weighed. A Hadith states that a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight

can reach. He will then be brought a card on which 'La ilaha illallah' will be written. He will say, "O Lord! What would this card weigh against these scrolls" Allah will say, "You will not be wronged." So the card will be placed on the other side of the Balance, and as the Messenger of Allah said,

«فَطَاشَتِ السَّجِّاتُ وَثَقُلَتِ الْبِطَاقَةُ»

(Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.) At-Tirmidhi recorded similar wording for this Hadith and said that it is authentic. It was also said that the person who performed the deed will be weighed. A Hadith states,

«يُؤْتَى يَوْمَ الْقِيَامَةِ بِالرَّجُلِ السَّمِينِ فَلَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ»

(On the Day of Resurrection, a fat man will be brought forth, but he will not weigh with Allah equal to the wing of a mosquito). He then recited the Ayah,

(فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا)

(And on the Day of Resurrection, We shall assign no weight for them) 18:105 . Also, the Prophet said about `Abdullah bin Mas'ud,

«أَتَعْجَبُونَ مِنْ دِقَّةِ سَاقَيْهِ وَالَّذِي نَفْسِي بِيَدِهِ لَهُمَا فِي الْمِيزَانِ أَثْقَلُ مِنْ أَحَدٍ»

(Do you wonder at the thinness of his legs By He in Whose Hand is my soul! They are heavier on the Balance than (Mount) Uhud.) It is also possible to combine the meanings of these Ayat and Hadiths by stating that all this will truly occur, for sometimes the deeds will be weighed, sometimes the scrolls where they are recorded will be weighed, and sometimes those who performed the deeds will be weighed. Allah knows best.

(وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ قَلِيلًا مَّا تَشْكُرُونَ)

(10. And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.)

All Bounties in the Heavens and Earth are for the Benefit of Mankind

Allah reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Allah made the clouds work for them (bringing rain) so that they may produce their sustenance from them. He also created the ways and means of earnings, commercial activities and other professions. Yet, most of them give little thanks for this. Allah said in another Ayah,

(وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ)

(And if you count the blessings of Allah, never will you be able to count them. Verily, man is indeed a wrongdoer, an ingrate.) 14:34

(وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ)

(11. And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated, except Iblis (Shaytan), he refused to be of those who prostrated.)

Prostration of the Angels to Adam and Shaytan's Arrogance

Allah informs the Children of Adam about the honor of their father and the enmity of Shaytan, who still has envy for them and for their father Adam. So they should beware of him and not follow in his footsteps. Allah said,

(وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا)

(And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated,) This is like His saying,

(وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَلِقُ بَشَرًا مِّنْ صَلَٰصَلٍ مِّنْ حَمَآءٍ مَّسْنُوٰنٍ - فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِىْ فَقَعُوْا لَهٗ سٰجِدِيْنَ)

(And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him.") 15:28-29 . After Allah created Adam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allah's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate. We explained this subject in the beginning of Surat Al-Baqarah. Therefore, the Ayah (7:11) refers to Adam, although Allah used the plural in this case, because Adam is the father of all mankind. Similarly, Allah said to the Children of Israel who lived during the time of the Prophet ,

(وَضَلَّلْنَا عَلَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ الْمَنَّٰى وَالسَّلٰوٰى)

(And We shaded you with clouds and sent down on you manna and the quail,) 2:57 This refers to their forefathers who lived during the time of Moses. But, since that was a favor given to the forefathers, and they are their very source, then the offspring have also been favored by it. This is not the case in:

(وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ)

(And indeed We created man out of an extract of clay (water and earth.)) 23:12 For this merely means that Adam was created from clay. His children were created from Nutfah (mixed male and female sexual discharge). This last Ayah is thus talking about the origin of mankind, not that they were all created from clay, and Allah knows best.

(قَالَ مَا مَنَعَكَ اِلَّا تَسْجُدَ اِذْ اَمَرْتُكَ قَالَ اَنَاْ خَيْرٌ مِّنْهُ خَلَقْتَنِىْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ)

(12. (Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay.") Allah said,

(مَا مَنَعَكَ أَلَّا تَسْجُدَ)

(What prevented you (O Iblis) that you did not prostrate) 7: 12 meaning, what stopped and hindered you from prostrating after I ordered you to do so, according to Ibn Jarir. This meaning is sound, and Allah knows best. Iblis, may Allah curse him, said,

(أَنَا خَيْرٌ مِنْهُ)

(I am better than him (Adam)), and this excuse is worse than the crime itself! Shaytan said that he did not obey Allah because he who is better cannot prostrate to he who is less. Shaytan, may Allah curse him, meant that he is better than Adam, "So how can You order me to prostrate before him" Shaytan said that he is better than Adam because he was created from fire while, "You created him from clay, and fire is better." The cursed one looked at the origin of creation not at the honor bestowed, that is, Allah creating Adam with His Hand and blowing life into him. Shaytan made a false comparison when confronted by Allah's command,

(فَقَعُوا لَهُ سَجِدِينَ)

("Then you fall down prostrate to him") 38:72 . Therefore, Shaytan alone contradicted the angels, because he refused to prostrate. He, thus, became `Ablasa' from the mercy, meaning, lost hope in acquiring Allah's mercy. He committed this error, may Allah curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, for - bearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed Shaytan to failure, while the origin of Adam led him to return to Allah with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allah's forgiveness and pardon for it. Muslim recorded that `Aishah said that the Messenger of Allah said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ إِبْلِيسُ مِنْ مَّارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, Shaytan from a smokeless flame of fire, while Adam was created from what was described to you).

Iblis was the First to use Qiyas (Analogical Comparison)

Ibn Jarir recorded that Al-Hasan commented on Shaytan's statement,

(خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ)

("You created me from fire, and him You created from clay.") "Iblis used Qiyas analogy , and he was the first one to do so." This statement has an authentic chain of narration. Ibn Jarir recorded that Ibn S'rin said, "The first to use Qiyas was Iblis, and would the sun and moon be worshipped if it was not for Qiyas" This statement also has an authentic chain of narration.

(قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا
فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ - قَالَ أَنْظِرْنِي إِلَى
يَوْمٍ يُبْعَثُونَ - قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ)

(13. (Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.") (14. (Iblis) said: "Allow me respite till the Day they are raised up (the Day of Resurrection).") (15. (Allah) said: "You are of those respited.") Allah ordered Iblis;

(فَاهْبِطْ مِنْهَا)

(Get down from this) "because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here," in Paradise, according to the scholars of Tafsir. It could also refer to particular status which he held in the utmost highs. Allah said to Iblis,

(فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ)

(Get out, for you are of those humiliated and disgraced.) as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance). This is when the cursed one remembered and asked for respite until the Day of Judgment,

(قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ - قَالَ فَإِنَّكَ
مِنَ الْمُنْظَرِينَ)

(Then allow me respite till the Day they are raised up. (Allah) said: "Then you are of those respited.") 15: 36-37 Allah gave Shaytan what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

(قَالَ فِيمَا أُغْوِيْتَنِ لِأَفْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ
- ثُمَّ لَا تَبْيَهُهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ

أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ (

(16. (Iblis) said: "Because You have `Aghwaytni', surely, I will sit in wait against them (human beings) on Your straight path. (17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful.") Allah said that after He gave respite to Shaytan,

(إِلَى يَوْمٍ يُبْعَثُونَ)

(till the Day they are raised up (resurrected)) and Iblis was sure that he got what he wanted, he went on in defiance and rebellion. He said,

(فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ)

("Because You have `Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path.") meaning, as You have sent me astray. Ibn `Abbas said that `Aghwaytani' means, "Misguided me." Others said, "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for." He went on,

(صِرَاطَكَ الْمُسْتَقِيمَ)

(Your straight path), the path of truth and the way of safety. I (Iblis) will misguide them from this path so that they do not worship You Alone, because You sent me astray. Mujahid said that the `straight path', refers to the truth. Imam Ahmad recorded that Saburah bin Abi Al-Fakih said that he heard the Messenger of Allah saying,

«إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطَرِيقِهِ، فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ، فَقَالَ: أَسْلِمُ وَتَذَرُ دِينَكَ وَدِينَ آبَائِكَ؟ قَالَ: فَعَصَاهُ وَأَسْلَمَ»

«قَعَدَ لَهُ بِطَرِيقِ الْهَجْرَةِ فَقَالَ: أَتُهَاجِرُ وَتَدَعُ أَرْضَكَ وَسَمَاءَكَ؟ وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَالْفَرَسِ فِي الطَّوْلِ، فَعَصَاهُ وَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ وَهُوَ جِهَادُ النَّفْسِ وَالْمَالِ، فَقَالَ: تُقَاتِلُ فَنُقَاتِلُ فَنُنَكِّحُ الْمَرْأَةَ وَيُقَسِّمُ الْمَالُ، قَالَ: فَعَصَاهُ وَجَاهَدَ»

«فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَمَاتَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ قُتِلَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ وَقَصَّئِهِ دَابَّةً كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ»

(Shaytan sat in wait for the Son of Adam in all his paths. He sat in the path of Islam, saying, 'Would you embrace Islam and abandon your religion and the religion of your forefathers?' However, the Son of Adam disobeyed Shaytan and embraced Islam. So Shaytan sat in the path of Hijrah (migration in the cause of Allah), saying, 'Would you migrate and leave your land and sky?' But the parable of the Muhajir is that of a horse in his stamina. So, he disobeyed Shaytan and migrated. So Shaytan sat in the path of Jihad, against one's self and with his wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihad. Therefore, whoever among them (Children of Adam) does this and dies, it will be a promise from Allah that He admits him into Paradise. If he is killed, it will be a promise from Allah that He admits him into Paradise. If he drowns, it will be a promise from Allah that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allah that He admits him into Paradise.) `Ali bin Abi Talhah reported that Ibn `Abbas commented on:

(ثُمَّ لَا تَبَيَّنُ مِنْ بَيْنِ أَيْدِيهِمْ)

(Then I will come to them from before them) Raising doubts in them concerning their Hereafter,

(وَمِنْ خَلْفِهِمْ)

(and (from) behind them), making them more eager for this life,

(وَعَنْ أَيْمَنِهِمْ)

(from their right), causing them confusion in the religion,

(وَعَنْ شَمَائِلِهِمْ)

(and from their left) luring them to commit sins." This is meant to cover all paths of good and evil. Shaytan discourages the people from the path of good and lures them to the path of evil. Al-Hakam bin Abban said that `Ikrimah narrated from Ibn `Abbas concerning the Ayah,

(ثُمَّ لَا تَأْتِيَهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ)

(Then I will come to them from before them and behind them, from their right and from their left,) "He did not say that he will come from above them, because the mercy descends from above." `Ali bin Abi Talhah reported that Ibn `Abbas said,

(وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ)

(and You will not find most of them to be thankful.) "means, those who single Him out in worship ." When Shaytan said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allah said,

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ - وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطَانٍ إِلَّا

لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ
وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ)

(And indeed Iblis (Shaytan) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.) 34:20-21 . tThis is why there is a Hadith that encourages seeking refuge with Allah from the lures of Shaytan from all directions. Imam Ahmad narrated that `Abdullah bin `Umar said, "The Messenger of Allah used to often recite this supplication in the morning and when the night falls,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ
وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ
رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ
خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي»

(O Allah! I ask You for well-being in this life and the Hereafter. O Allah! I ask You for pardon and well-being in my religion, life, family and wealth. O Allah! Cover my errors and reassure me in times of difficulty. O Allah! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.)" Waki` commented (about being killed from below), "This refers to earthquakes." Abu Dawud, An-Nasa'i, Ibn Majah, Ibn Hibban and Al-Hakim collected this Hadith, and Al-Hakim said, "Its chain is Sahih. "

(قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ
مِنْهُمْ لِأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ)

(18. (Allah) said (to Iblis): "Get out from this (Paradise), Madh'uman Madhura. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.") Allah emphasized His cursing, expelling, banishing and turning Shaytan away from the uppermost heights, saying; Ibn Jarir said, "As for Madh'um, it is disgraced." And he said, "Madhur is the distanced, that is, he is banished and expelled." `Abdur-Rahman bin Zayd bin Aslam said, "We do not know of any who

(اُخْرِجْ مِنْهَا مَذْءُومًا مَذْحُورًا)

(Get out from this (Paradise), Madh'uman Madhura) "despised." `Ali bin Abi Talhah reported that Ibn `Abbas commented on,

(اُخْرِجْ مِنْهَا مَذْءُومًا مَذْحُورًا)

(Get out from this (Paradise), Madh'uman Madhura) 7:18 "Belittled and despised", while As-Suddi commented, "Hateful and expelled." Qatadah commented, "Cursed and despised", while Mujahid said, "Expelled and banished." Ar-Rabi` bin Anas said that `Madh'um' means banished, while, `Madhura' means belittled. Allah said,

(لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ)

(Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.) This is similar to

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ
جَزَاءً مَوْفُورًا - وَاسْتَغْرَزَ مَنْ اسْتِطْعَتْ مِنْهُمْ
بِصَوْتِكَ وَأَجْلِبَ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ
إِلَّا غُرُورًا - إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ
وَكَفَىٰ بِرَبِّكَ وَكِيلًا)

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. And gradually delude those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shaytan promises them nothing but deceit. "Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.") 17:63-65

(وَيَادُمْ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ - فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِنَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ - وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِاحِينَ)

(19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.) (20. Then Shaytan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals.") (21. And he Qasamahuma: "Verily, I am one of the sincere well-wishers for you both.")

Shaytan's Deceit with Adam and Hawwa' and Their eating from the Forbidden Tree

Allah states that He allowed Adam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. We have already discussed this in Surat Al-Baqarah. Thus, Shaytan envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

(وَقَالَ)

(He (Shaytan) said) uttering lies and falsehood,

(مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِنَ)

("Your Lord did not forbid you this tree save you should become angels..." meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said. In another Ayah,

(قَالَ يَادُمْ هَلْ أَذُكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى)

(Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away") 20:120 . Here, the wording is similar, so it means, `so that you do not become angels' as in;

(يُبَيِّنُ اللَّهُ لَكُمُ أَن تَضِلُّوا)

((Thus) does Allah make clear to you (His Law) lest you go astray.) 4:176 meaning, so that you do not go astray, and,

(وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ)

(And He has affixed into the earth mountains standing firm, lest it should shake with you;) 16:15 that is, so that the earth does not shake with you.

(وَقَاسَمَهُمَا)

(And he Qasamahuma), swore to them both by Allah, saying,

(إِنِّي لَكُمْ مِنَ النَّاصِحِينَ)

("Verily, I am one of the sincere well-wishers for you both.") for I was here before you and thus have better knowledge of this place. It is a fact that the believer in Allah might sometimes become the victim of deceit. Qatadah commented on this Ayah, "Shaytan swore by Allah, saying, `I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you.'"

(فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَن تِلْكَمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُّبِينٌ -

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَسِرِينَ)

(22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise. And their Lord called out to them (saying): "Did not forbid you that tree and tell you: Verily, Shaytan is an open enemy unto you") (23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.") Ubayy bin Ka`b said, "Adam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, 'Release me,' but it said, 'No, I will not release you.' So his Lord called him, 'O Adam! Do you run away from Me' He said, 'O Lord! I felt ashamed before You.'" Ibn Jarir and Ibn Marduwyah collected this statement using several chains of narration from Al-Hasan from Ubayy bin Ka`b who narrated it from the Prophet . However, relating the Hadith to Ubayy is more correct. Ibn `Abbas commented on the Ayah,

(وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ)

(And they began to cover themselves with the leaves of Paradise.) "Using fig leaves." This statement has an authentic chain of narration leading to Ibn `Abbas. Mujahid said that they began to cover themselves with the leaves of Paradise, "Making them as a dress (or garment)." Commenting on Allah's statement,

(يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا)

(Stripping them of their raiment) 7:27 Wahb bin Munabbih said, "The private parts of Adam and Hawwa' had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them." Ibn Jarir reported this statement with an authentic chain of narration. Abdur-Razzaq reported from Qatadah, "Adam said, 'O Lord! What if I repented and sought forgiveness' Allah said, 'Then, I will admit you into Paradise.' As for Shaytan, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for." Ad-Dahhak bin Muzahim commented,

(رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَسِرِينَ)

("Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.") "These are the words that Adam received from his Lord."

(قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَى حِينٍ - قَالَ فِيهَا
تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ)

(24. (Allah) said: "Get down, one of you an enemy to the other. On earth will be a dwelling place for you and an enjoyment for a time.") (25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).")

Sending Them All Down to Earth

It was said that,

(اهْبِطُوا)

(Get down), was addressed to Adam, Hawwa', Iblis and the snake. Some scholars did not mention the snake, and Allah knows best. The enmity is primarily between Adam and Iblis, and Hawwa' follows Adam in this regard. Allah said in Surah Ta Ha,

(اهْبِطَا مِنْهَا جَمِيعًا)

("Get you down (from the Paradise to the earth), both of you, together...") 20:123 . If the story about the snake is true, then it is a follower of Iblis. Some scholars mentioned the location on earth they were sent down, but these accounts are taken from the Israelite tales, and only Allah knows if they are true. If having known these areas was useful for the people in matters of religion or life, Allah would have mentioned them in His Book, and His Messenger would have mentioned them too. Allah's statement,

(وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَى حِينٍ)

(On earth will be a dwelling place for you and an enjoyment for a time.) means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen, counted by Predestination and written in the First Record.

(قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ)
(

(He (Allah) said: "Therein you shall live, and therein you shall die, and therein you shall be brought out (resurrected).") This Ayah is similar to Allah's other statement,

(مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى)

(Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.) 20:55 . Allah states that He has made the earth a dwelling place for the Children of Adam, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allah will gather the first and last of creatures and reward or punish each according to his or her deeds.

(يَبْنَىٰ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورَىٰ سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ)

(26. O Children of Adam! We have bestowed Libas (raiment) upon you to cover yourselves with, and as Rish (adornment); and the Libas (raiment) of Taqwa, that is better. Such are among the Ayat of Allah, that they may remember.)

Bestowing Raiment and Adornment on Mankind

Allah reminds His servants that He has given them Libas and Rish. Libas refers to the clothes that are used to cover the private parts, while Rish refers to the outer adornments used for purposes of beautification. Therefore, the first type is essential while the second type is complimentary. Ibn Jarir said that Rish includes furniture and outer clothes. `Abdur-Rahman bin Zayd bin Aslam commented on the Ayah,

(وَلِبَاسُ التَّقْوَىٰ)

(and the Libas (raiment) of Taqwa...) "When one fears Allah, Allah covers his errors. Hence the `Libas of Taqwa' (that the Ayah mentions)."

(يَبْنَىٰ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا
جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ)

(27. O Children of Adam! Let not Shaytan deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shayatin friends of those who believe not.)

Warning against the Lures of Shaytan

Allah warns the Children of Adam against Iblis and his followers, by explaining about his ancient enmity for the father of mankind, Adam peace be upon him. Iblis plotted to have Adam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from Shaytan towards Adam and mankind). Allah said in a similar Ayah,

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا)

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me, while they are enemies to you What an evil is the exchange for the wrongdoers.) 18:50 .

(وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ - قُلْ أَمَرَ رَبِّي
بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ - فَرِيقًا
هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا

الشَّيْطَانِ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ (

(28. And when they commit a Fahishah, they say: "We found our fathers doing it, and Allah has commanded it for us." Say: "Nay, Allah never commands Fahishah. Do you say about Allah what you know not") (29. Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again.") (30. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayatin as supporters instead of Allah, and think that they are guided.)

Disbelievers commit Sins and claim that Allah commanded Them to do so!

Mujahid said, "The idolators used to go around the House (Ka`bah) in Tawaf while naked, saying, 'We perform Tawaf as our mothers gave birth to us.' The woman would cover her sexual organ with something saying, 'Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at!).'" Allah sent down the Ayah,

(وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا)

(And when they commit a Fahishah (sin), they say: "We found our fathers doing it, and Allah has commanded it for us.") 7:28 I say, the Arabs, with the exception of the Quraysh, used to perform Tawaf naked. They claimed they would not make Tawaf while wearing the clothes that they disobeyed Allah in. As for the Quraysh, known as Al-Hums, they used to perform Tawaf in their regular clothes. Whoever among the Arabs borrowed a garment from one of Al-Hums, he would wear it while in Tawaf. And whoever wore a new garment, would discard it and none would wear it after him on completion of Tawaf. Those who did not have a new garment, or were not given one by Al-Hums, then they would perform Tawaf while naked. Even women would go around in Tawaf while naked, and one of them would cover her sexual organ with something and proclaim, "Today, a part or all of it will appear, but whatever appears from it I do not allow it." Women used to perform Tawaf while naked usually at night. This was a practice that the idolators invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allah. Allah then refuted them, Allah said,

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا)

(And when they commit a Fahishah, they say: "We found our fathers doing it, and Allah has commanded it for us.")

Allah does not order Fahsha', but orders Justice and Sincerity

Allah replied to this false claim,

(قُلْ)

(Say), O Muhammad, to those who claimed this,

(إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ)

("Nay, Allah never commands Fahsha'..." meaning, the practice you indulge in is a despicable sin, and Allah does not command such a thing.

(أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

("Do you say about Allah what you know not") that is, do you attribute to Allah statements that you are not certain are true Allah said next,

(قُلْ أَمَرَ رَبِّي بِالْقِسْطِ)

(Say: "My Lord has commanded justice, (fairness and honesty)"),

(وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ)

("And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him...") This Ayah means, Allah commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they

conveyed from Allah and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of Shirk.

The Meaning of being brought into Being in the Beginning and brought back again

Allah's saying

(كَمَا بَدَأُكُمْ تَعُودُونَ)

(As He brought you in the beginning, so shall you be brought into being again) 7:29 . Until;

(الضَّلَلَةُ)

(error.) There is some difference over the meaning of:

(كَمَا بَدَأُكُمْ تَعُودُونَ)

(As He brought you in the beginning, so shall you be brought into being again.) Ibn Abi Najih said that Mujahid said that it means, "He will bring you back to life after you die." Al-Hasan Al-Basri commented, "As He made you begin in this life, He will bring you back to life on the Day of Resurrection." Qatadah commented on:

(كَمَا بَدَأُكُمْ تَعُودُونَ)

(As He brought you in the beginning, so shall you be brought into being again.) "He started their creation after they were nothing, and they perished later on, and He shall bring them back again." `Abdur-Rahman bin Zayd bin Aslam said, "As He created you in the beginning, He will bring you back in the end." This last explanation was preferred by Abu Ja`far Ibn Jarir and he supported it with what he reported from Ibn `Abbas, "The Messenger of Allah stood up and gave us a speech, saying,

«يَا أَيُّهَا النَّاسُ إِنَّكُمْ تُحْشَرُونَ إِلَى اللَّهِ حُقَاةً عُرَاءَ عُرُلًا

(كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا
فَاعِلِينَ)

(O people! You will be gathered to Allah while barefooted, naked and uncircumcised, (As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it)). 21:104 This Hadith was collected in the Two Sahihs. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(كَمَا بَدَأَكُمْ تَعُودُونَ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ
الضَّلَالَةُ)

(As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;) "Allah, the Exalted, began the creation of the Sons of Adam, some believers and some disbelievers, just as He said,

(هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers) 64:2 . He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers. I say, what supports this meaning, is the Hadith from Ibn Mas`ud that Al-Bukhari recorded, (that the Prophet said:)

«قَالَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ يَعْمَلُ أَهْلُ
الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ
ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ يَعْمَلُ أَهْلُ
النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ يَعْمَلُ أَهْلُ
النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ
فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ يَعْمَلُ أَهْلُ الْجَنَّةِ
فَيَدْخُلُ الْجَنَّةَ»

(By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it. And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.) We should combine this meaning -- if it is held to be the correct meaning for the Ayah -- with Allah's statement:

(فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا)

(So set you your face towards the religion, Hanifan. Allah's Fitrah with which He has created mankind) 30:30 , and what is recorded in the Two Sahihs from Abu Hurayrah who said that the Messenger of Allah said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ
وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.) Muslim recorded that `Iyad bin Himar said that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ،
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ»

(Allah said, 'I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion.) The collective meaning here is, Allah created His creatures so that some of them later turn believers and some turn disbelievers. Allah has originally created all of His servants able to recognize Him, to single Him out in worship, and know that there is no deity worthy of worship except Him. He also took their covenant to fulfill the implications of this knowledge, which He placed in their consciousness and souls. He has decided that some of them will be miserable and some will be happy,

(هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers) 64:2 . Also, a Hadith states,

«كُلُّ النَّاسِ يَعْدُو قَبَائِعَ نَفْسِهِ فَمُعْتِقُهَا أَوْ مُوِقُّهَا»

(All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.) Allah's decree will certainly come to pass in His creation. Verily, He it is

(وَالَّذِي قَدَّرَ فَهَدَى)

(Who has measured (everything); and then guided) 87: 3 , and,

(الَّذِي أُعْطِيَ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

(He Who gave to each thing its form and nature, then guided it aright) 20:50 . And in the Two Sahihs:

«فَأَمَّا مَنْ كَانَ مِنْكُمْ مِنْ أَهْلِ السَّعَادَةِ فَيُسِّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَيُسِّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ»

(As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable). This is why Allah said here,

(فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ)

(A group He has guided, and a group deserved to be in error;) Allah then explained why,

(إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ)

(because) surely, they took the Shayatin as supporters instead of Allah). Ibn Jarir said, "This is one of the clearest arguments proving the mistake of those who claim that Allah does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allah has differentiated between the two in this noble Ayah, doing so in both name and judgement."

(يَبْنَىٰ ءَادَمَ خُدُوًا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

(31. O Children of Adam! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allah) likes not the wasteful.)

Allah commands taking Adornment when going to the Masjid

This honorable Ayah refutes the idolators' practice of performing Tawaf around the Sacred House while naked. Muslim, An-Nasa'i and Ibn Jarir, (the following wording is that of Ibn Jarir) recorded that Shu'bah said that Salamah bin Kuhayl said that Muslim Al-Batin said that Sa'id bin Jubayr said that Ibn `Abbas said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow." Allah said in reply,

(خُدُّوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)

(Take your adornment to every Masjid,) Al-`Awfi said that Ibn `Abbas commented on:

(خُدُّوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)

(Take your adornment to every Masjid) o"There were people who used to perform Tawaf around the House while naked, and Allah ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer." Mujahid, `Ata', Ibrahim An-Nakha'i, Sa'id bin Jubayr, Qatadah, As-Suddi, Ad-Dahhak and Malik narrated a similar saying from Az-Zuhri, and from several of the Salaf. They said that this Ayah was revealed about the idolators who used to perform Tawaf around the House while naked. This Ayah (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and `Id prayers. It is also recommended for men to wear perfume for prayer, because it is adornment, and to use Swak for it is part of what completes adornment. The best color for clothes is white, for Imam Ahmad narrated that Ibn `Abbas said that the Messenger of Allah said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفُّوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمُ الْإِئْمَدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنِيبُ الشَّعْرَ»

(Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.) This Hadith has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imam Muslim. Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said, "Hasan Sahih."

Prohibiting Extravagance

Allah said,

(وَكُلُوا وَاشْرَبُوا)

(And eat and drink..). Al-Bukhari said that Ibn `Abbas said, "Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance." Ibn Jarir said that Muhammad bin `Abdul-A`la narrated to us that Muhammad bin Thawr narrated to us from Ma`mar from Ibn Tawus from his father who said that Ibn `Abbas said, "Allah has allowed eating and drinking, as long as it does not contain extravagance or arrogance." This chain is Sahih. Imam Ahmad recorded that Al-Miqdam bin Ma`dikarib Al-Kindi said that he heard the Messenger of Allah saying,

«مَا مَلَأَ ابْنُ آدَمَ وَعَاءً شَرًّا مِنْ بَطْنِهِ بِحَسْبِ ابْنِ آدَمَ أَكَلَاتٍ يُقْمَنَ صَلْبُهُ فَإِنْ كَانَ قَاعِلًا لَا مَحَالَةَ قُنُوتٌ طَعَامٌ وَتُلُتْ شَرَابٌ وَتُلُتْ لِنَفْسِهِ»

(The Son of Adam will not fill a pot worse for himself than his stomach. It is enough for the Son of Adam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.) An-Nasa'i and At-Tirmidhi collected this Hadith, At-Tirmidhi said, "Hasan" or "Hasan Sahih" according to another manuscript. `Ata' Al-Khurasani said that Ibn `Abbas commented on the Ayah,

(وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

(And eat and drink but waste not by extravagance, certainly He (Allah) likes not the wasteful.) "With food and drink." Ibn Jarir commented on Allah's statement,

(إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

(Certainly He (Allah) likes not the wasteful.) "Allah the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded."

(قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي
الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ)

(32. Say: "Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants, and At-Tayyibat (good things) of sustenance" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection." Thus We explain the Ayat in detail for people who have knowledge.)

**Allah refutes those who prohibit any type of food, drink or clothes
according to their own understanding, without relying on what
Allah has legislated,**

(قُلْ)

(Say) O Muhammad, to the idolators who prohibit some things out of false opinion and fabrication,

(مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ)

(Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants) meaning, these things were created for those who believe in Allah and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطْنٌ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا

بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ)

(33. Say: "(But) the things that my Lord has indeed forbidden are the Fawahish (immoral deeds) whether committed openly or secretly, and lthm, and transgression without right, and joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.")

Fahishah, Sin, Transgression, Shirk and Lying about Allah are prohibited

Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا
ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ
مِنَ اللَّهِ»

(None is more jealous than Allah, and this is why He prohibited Fawahish, committed openly or in secret. And none likes praise more than Allah). This was also recorded in the Two Sahihs. In the explanation of Surat Al-An`am, we explained the Fahishah that is committed openly and in secret. Allah said next,

(وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ)

(and lthm, and transgression without right,) 7:33 . As-Suddi commented, "Al-lthm means, 'disobedience'. As for unrighteous oppression, it occurs when you transgress against people without justification." Mujahid said, "lthm includes all types of disobedience. Allah said that the oppressor commits oppression against himself." Therefore, the meaning of, lthm is the sin that one commits against himself, while 'oppression' pertains to transgression against other people, and Allah prohibited both. Allah's statement,

(وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا)

(and joining partners with Allah for which He has given no authority,) prohibits calling partners with Allah in worship.

(وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

(and saying things about Allah of which you have no knowledge.) such as lies and inventions, like claiming that Allah has a son, and other evil creeds that you -- O idolators -- have no knowledge of. This is similar to His saying:

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ)

(So shun the abomination (worshipping) of the idols) 22:30 .

(وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ - يَبْنَىٰ آدَمَ إِمًّا يَأْتِيكُمْ رَسُولٌ مِّنْكُمْ يِقْصُّونَ عَلَيْكُمْ ءَايَتِي فَمَن أَتَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(34. And every Ummah has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).) (35. O Children of Adam! If there come to you Messengers from among you, reciting to you My Ayat, then whosoever has Taqwa and becomes righteous, on them shall be no fear nor shall they grieve.) (36. But those who reject Our Ayat and treat them with arrogance, they are the dwellers of the Fire, they will abide therein forever.) Allah said,

(وَلِكُلِّ أُمَّةٍ)

(And every Ummah has), meaning, each generation and nation,

(أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ)

(its appointed term; when their term comes) which they were destined for,

(لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ)

(neither can they delay it nor can they advance it an hour (or a moment)). Allah then warned the Children of Adam that He sent to them Messengers who conveyed to them His Ayat. Allah also conveyed good news, as well as warning,

(فَمَنْ اتَّقَى وَأَصْلَحَ)

(then whosoever has Taqwa and becomes righteous) by abandoning the prohibitions and performing acts of obedience,

(فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ كَذَّبُوا
بَايَاتِنَا وَاسْتَكْبَرُوا عَنْهَا)

(on them shall be no fear nor shall they grieve. But those who reject Our Ayat and treat them with arrogance,) meaning, their hearts denied the Ayat and they were too arrogant to abide by them,

(أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(they are the dwellers of the Fire, they will abide therein forever.) without end to their dwelling in it.

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بَايَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا
جَاءَهُمْ رَسُولُنَا يُبَيِّنُ لَهُمْ قَالُوا أَيَّنَ مَا كُنْتُمْ
تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَاثِرُونَ)

(37. Who is more unjust than one who invents a lie against Allah or rejects His Ayat For such their appointed portion will reach them from the Book (of Decrees) until Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They

have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.)

Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death

Allah said,

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ)

(Who is more unjust than one who invents a lie against Allah or rejects His Ayat) meaning, none is more unjust than whoever invents a lie about Allah or rejects the Ayat that He has revealed. Muhammad bin Ka`b Al-Qurazi said that,

(أُولَئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ)

(For such their appointed portion will reach them from the Book) refers to each person's deeds, allotted provisions and age. Similar was said by Ar-Rabi` bin Anas and `Abdur-Rahman bin Zayd bin Aslam. Allah said in similar statements,

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

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

(وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ
فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ
نُمتّعهم قليلا)

(And whoever disbelieves, let not his disbelief grieve you. To Us shall be their return, and We shall inform them what they have done. Verily, Allah is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while.) 31:23-24 . Allah said next,

(حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَقَّوْنَهُمْ)

(until when Our messengers come to them to take their souls.) Allah states that when death comes to the idolators and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying, "Where are the so-called partners (of Allah) whom you used to call in the life of this world, invoking and worshipping them instead of Allah Call them so that they save you from what you are suffering." However, the idolators will reply,

(ضَلُّوا عَنَّا)

("They have vanished and deserted us") meaning, we have lost them and thus, we do not hope in their benefit or aid,

(وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ)

(And they will bear witness against themselves) they will admit and proclaim against themselves,

(أَنَّهُمْ كَانُوا كَافِرِينَ)

(that they were disbelievers.)

(قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ
وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ
لَأُولِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا
مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ -

وَقَالَتْ أُولَٰهُمُ لِأَخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ
فَضْلٍ فَدُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ)

(38. (Allah) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they are all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not.") (39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn.")

People of the Fire will dispute and curse Each Other Allah mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His Ayat,

(ادْخُلُوا فِي أُمَمٍ)

(Enter you in the company of nations), who are your likes and similar to you in conduct,

(قَدْ خَلَتْ مِنْ قَبْلِكُمْ)

(Who passed away before you) from the earlier disbelieving nations,

(مِّنَ الْجِنَّ وَالْإِنسِ فِي النَّارِ)

(Of men and Jinn, into the Fire.) Allah said next,

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا)

(Every time a new nation enters, it curses its sister nation (that went before)) Al-Khalil (Prophet Ibrahim), peace be upon him, said,

(ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ)

("But on the Day of Resurrection, you shall deny each other) 29:25 . Also, Allah said,

(إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ - وَقَالَ الَّذِينَ
اتَّبَعُوا لَوْ أَنَّا كَرَّرَ فَتَبَرَّأْنَا مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا
كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ
بِخَارِجِينَ مِنَ النَّارِ)

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

(حَتَّىٰ إِذَا اذْكَرُوا فِيهَا جَمِيعًا)

(until they are all together in the Fire) means, they are all gathered in the Fire,

(قَالَتْ أُخْرَاهُمْ لَأُولَهُمْ)

(The last of them will say to the first of them) that is, the nation of followers that enter last will say this to the first nations to enter. This is because the earlier nations were worse criminals than those who followed them, and this is why they entered the Fire first. For this reason, their followers will complain against them to Allah, because they were the ones who misguided them from the correct path, saying,

(رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ
النَّارِ)

("Our Lord! These misled us, so give them a double torment of the Fire.") multiply their share of the torment. Allah said in another instance,

(يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا
أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ - وَقَالُوا رَبَّنَا إِنَّا
أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا رَبَّنَا
ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ)

(On the Day when their faces will be turned over in the Fire, they will say: "Oh! Would that we had obeyed Allah and obeyed the Messenger." And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment.") 33:66-68 . Allah said in reply,

(قَالَ لِكُلِّ ضِعْفٌ)

(He will say: "For each one there is double (torment)..."), We did what you asked, and recompensed each according to their deeds.' Allah said in another Ayah,

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا)

(Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment) 16:88 . Furthermore, Allah said,

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ)

(And verily, they shall bear their own loads, and other loads besides their own) 29:13 and,

(وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ)

(And also (some thing) of the burdens of those whom they misled without knowledge) 16:25 .

(وَقَالَتْ أُولَهُمْ لِأُخْرَاهُمْ)

(The first of them will say to the last of them) meaning, the followed will say to the followers,

(فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ)

("You were not better than us. ..") meaning, you were led astray as we were led astray, according to As-Suddi.

(فَدُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ)

("So taste the torment for what you used to earn.") Allah again described the condition of the idolators during the gathering (of Resurrection), when He said;

(قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعِفُوا أَنَحْنُ
صَدَدْنَكُمْ عَنْ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ
مُجْرِمِينَ - وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكَرُ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ
تَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسَرُّوا النَّدَامَةَ لَمَّا
رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ
كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it came to you Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do) 34:32-33

(إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ
لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ
الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ

- لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِنَ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ
نَجْزِي الظَّالِمِينَ)

(40. Verily, those who belie Our Ayat and treat them with arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamal goes through the eye of the needle. Thus do We recompense the criminals.) (41. Theirs will be Mihad from the Fire, and over them Ghawash. Thus do We recompense the wrongdoers.)

**Doors of Heaven shall not open for Those Who deny Allah's Ayat,
and They shall never enter Paradise**

Allah said,

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ)

(for them the gates of the heavens will not be opened,) meaning, their good deeds and supplication will not ascend through it, according to Mujahid, Sa'id bin Jubayr and Ibn `Abbas, as Al-`Awfi and `Ali bin Abi Talhah reported from him. Ath-Thawri narrated that, Layth said that `Ata' narrated this from Ibn `Abbas. It was also said that the meaning here is that the doors of the heavens will not be opened for the disbelievers' souls, according to Ad-Dahhak who reported this from Ibn `Abbas. As-Suddi and several others mentioned this meaning. What further supports this meaning, is the report from Ibn Jarir that Al-Bara' said that the Messenger of Allah mentioned capturing the soul of the `Fajir' (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet said,

«فَيَصْعَدُونَ بِهَا، فَلَا تَمُرُّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ
إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانٌ
بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُدْعَى بِهَا فِي الدُّنْيَا،
حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ فَيَسْتَفْتَحُونَ بَابَهَا لَهُ
فَلَا يَفْتَحُ لَهُ»

(So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this? They will reply, 'The soul of so-and-so,' calling him by the worst names he was called in this life. When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.) The Prophet then recited,

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ)

(For them the gates of heaven will not be opened). This is a part of a long Hadith which was also recorded by Abu Dawud, An-Nasa'i and Ibn Majah. Ibn Jurayj commented on the Ayah,

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ)

(for them the gates of heaven will not be opened,) "(The gates of heaven) will not be opened for their deeds or souls." This explanation combines the two meanings we gave above, and Allah knows best. Allah's statement,

(وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ)

(and they will not enter Paradise until the Jamal goes through the eye of the needle.) refers to the male camel. Ibn Mas'ud said it is a male camel from the she camel. In another narration it refers to the spouse of the she camel. Mujahid and `Ikrimah said that Ibn `Abbas used to recite this Ayah this way, "Until the Jummal goes through the eye of the needle", whereas `Jummal' is a thick rope. Allah's statement,

(لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ)

(Theirs will be Mihad from the Fire) means, beds, while;

(وَمِنْ فَوْقِهِمْ غَوَاشٍ)

(and over them Ghawash), means, coverings, according to Muhammad bin Ka'b Al-Qurazi. Similar was said by Ad-Dahhak bin Muzahim and As-Suddi. Allah said next,

(وَكَذَلِكَ نَجْزِي الظَّالِمِينَ)

(Thus do We recompense the wrongdoers.)

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا

خَالِدُونَ - وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ
تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي
هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ
الَّتِي كُنتُمْ تُعْمَلُونَ)

(42. But those who believed, and worked righteousness -- We burden not any person beyond his scope -- such are the dwellers of Paradise. They will abide therein.) (43. And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.")

Destination of Righteous Believers

After Allah mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(But those who believed, and worked righteousness) Their hearts have believed and they performed good deeds with their limbs and senses, as compared to those who disbelieved in the Ayat of Allah and were arrogant with them. Allah also said that embracing faith and implementing it are easy, when He said,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ
نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ)

(But those who believed, and worked righteousness -- We burden not any person beyond his scope -- such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any Ghill;) meaning, envy and hatred. Al-Bukhari recorded that Abu Sa'id Al-Khudri said that the Messenger of Allah said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُسِبُوا عَلَى قُنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَأَقْنُصَ لَهُمْ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُدُّبُوا وَنُقُّوا أَذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ قَوْلَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَدَلُّ مِنْهُ بِمَسْكَنِهِ كَانَ فِي الدُّنْيَا»

(After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.) As-Suddi said about Allah's statement,

(وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ)

(And We shall remove from their breasts any Ghill; rivers flowing under them,) "When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty." An-Nasa'i and Ibn Marduwyah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allah said,

«كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ لَهُ حَسْرَةٌ»

(Each of the people of Paradise will see his seat in the Fire and he will say, 'Had not Allah guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, 'Might that Allah had guided me!' So it will be a cause of anguish for him.) This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told, "This is the Paradise that you inherited because of what you used to do. " This means, because of your good deeds, you earned Allah's mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds. This is the proper meaning here, for it is recorded in the Two Sahihs that the Prophet said,

«وَأَعْلَمُوا أَنَّ أَحَدَكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

(And know that the good deeds of one of you will not admit him into Paradise.) They said, "Not even you, O Allah's Messenger" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَقَضَلُ»

(Not even I, unless Allah grants it to me out of His mercy and favor.)

(وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ - الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ)

(44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.") (45. Those who hindered (men) from the path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter.)

People of Hellfire will feel Anguish upon Anguish

Allah mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,

(قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا
وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ)

("We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)" They shall say: "Yes.") In Surat As-Saffat, Allah mentioned the one who had a disbelieving companion,

(فَاطْلَعَ فَرَّءَاهُ فِي سَوَاءٍ الْجَحِيمِ - قَالَ تَاللَّهِ إِن
كِدْتُ لَلْزُرْدِينَ - وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ
الْمُحْضَرِينَ - أَفَمَا نَحْنُ بِمَيِّتِينَ - إِلَّا مَوْتَتَنَا
الْأُولَى وَمَا نَحْنُ بِمُعَدِّيْنَ)

(So he looked down and saw him in the midst of the Fire. He said: "By Allah! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)." (The dwellers of Paradise will say!) "Are we then not to die (any more) Except our first death, and we shall not be punished") 37:55-59 . Allah will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying,

(هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ - أَفَسِحْرٌ هَذَا
أَمْ أَنْتُمْ لَا تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا
تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ
تَعْمَلُونَ)

(This is the Fire which you used to belie. Is this magic or do you not see Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do) 52:14-16 . The Messenger of Allah admonished the inhabitants of the well at Badr:

«يَا أَبَا جَهْلَ بْنَ هِشَامٍ وَيَا عُتْبَةَ بْنَ رَيْبَعَةَ وَيَا شَيْبَةَ بْنَ رَيْبَعَةَ وَسَمَّى رُؤُوسَهُمْ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

(O Abu Jahl bin Hisham! O `Utbah bin Rabi`ah! O Shaybah bin Rabi`ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire) I certainly found what my Lord has promised me to be true (victory).) `Umar said, "O Allah's Messenger! Do you address a people who have become rotten carrion" He said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا»

(By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.) Allah's statement,

(فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ)

(Then a crier will proclaim between them) will herald and announce,

(أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ)

(The curse of Allah is on the wrongdoers) meaning, the curse will reside with the wrongdoers. Allah then described them by saying,

(الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا)

(Those who hindered (men) from the path of Allah, and would seek to make it crooked) meaning, they hindered the people from following Allah's path, His Law, and what the Prophets brought. They sought to make Allah's path appear crooked and winding, so that no one would follow it. Allah said,

(وَهُمْ بِالْآخِرَةِ كَافِرُونَ)

(and they were disbelievers in the Hereafter) They disbelieved in the Meeting with Allah in the Hereafter, They used to deny this will ever occur, not accepting it nor believing in it. This is why they used to discount the seriousness of the evil deeds and statements that they committed, because they did not fear any reckoning or punishment. Therefore, they were and are indeed the worst people in statement and action.

(وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ
كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا
عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ - وَإِذَا صُرِفَتْ
أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا
تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ)

(46. And between them will be a (barrier) screen and on Al-A`raf will be men, who would recognize all, by their marks. And they will call out to the dwellers of Paradise, "Peace be on you" and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).) (47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers.")

The People of Al-A`raf

After Allah mentioned that the people of Paradise will address the people of the Fire, He stated that there is a barrier between Paradise and the Fire, which prevents the people of the Fire from reaching Paradise. Ibn Jarir said, "It is the wall that Allah described,

(فَضْرِبَ بَيْنَهُمْ سُورًا لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ)

(So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) 57:13 It is also about Al-A`raf that Allah said,

(وَعَلَى الْأَعْرَافِ رِجَالٌ)

(and on Al-A`raf will be men)." Ibn Jarir recorded that As-Suddi said about Allah's statement,

(وَبَيْنَهُمَا حِجَابٌ)

(And between them will be a screen) "It is the wall, it is Al-A`raf." Mujahid said, "Al-A`raf is a barrier between Paradise and the Fire, a wall that has a gate." Ibn Jarir said, "Al-A`raf is plural for `Urf, where every elevated piece of land is known as `Urf to the Arabs." As-Suddi said, "Al-A`raf is so named because its residents recognize (Ya`rifun) the people. Al-A`raf's residents are those whose good and bad deeds are equal, as Hudhayfah, Ibn `Abbas, Ibn Mas`ud and several of the Salaf and later generations said." Ibn Jarir recorded that Hudhayfah was asked about the people of Al-A`raf and he said, "A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire. Therefore, they are stopped there on the wall until Allah judges them." Ma`mar said that Al-Hasan recited this Ayah,

(لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ)

(and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).) Then he said, "By Allah! Allah did not put this hope in their hearts, except for an honor that He intends to bestow on them." Qatadah said; "Those who hope are those among you whom Allah informed of their places." Allah said next,

(وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ
قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ)

(And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers.") Ad-Dahhak reported that Ibn `Abbas said, "When the people of Al-A`raf look at the people of the Fire and recognize them, they will supplicate, `O Lord! Do not place us with the people who are wrongdoers."

(وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجَالًا يَعْرِفُونَهُمْ
بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ)

(أَهْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ
ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ)

(48. And the men on Al-A`raf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you was your gathering, and your arrogance") (49. "Are they those, of whom you swore that Allah would never show them mercy (Behold! It has been said to them): `Enter Paradise, no fear shall be on you, nor shall you grieve.") Allah states that the

people of Al-A`raf will admonish some of the chiefs of the idolators whom they recognize by their marks in the Fire, saying,

(مَا أَغْنَىٰ عَنْكُم جَمْعُكُمْ)

("Of what benefit to you was your gathering...") meaning, your great numbers,

(وَمَا كُنْتُمْ تَسْتَكْبِرُونَ)

("...and your arrogance") This Ayah means, your great numbers and wealth did not save you from Allah's torment. Rather, you are dwelling in His torment and punishment. `Ali bin Abi Talhah reported from Ibn `Abbas,

(أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ)

(Are they those, of whom you swore that Allah would never show them mercy) refers to the people of Al-A`raf who will be told when Allah decrees:

(ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ)

((Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve.")

(وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ
أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا
إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ - الَّذِينَ اتَّخَذُوا
دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ
نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا
بَيَاتِنًا يَجْحَدُونَ)

(50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden for the disbelievers.) (51. "Who took their religion as amusement and play, and

the life of the world, and as they used to reject Our Ayat.)

The Favors of paradise are Prohibited for the People of the Fire

Allah emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that. As-Suddi said,

(وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ)

(And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with.") "That is food". Ath-Thawri said that `Uthman Ath-Thaqafi said that Sa`id bin Jubayr commented on this Ayah, "One of them will call his father or brother, 'I have been burned, so pour some water on me.' The believers will be asked to reply, and they will reply,

(إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ)

("Both Allah has forbidden to the disbelievers.") `Abdur-Rahman bin Zayd bin Aslam said that,

(إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ)

("Both Allah has forbidden to the disbelievers.") "Refers to the food and drink of Paradise." Allah describes the disbelievers by what they used to do in this life, taking the religion as amusement and play, and being deceived by this life and its adornment, rather than working for the Hereafter as Allah commanded,

(فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So this Day We shall forget them as they forgot their meeting of this Day) meaning, Allah will treat them as if He has forgotten them. Certainly, nothing escapes Allah's perfect watch and He never forgets anything. Allah said in another Ayah,

(فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى)

(In a Record. My Lord neither errs nor forgets) 20:52 Allah said -- that He will forget them on that Day -- as just recompense for them, because,

(نَسُوا اللَّهَ فَنَسِيَهُمْ)

(They have forgotten Allah, so He has forgotten them) 9:67

(كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى)

(Like this: Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected) 20:126 and,

(وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours.") 45:34 Al-`Awfi reported that Ibn `Abbas commented on,

(فَالْيَوْمَ نَنسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So this Day We shall forget them as they forgot their meeting of this Day) "Allah will forget the good about them, but not their evil." And `Ali bin Abi Talhah reported that Ibn `Abbas said, "We shall forsake them as they have forsaken the meeting of this Day of theirs." Mujahid said, "We shall leave them in the Fire." As-Suddi said, "We shall leave them from any mercy, just as they left any action on behalf of the meeting on this Day of theirs." It is recorded in the Sahih that Allah will say to the servant on the Day of Resurrection:

«أَلَمْ أَزَوِّجْكَ؟ أَلَمْ أَكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ
وَاللَّيْلَ وَأَدْرَكَ تَرَأْسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَى،
فَيَقُولُ: أَظَنَنْتَ أَنَّكَ مُلَاقِيٌّ؟ فَيَقُولُ: لَا، فَيَقُولُ اللَّهُ
تَعَالَى: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسَيْتَنِي»

("Have I not gotten you married Have I not honored you Have I not made horses and camels subservient for you and allowed you to become a leader and a master" He will say, "Yes." Allah will say, "Did you think that you will meet Me" He will say, "No." Allah the Exalted will say, "Then this Day, I will forget you as you have forgotten Me.")

(وَلَقَدْ جِئْنَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ - هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ
يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ
فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ
قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ
(

(52. Certainly, We have brought to them a Book (the Qur'an) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.) (53. Await they just for the final fulfillment of the event On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do" Verily, they have lost themselves and that which they used to fabricate has gone away from them.)

The Idolators have no Excuse

Allah states that He has left no excuse for the idolators, for He has sent to them the Book that the Messenger came with, and which is explained in detail,

(كِتَابٌ أَحْكَمَتْ ءَايَتُهُ ثُمَّ فُصِّلَتْ)

((This is) a Book, the Ayat whereof are perfected (in every sphere of knowledge), and then explained in detail) 11:1 Allah said next,

(فَصَّلْنَاهُ عَلَىٰ عِلْمٍ)

(We have explained in detail with knowledge) meaning, 'We have perfect knowledge of what We explained in it'. Allah said in another Ayah,

(أَنْزَلَهُ بِعِلْمِهِ)

(He has sent it down with His Knowledge,) 4:166 The meaning here is that after Allah mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them. Allah also said;

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).) 17:15 This is why Allah said here,

(هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ)

(Await they just for the final fulfillment of the event) in reference to what they were promised of torment, punishment, the Fire; or Paradise, according to Mujahid and several others.

(يَوْمَ يَأْتِي تَأْوِيلُهُ)

(On the Day the event is finally fulfilled,) on the Day of Resurrection, according to Ibn `Abbas,

(يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ)

(those who neglected it before will say) those who ignored it in this life and neglected abiding by its implications will say,

(قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ
فَيَشْفَعُوا لَنَا)

("Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf") so that we are saved from what we ended up in.

(أَوْ نُرَدُّ)

("Or could we be sent back"), to the first life,

(فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ)

("So that we might do (good) deeds other than those (evil) deeds which we used to do"). This part of the Ayah is similar to Allah's statement,

(وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بَايَتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ - بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars) 6:27-28 Allah said here,

(قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(Verily, they have lost themselves and that which they used to fabricate has gone away from them.) meaning, they destroyed themselves by entering the Fire for eternity,

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And that which they used to fabricate has gone away from them.) What they used to worship instead of Allah abandoned them and will not intercede on their behalf, aid them or save them from their fate.

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ

مُسَخَّرَتِ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ)

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

The Universe was created in Six Days

Allah states that He created the universe, the heavens and earth and all that is in, on and between them in six days, as He has stated in several Ayat in the Qur'an. These six days are: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday, the entire creation was assembled and on that day, Adam was created. There is a difference of opinion whether these days were the same as our standard days as suddenly comes to the mind, or each day constitutes one thousand years, as reported from Mujahid, Imam Ahmad bin Hanbal, and from Ibn `Abbas according to Ad-Dahhak's narration from him. As for Saturday, no creation took place in it since it is the seventh day of (of the week). The word `As-Sabt' means stoppage, or break. Imam Ahmad recorded Abu Hurayrah saying: `Allah's Messenger told me:

«خَلَقَ اللَّهُ، (عَزَّ وَجَلَّ)، التُّرْبَةَ يَوْمَ السَّبْتِ،
وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ
الْاِثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثَّلَاثَاءِ، وَخَلَقَ
النُّورَ يَوْمَ الْأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ
الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ
مِنْ يَوْمِ الْجُمُعَةِ، فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةٍ
مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى
اللَّيْلِ»

. (Allah created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures through out it on Thursday and He created Adam after `Asr on Friday. He was the last created during the last hour of Friday, between `Asr and the night.)

Meaning of Istawa

As for Allah's statement,

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ)

(and then He rose over (Istawa) the Throne) the people had several conflicting opinions over its meaning. However, we follow the way that our righteous predecessors took in this regard, such as Malik, Al-Awza'i, Ath-Thawri, Al-Layth bin Sa'd, Ash-Shafi'i, Ahmad, Ishaq bin Rahwayh and the rest of the scholars of Islam, in past and present times. Surely, we accept the apparent meaning of, Al-Istawa, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). We also believe that the meaning that comes to those who equate Allah with the creation is to be rejected, for nothing is similar to Allah,

(لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ)

(There is nothing like Him, and He is the All-Hearer, the All-Seer.) 42:11 Indeed, we assert and affirm what the Imams said, such as Nu'aym bin Hammad Al-Khuza'i, the teacher of Imam Al-Bukhari, who said, "Whoever likens Allah with His creation, will have committed Kufr. Whoever denies what Allah has described Himself with, will have committed Kufr. Certainly, there is no resemblance (of Allah with the creation) in what Allah and His Messenger have described Him with. Whoever attests to Allah's attributes that the plain Ayat and authentic Hadiths have mentioned, in the manner that suits Allah's majesty, all the while rejecting all shortcomings from Him, will have taken the path of guidance."

The Day and the Night are among the Signs of Allah

Allah said,

(يُعْشَى الْيَلَّ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly,) meaning, the darkness goes away with the light, and the light goes away with the darkness. Each of them seeks the other rapidly, and does not come late, for when this vanishes, the other comes, and vice versa. Allah also said;

(وَعَايَةً لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ - لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَايِقُ النَّهَارَ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.) 36:37-40 Allah's statement,

(وَلَا اللَّيْلُ سَايِقُ النَّهَارِ)

(Nor does the night outstrip the day) 36:40 means, the night follows the day in succession and does not come later or earlier than it should be. This is why Allah said here,

(يَطْلُبُهُ حَثِيئًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ)

(seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command.) meaning, all are under His command, will and dominion. Allah alerted us afterwards,

(أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ)

(Surely, His is the creation and commandment) the dominion and the decision. Allah said next,

(تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(Blessed is Allah, the Lord of the all that exists!) which is similar to the Ayah,

(تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا)

(Blessed be He Who has placed in the heaven big stars) 25:61 Abu Ad-Darda' said a supplication, that was also attributed to the Prophet ,

«اللَّهُمَّ لَكَ الْمُلْكُ كُلُّهُ وَلَكَ الْحَمْدُ كُلُّهُ وَإِلَيْكَ
يُرْجَعُ الْأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ وَأَعُوذُ
بِكَ مِنَ الشَّرِّ كُلِّهِ»

(O Allah! Yours is all the kingdom, all the praise, and Yours is the ownership of all affairs. I ask You for all types of good and seek refuge with You from all types of evil.)

(ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ
الْمُعْتَدِينَ - وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ
قَرِيبٌ مِّنَ الْمُحْسِنِينَ)

(55. Invoke your Lord Tadarru` an and Khufyah. He likes not the aggressors.) (56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's mercy is (ever) near unto the good-doers.)

Encouraging supplicating to Allah

Allah commands His servants to supplicate to Him, for this will ensure their welfare in this life and the Hereafter. Allah said,

(ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً)

(Invoke your Lord Tadarru` an and Khufyah) meaning, in humbleness and humility. Allah said in a similar Ayah,

(وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ)

(And remember your Lord within yourself) 7:205 It is recorded in the Two Sahihs that Abu Musa Al-Ash`ari said, "The people raised their voices with supplications but the Messenger of Allah said,

«أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَ سَمِيعٌ قَرِيبٌ»

(O people! Take it easy on yourselves. Verily, you are not calling one who is deaf or absent, rather, the One you are calling is All-Hearer, Near (to His servants by His knowledge).) Ibn Jarir said that,

(تَضَرُّعًا)

(Tadarru` an), means obeying Him in humility and humbleness,

(وَحُفْيَةً)

(and Khufyah), with the humbleness in your hearts and certainty of His Oneness and Lordship not supplicating loudly to show off.

Forbidding Aggression in Supplications

It was reported that `Ata' Al-Khurasani narrated from Ibn `Abbas, who said about Allah's statement,

(إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ)

(He likes not the aggressors) "In the Du`a' and otherwise." Abu Mijlaz commented on,

(إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ)

(He likes not the aggressors), "Such (aggression) as asking to reach the grade of the Prophets." Imam Ahmad narrated that Abu Ni`amah said that `Abdullah bin Mughaffal heard his son supplicating, "O Allah! I ask you for the white castle on the right side of Paradise, if I enter it."

So `Abdullah said, "O my son! Ask Allah for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allah saying,

«يَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ وَالطَّهْرِ»

(There will come some people who transgress in supplication and purification)" Ibn Majah and Abu Dawud recorded this Hadith with a good chain that there is no harm in, and Allah knows best.

The Prohibition of causing Mischief in the Land

Allah said next,

(وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا)

(And do not do mischief on the earth, after it has been set in order) 5:56 . Allah prohibits causing mischief on the earth, especially after it has been set in order. When the affairs are in order and then mischief occurs, it will cause maximum harm to the people; thus Allah forbids causing mischief and ordained worshipping Him, supplicating to Him, begging Him and being humble to Him. Allah said,

(وَادْعُوهُ خَوْفًا وَطَمَعًا)

(and invoke Him with fear and hope) fearing what He has of severe torment and hoping in what He has of tremendous reward. Allah then said,

(إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ)

(Surely, Allah's mercy is (ever) near unto the good-doers) meaning, His mercy is for the good-doers who obey His commands and avoid what He prohibited. Allah said in another Ayah,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ)

(And My mercy envelopes all things. That (mercy) I shall ordain for those who who have Taqwa.) 7:156 . Matar Al-Warraaq said, "Earn Allah's promise by obeying Him, for He ordained that His mercy is near to the good-doers. " Ibn Abi Hatim collected this statement.

(وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرَىٰ بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتَ سَحَابًا تَقَالًا سَقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ - وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ)

(57. And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.) (58. The vegetation of a good land comes forth (easily) by the permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayat for a people who give thanks.)

Among Allah's Signs, He sends down the Rain and brings forth the Produce

After Allah stated that He created the heavens and earth and that He is the Owner and Possessor of the affairs Who makes things subservient (for mankind), He ordained that He be invoked in Du`a', for He is able to do all things. Allah also stated that He is the Sustainer and He resurrects the dead on the Day of Resurrection. Here, Allah said that He sends the wind that spreads the clouds that are laden with rain. Allah said in another Ayah,

(وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ)

(And among His signs is this, that He sends the winds with glad tidings) 30:46 . Allah's statement,

(بَيْنَ يَدَيْ رَحْمَتِهِ)

(going before His mercy) means, before the rain. Allah also said;

(وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ)

(And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is Al-Wali (the Guardian), Al-Hamid (the praiseworthy) 42:28 and,

(فَانْظُرْ إِلَىٰ ءَآثَرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(Look then at the results of Allah's mercy, how He revives the earth after its death. Verily, that is the one Who shall indeed raise the dead, and He is able to do all things) 30:50 . Allah said next,

(حَتَّىٰ إِذَا أَقْلَتْ سَحَابًا ثِقَالًا)

(Till when they have carried a heavy-laden cloud) when the wind carries clouds that are heavy with rain, and this is why these clouds are heavy, close to the earth, and their color is dark. Allah's statement,

(سُقْنَهُ لِبَادٍ مَيِّتٍ)

(We drive it to a land that is dead) that is, a dry land that does not have any vegetation. This Ayah is similar to another Ayah,

(وَعَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا)

(And a sign for them is the dead land. We give it life) 36:33 . This is why Allah said here,

(فَأَخْرَجْنَا مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ)

(Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead.) meaning, just as We bring life to dead land, We shall raise up the dead on the Day of Resurrection, after they have disintegrated. Allah will send down rain from the sky and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves, just as the seeds become grow in the ground (on receiving rain). Allah often mentions this similarity in the Qur'an when He gives the example of what will happen on the Day of Resurrection, and bringing life to dead land,

(لَعَلَّكُمْ تَذَكَّرُونَ)

(so that you may remember or take heed.) Allah's statement,

(وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ)

(The vegetation of a good land comes forth (easily) by the permission of its Lord;) meaning, the good land produces its vegetation rapidly and proficiently. Allah said in another Ayah (about Maryam, mother of `Isa, peace be upon him);

(وَأَنْبَتَهَا نَبَاتًا حَسَنًا)

(He made her grow in a good manner.) 3:37 The Ayah continues,

(وَالَّذِي خُبْتُ لَا يَخْرُجُ إِلَّا نَكِدًا)

(and that which is bad, brings forth nothing but with difficulty.) Mujahid, and others such as As-Sbakh, etc. also said this. Al-Bukhari recorded that Abu Musa said that the Messenger of Allah said,

«مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْعِلْمِ وَالْهُدَى كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا نَقِيَّةٌ قِيلَتْ الْمَاءَ فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا أَجَادِبُ أُمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرَبُوا وَسَقَوْا وَزَرَعُوا وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ

كَلَّا، فَذَلِكَ مَثَلٌ مَنْ فَقَّهُ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا
بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلٌ مَنْ لَمْ يَرْفَعْ بِذَلِكَ
رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»

(The parable of the guidance and knowledge with which Allah has sent me is that of an abundant rain falling on a land, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain water; and Allah benefited the people with it, they utilized it for drinking, making their animals drink from it, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah's religion and gets benefit which Allah sent me with, by learnign and teaching others. The last example is that of a person who does not care for it and does not accept the guidance Allah sent me with.)

(لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَقَوْمَ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ - قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ
فِي ضَلَالٍ مُّبِينٍ - قَالَ يَقَوْمَ لَيْسَ بِي ضَلَالَةٌ
وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ - أَتَبْلُغُكُمْ
رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا
تَعْلَمُونَ)

(59. Indeed, We sent Nuh to his people and he said: "O my people! Worship Allah! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!") (60. The leaders of his people said: "Verily, we see you in plain error.") (61. Nuh said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!) (62. I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not.")

The Story of Nuh and His People

After Allah mentioned the story of Adam in the beginning of this Surah, He started mentioning the stories of the Prophets, the first then the latter of them. Allah mentioned the story of Nuh, because he was the first Messenger Allah sent to the people of the earth after Adam. His name

was Nuh bin Lamak bin Matushalakh bin Khanukh. And Khanukh was, as they claim, the Prophet Idris. And Idris was the first person to write letters using pen, and he was the son of Barad bin Mahlil, bin Qanin bin Yanish bin Shith bin Adam, upon them all be peace. This lineage is mentioned by Muhammad bin Ishaq and other Imams who document lineage. `Abdullah bin `Abbas and several other scholars of Tafsir said that the first idol worship began when some righteous people died and their people built places of worship over their graves. They made images of them so that they could remember their righteousness and devotion, and thus, imitate them. When time passed, they made statues of them and later on worshipped these idols, naming them after the righteous people: Wadd, Suwa`, Yaghuth, Ya`uq and Nasr. After this practice became popular, Allah sent Nuh as a Messenger, all thanks are due to Him. Nuh commanded his people to worship Allah alone without partners, saying,

(يَقَوْمُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ)

("O my people! Worship Allah! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!") the torment of the Day of Resurrection, if you meet Allah while associating others with Him.

(قَالَ الْمَلَأُ مِنْ قَوْمِهِ)

(The leaders of his people said) meaning, the general public, chiefs, commanders and great ones of his people said,

(إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ)

("Verily, we see you in plain error") because of your calling us to abandon the worship of these idols that we found our forefathers worshipping. This, indeed, is the attitude of evil people, for they consider the righteous people to be following misguidance. Allah said in other Ayat,

(وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ)

(And when they saw them, they said: "Verily, these have indeed gone astray!") 83:32 and,

(وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا أَفْكٌ قَدِيمٌ)

(And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!") 46:11 There are several other Ayat on this subject.

(قَالَ يَقَوْمٌ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ)

(Nuh said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!") meaning, there is nothing wrong with me, but I am a Messenger from the Lord of all that exists, Lord and King of all things,

(أَبْلَغُكُمْ رَسُولَ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

("I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not.") This is the attribute of a Messenger, that he conveys using plain, yet eloquent words, offers sincere advice and is knowledgeable about Allah; indeed, no other people can compete with the Prophets in this regard. In his Sahih, Muslim recorded that the Messenger of Allah said to his Companions on the Day of `Arafah, when their gathering was as large as it ever was,

«أَيُّهَا النَّاسُ إِنَّكُمْ مَسْئُولُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ؟»

(O people! You will be asked about me, so what will you say) They said, "We testify that you have conveyed and delivered (the Message) and offered sincere advice." So he kept raising his finger to the sky and lowering it towards them, saying,

«اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ»

(O Allah! Bear witness, O Allah! Bear witness.)

(أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ - فَكَذَّبُوهُ

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ
كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ)

(63. "Do you wonder that there has come to you a Reminder from your Lord through a man from among you, that he may warn you, so that you may fear Allah and that you may receive (His mercy)" (64. But they belied him, so We saved him and those along with him in the Fulk, and We drowned those who belied Our Ayat. They were indeed a blind people.) Allah said that Nuh proclaimed to his people,

(أَوْ عَجِبْتُمْ)

("Do you wonder..."), do not wonder because of this. Surely, it is not strange that Allah sends down revelation to a man among you as mercy, kindness and compassion for you, so that he warns you that you may avoid Allah's torment by associating none with Him,

(وَلَعَلَّكُمْ تَرْحَمُونَ)

("and that you may receive (His) mercy.") Allah said,

(فَكَذَّبُوهُ)

(But they belied him) but they insisted on rejecting and opposing him, and only a few of them believed in him, as Allah stated in another Ayah. Allah said next,

(فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ)

(So We saved him and those along with him in the Fulk) the ark,

(وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا)

(And We drowned those who belied Our Ayat.) Allah said in another Ayah,

(مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَدْخَلُوا نَاراً فَلَمْ يَجِدُوا
لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَاراً)

(Because of their sins they were drowned, then they were admitted into the Fire. And they found none to help them instead of Allah.) 71:25 Allah said,

(إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ)

(They were indeed a blind people.) meaning, blind from the Truth, unable to recognize it or find their way to it. Here, Allah said that He has taken revenge from His enemies and saved His Messenger and those who believed in him, while destroying their disbelieving enemies. Allah said in a another Ayah,

(إِنَّا لَنَنْصُرُ رُسُلَنَا)

(Verily, We will indeed make victorious Our Messengers) 40:51 . This is Allah's Sunnah (way) with His servants, in this life and the Hereafter, that the good end, victory and triumph is for those who fear Him. For example, Allah destroyed the people of Nuh, and saved Nuh and his believing followers. Ibn Wahb said that he was told that Ibn ` Abbas said that eighty men were saved with Nuh in the ship, one of them was Jurhum, who spoke Arabic. Ibn Abi Hatim collected this statement, which was also narrated with a continuous chain of narration from Ibn ` Abbas.

(وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ - قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَذِبِينَ - قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ - أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ - أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ)

(65. And to ` Ad (the people, We sent) their brother Hud. He said: "O my people! Worship Allah! You have no other god but Him. Will you then not have Taqwa") (66. The leaders of those who

disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars.") (67. (Hud) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!) (68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.) (69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from among you to warn you And remember that He made you successors (generations after generations) after the people of Nuh and increased you amply in stature. So remember the graces (bestowed upon you) from Allah so that you may be successful.")

The Story of Hud, Peace be upon Him, and the Lineage of the People of `Ad

Allah says, just as We sent Nuh to his people, similarly, to the `Ad people, We sent Hud one of their own brethren. Muhammad bin Ishaq said that the tribe of `Ad were the descendants of `Ad, son of Iram, son of `Aws, son of Sam, son of Nuh. I say, these are indeed the ancient people of `Ad whom Allah mentioned, the children of `Ad, son of Iram who were living in the deserts with lofty pillars or statues. Allah said,

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

(Have you not seen how your Lord dealt with `Ad (people). Of Iram like (lofty) pillars. The like of which were not created in the land) 89:6-8 because of their might and strength. Allah said in another instance,

(فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أُولَئِكَ كَانُوا لِنَا فِي الْآخِرَةِ
أَعْدَاءُ خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ)

(As for `Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength" See they not that Allah Who created them was mightier in strength than them. And they used to deny Our Ayat!) 41:15 .

The Land of `Ad

The people of `Ad lived in Yemen, in the area of Ahqaf, which means sand mounds. Muhammad bin Ishaq narrated that Abu At-Tufayl `Amir bin Wathilah said that he heard `Ali (bin Abi Talib) saying to a man from Hadramawt (in Yemen), "Have you seen a red sand mound, where there are a lot of Arak and Lote trees in the area of so-and-so in Hadramawt Have you seen it" He said, "Yes, O Commander of the faithful! By Allah, you described it as if you have seen it

before." `Ali said, `I have not seen it, but it was described to me." The man asked, "What about it, O Commander of the faithful" `Ali said, "There is the grave of Hud, peace be upon him, in its vicinity." Ibn Jarir recorded this statement, which gives the benefit of indicating that `Ad used to live in Yemen, since Prophet Hud was buried there. Prophet Hud was among the noble men and chiefs of `Ad, for Allah chose the Messengers from among the best, most honorable families and tribes. Hud's people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations. Prophet Hud called `Ad to worship Allah alone without partners, and to obey and fear Him.

Debate between Hud and his People

(قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ)

(The leaders of those who disbelieved among his people said...) meaning, the general public, chiefs, masters and commanders of his people said,

(إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَذِبِينَ)

("Verily, we see you in foolishness, and verily, we think you are one of the liars") meaning, you are misguided because you call us to abandon worshipping the idols in order to worship Allah Alone. Similarly, the chiefs of Quraysh wondered at the call to worship One God, saying,

(أَجَعَلَ الْأُلْهَةَ إِلَهًا وَاحِدًا)

("Has he (Muhammad) made the gods (all) into One God") 38:5 .

(قَالَ يَقَوْمَ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ)

((Hud) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!") Hud said, I am not as you claim. Father, I brought you the Truth from Allah, Who created everything, and He is the Lord and King of all things,

(أَبْلَغُكُمْ رَسُولًا لِّبَيِّ وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ)

("I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you. ") These, indeed, are the qualities of the Prophets: conveying, sincerity and honesty,

(أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ)

("Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you") Prophet Hud said, do not wonder because Allah sent a Messenger to you from among yourselves to warn you about Allah's Days (His torment) and meeting with Him. Rather than wondering, you should thank Allah for this bounty.

(وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ)

("And remember that He made you successors (generations after generations) after the people of Nuh...") meaning, remember Allah's favor on you in that He made you among the offspring of Nuh, because of whose supplication Allah destroyed the people of the earth after they defied and opposed him.

(وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً)

("and increased you amply in stature.") making you taller than other people. Similarly, Allah said in the description of Talut (Saul),

(وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ)

(And has increased him abundantly in knowledge and stature.) 2:247 Hud continued,

(فَاذْكُرُوا ءَالَآءَ اللَّهِ)

("So remember the graces (bestowed upon you) from Allah. ") in reference to Allah's favors and blessings

(لَعَلَّكُمْ تُفْلِحُونَ)

("so that you may be successful.")

(قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحَذُّهُ وَنَذَرُ مَا كَانَ يَعْبُدُ ءَابَاؤُنَا فَآتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ -

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رَجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ - فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَايِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ)

(70. They said: "You have come to us that we should worship Allah Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.") (71. (Hud) said: "Rijs (torment) and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named -- you and your fathers -- with no authority from Allah Then wait, I am with you among those who wait.") (72. So We saved him and those who were with him out of mercy from Us, and We severed the roots of those who belied Our Ayat; and they were not believers.)

Allah mentions the rebellion, defiance and stubbornness of Hud's people, and their opposition to him, peace be upon him,

(قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ)

(They said: "You have come to us that we should worship Allah Alone") Later on, the disbelievers of Quraysh said,

(وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ)

(And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.") Muhammad bin Ishaq said that the people of Hud used to worship several idols, such as Suda', Samud and Al-Haba'. This is why Hud, peace be upon him, said to them,

(قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رَجْسٌ وَغَضَبٌ)

("Rijs and wrath have already fallen on you from your Lord.") you deserve `Rijs' from your Lord because of what you said. Ibn `Abbas said that, `Rijs', means scorn and anger.

(أُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ)

("Dispute you with me over names which you have named -- you and your fathers") 7:71 . Hud said, do you dispute with me over these idols that you and your fathers made gods, even though they do not bring harm or benefit; did Allah give you authority or proof allowing you to worship them Hud further said,

(مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ)

("with no authority from Allah Then wait, I am with you among those who wait.") this is a threat and warning from the Messenger to his people.

The End of `Ad

So Allah said;

(فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَايِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ)

(So We saved him and those who were with him out of mercy from Us, and We severed the roots of those who belied Our Ayat; and they were not believers.) Allah mentioned several times in the Qur'an, the way the people of `Ad were destroyed stating that He sent a barren wind that destroyed everything it passed by. Allah said in another Ayah,

(وَأَمَّا عَادُ فَأَهْلِكُوا بَرِيحٍ صَرْصَرٍ عَاتِيَةٍ -
سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنِيَةً أَيَّامٍ حُسُومًا

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ
خَاوِيَةٍ - فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ)

(And as for `Ad, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them) 69:6-8 When `Ad rebelled and transgressed, Allah destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allah said,

(كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ)

(as if they were hollow trunks of date palms!) 69:7 Muhammad bin Ishaq said that `Ad used to live in Yemen between Oman and Hadramawt. They also spread throughout the land and defeated various peoples, because of the strength that Allah gave them. They used to worship idols instead of Allah, and Allah sent to them Prophet Hud, peace be upon him. He was from their most common lineage and was the best among them in status. Hud commanded them to worship Allah Alone and associate none with him. He also ordered them to stop committing injustice against the people. But they rejected him and ignored his call. They said, 'Who is stronger than us' Some of them, however, followed Hud, although they were few and had to conceal their faith. When `Ad defied the command of Allah, rejected His Prophet, committed mischief in the earth, became arrogant and built high palaces on every high place -- without real benefit to them -- Hud spoke to them, saying,

(أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تُعْبُونَ)

(وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ - وَإِذَا بَطَشْتُمْ
بَطَشْتُمْ جَبَّارِينَ فَاتَّقُوا اللَّهَ وَأَطِيعُوا)

("Do you build high palaces on every high place, while you do not live in them And do you get for yourselves palaces (fine buildings) as if you will live therein forever. And when you seize (somebody), seize you (him) as tyrants Have Taqwa of Allah, and obey me.") 26:128-131 However,

(قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي
ءَالِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ إِنْ نَقُولُ
إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ)

(They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.") meaning, madness,

(إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ
إِنِّي أَشْهَدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ - إِنِّي
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(He said: "I call Allah to witness, and bear you witness that I am free from that which you associate with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).") 11:53-56 .

Story of the Emissary of `Ad

Imam Ahmad recorded that Al-Harith Al-Bakri said: "I went to the Messenger of Allah to complain to him about Al-`Ala bin Al-Hadrami. When I passed by the area of Ar-Rabdhah, I found an old woman from Bani Tamim who was alone in that area. She said to me, "O servant of Allah! I need to reach the Messenger of Allah to ask him for some of my needs, will you take me to him" So I took her along with me to Al-Madinah and found the Masjid full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allah . I asked, "What is the matter with the people" They said, "The Prophet intends to send `Amr bin Al-`As (on a military expedition) somewhere." So I sat down. When the Prophet went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, "Was there a dispute between you and Bani Tamim" I said, "Yes. And we had been victorious over them. I passed by an old woman from Bani Tamim, who was alone, and she asked me to bring her to you, and she is at the door". So he allowed her in and I said, "O Allah's Messenger! What if you make a barrier between us and (the tribe of) Bani Tamim, such as Ad-Dahna' (Desert)" The old woman became angry and opposed me. So I said, "My example is the example of a sheep that carried its own destruction. I carried this woman and did not know

that she was an opponent. I seek refuge with Allah and His Messenger that I become like the emissary of `Ad.' So the Prophet asked me about the emissary of `Ad, having better knowledge in it, but he liked to hear the story again. I said, "Once, `Ad suffered from a famine and they sent an emissary to get relief, whose name was Qayl. Qayl passed by Mu`awiyah bin Bakr and stayed with him for a month. Mu`awiyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said, `O Allah! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allah! Give `Ad water as You used to.' So black clouds came and he was called, `Choose which one of them you wish (to go to `Ad)! So he pointed to one of the black clouds and he heard someone proclaiming from it, `Take it, as ashes that will leave none in `Ad.' And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them." Abu Wa'il said, "That is true. When a man or a woman would send an emissary, they would tell him, `Do not be like the emissary of `Ad (bringing disaster and utter destruction to them instead of relief).," Imam Ahmad collected this story in the Musnad. At-Tirmidhi recorded similar wording for it, as did An-Nasa'i and Ibn Majah.

(وَالِى تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمُ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ
هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَمَذَرُوهَا تَأْكُلْ فِي أَرْضِ
اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ -
وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا ءَالَاءَ اللَّهِ وَلَا
تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ - قَالَ الْمَلَأُ الَّذِينَ
اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ ءَامَنَ
مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا
إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ - قَالَ الَّذِينَ اسْتَكْبَرُوا
إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَافِرُونَ - فَعَقَرُوا النَّاقَةَ
وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَاحُ ابْتِنَا بِمَا

تَعِدُنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ - فَأَخَذْتَهُمُ الرِّجْفَ
فَأَصْبَحُوا فِي دَارِهِمْ جَثَمِينَ)

(73. And to Thamud (people, We sent) their brother Salih. He said: "O my people! Worship Allah! You have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful torment should seize you.) (74. And remember when He made you successors (generations) after `Ad and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth.) (75. The leaders of those who were arrogant among his people said to those who were counted weak -- to such of them as believed: "Know you that Salih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent.") (76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in.") (77. So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Salih! Bring about your threats if you are indeed one of the Messengers (of Allah).") (78. So the earthquake seized them, and they lay (dead), prostrate in their homes.)

Thamud: Their Land and Their Lineage

Scholars of Tafsir and genealogy say that (the tribe of Thamud descended from) Thamud bin `Athir bin Iram bin Sam bin Nuh, and he is brother of Jadis son of `Athir, similarly the tribe of Tasm, and they were from the ancient Arabs, Al-`Aribah, before the time of Ibrahim, Thamud came after `Ad. They dwelled between the area of the Hijaz (Western Arabia) and Ash-Sham (Greater Syria). The Messenger of Allah passed by the area and ruins of Thamud when he went to Tabuk (in northern Arabia) during the ninth year of Hijrah. Imam Ahmad recorded that Ibn `Umar said, "When the Messenger of Allah went to the area of Al-Hijr in Tabuk with the people, he camped near the homes of Thamud, in Al-Hijr and the people brought water from the wells that Thamud used before. They used that water to make dough and placed the pots (on fire) for cooking. However, the Prophet commanded them to spill the contents of the pots and to give the dough to their camels. He then marched forth with them from that area to another area, near the well that the camel (as will follow) used to drink from. He forbade the Companions from entering the area where people were tormented, saying,

«إِنِّي أَخَشَى أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ فَلَا
تَدْخُلُوا عَلَيْهِمْ»

(I fear that what befell them might befall you as well. Therefore, do not enter on them.)" Ahmad narrated that `Abdullah bin `Umar said that the Messenger of Allah said while in the Hijr area,

«لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا
بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ
يُصِيبَكُمْ مِثْلَ مَا أَصَابَهُمْ»

(Do not enter on these who were tormented, unless you do so while crying. If you are not crying, then do not enter on them, so that what befell them does not befall you, as well.) The basis of this Hadith is mentioned in Two Sahih.

The Story of Prophet Salih and Thamud

Allah said,

(وَالِى ثَمُودَ)

(And to Thamud), meaning, to the tribe of Thamud, We sent their brother Salih,

(قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ)

(He said: "O my people! Worship Allah! You have no other god but Him.") All Allah's Messengers called to the worship of Allah alone without partners. Allah said in other Ayat,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me.") 21:25 and,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid Taghut (all false deities)") 16:36 .

Thamud asked that a Camel appear from a Stone, and it did

Prophet Salih said,

(قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
ءَايَةٌ)

("Indeed there has come to you a clear sign from your Lord. This she-camel of Allah is a sign unto you;") meaning, a miracle has come to you from Allah testifying to the truth of what I came to you with. Salih's people asked him to produce a miracle and suggested a certain solid rock that they chose, which stood lonely in the area of Hijr, and which was called Al-Katibah. They asked him to bring a pregnant camel out of that stone. Salih took their covenant and promises that if Allah answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Salih started praying and invoked Allah (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Salih's people asked. This is when their chief, Jundu` bin `Amr, and several who followed him believed. The rest of the noblemen of Thamud wanted to believe as well, but Dhu'ab bin `Amr bin Labid, Al-Habbab, who tended their idols, and Rabbab bin Sum`ar bin Jilhis stopped them. One of the cousins of Jundu` bin `Amr, whose name was Shihab bin Khalifah bin Mikhlat bin Labid bin Jawwas, was one of the leaders of Thamud, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings. The camel remained in Thamud, as well as, its offspring after she delivered it before them. The camel used to drink from its well on one day and leave the well for Thamud the next day. They also used to drink its milk, for on the days she drank water, they used to milk her and fill their containers from its milk. Allah said in other Ayat,

(وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ
(

(And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns)) 54:28 and,

(هَذِهِ نَاقَةُ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ)

(Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known) 26:155 The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her. When this matter continued for a long time and Thamud's rejection of Salih became intense, they intended to kill her so that they could take the water for themselves every day. It was said that all of them (the disbelievers of Thamud) conspired to kill the camel. Qatadah said that he was told that, "The designated killer of the camel approached them all,

including women in their rooms and children, and found out that all of them agreed to kill her." This fact is apparent from the wording of the Ayat,

(فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ
فَسَوَّاهَا)

(Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction!) 91:14 , and,

(وَعَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا)

(And We sent the she-camel to Thamud as a clear sign, but they did her wrong.) 17:59 Allah said here,

(فَعَقَرُوا النَّاقَةَ)

(So they killed the she-camel) Therefore, these Ayat stated that the entire tribe shared in agreeing to this crime, and Allah knows best.

Thamud kills the She-Camel

Imam Abu Ja`far Ibn Jarir and other scholars of Tafsir said that the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm `Unayzah, the daughter of Ghanm bin Mijlaz, had the severest enmity among Thamud towards Salih, peace be upon him. She had beautiful daughters and she was wealthy, and Dhu'ab bin `Amr, one of the leaders of Thamud, was her husband. There was another noblewoman whose name was Saduf bint Al-Muhayya bin Dahr bin Al-Muhayya, who was of noble family, wealthy and beautiful. She was married to a Muslim man from Thamud, but she left him. These two women offered a prize for those who swore to them that they would kill the camel. Once, Saduf summoned a man called Al-Habbab and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Musaddi` bin Mihraj bin Al-Muhayya, and he agreed. As for `Unayzah bint Ghanm, she called Qudar bin Salif bin Jundu`, a short person with red-blue skin, a bastard, according to them. Qudar was not the son of his claimed father, Salif, but the son of another man called, Suhyad. However, he was born on Salif's bed (and thus named after him). `Unayzah said to Qudar, "I will give you any of my daughters you wish, if you kill the camel." Qudar bin Salif and Musaddi` bin Mihraj went along and recruited several mischievous persons from Thamud to kill the camel. Seven more from Thamud agreed, and the group became nine, as Allah described, when He said,

(وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ)

(And there were in the city nine men, who made mischief in the land, and would not reform.) These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited until the camel left the water well, where Qudar waited beside a rock on its path, while Musaddi` waited at another rock. When the camel passed by Musaddi he shot an arrow at her and the arrow pierced her leg. At that time, `Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudar, encouraging Qudar to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudar stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed. `Abdur-Razzaq recorded from Ma`mar that someone reported from Al-Hasan Al-Basari that the offspring said, "O my Lord! Where is my mother" It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother. Allah knows best. When they finished the camel off and the news reached Prophet Salih, he came to them while they were gathered. When he saw the camel, he cried and proclaimed,

(تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ)

("Enjoy yourselves in your homes for three days.") 11:65

The Wicked Ones Plot to Kill Prophet Salih, But the Torment descended on Them

The nine wicked persons killed the camel on a Wednesday, and that night, they conspired to kill Salih. They said, "If he is truthful, we should finish him before we are finished. If he is a liar, we will make him follow his camel."

(قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ - وَمَكْرُؤًا مَكْرَأً وَمَكْرُؤًا مَكْرَأً وَهُمْ لَا يَشْعُرُونَ)

(They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: `We witnessed not the destruction of his household, and verily, we are telling the truth.'" So they plotted a plot, and We planned a plan, while they perceived not.) 27:49-50 When they conspired to kill Salih and gathered at night to carry out their plot, Allah, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the

rest of the tribe. On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Salih had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Hanut the perfume for enshrouding the dead before burial and awaited Allah's torment and revenge, we seek refuge with Allah from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the Sayhah (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour.

(فَأَصْبَحُوا فِي دَارِهِمْ جَثَمِينَ)

(And they lay (dead), prostrate in their homes.) They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment. The scholars of Tafsir said that none from the offspring of Thamud remained, except Prophet Salih and those who believed in him. A disbelieving man called Abu Righal was in the Sacred Area at the time and the torment that befell his people did not touch him. When he went out of the Sacred Area one day, a stone fell from the sky and killed him. `Abdur-Razzaq narrated that Ma`mar said that Isma`il bin Umayyah said that the Prophet passed by the gravesite of Abu Righal and asked the Companions if they knew whose grave it was. They said, "Allah and His Messenger know better." He said,

«أَتَدْرُونَ مَنْ هَذَا؟»

«هَذَا قَبْرُ أَبِي رِغَالٍ رَجُلٍ مِنْ تَمُودَ كَانَ فِي حَرَمِ اللَّهِ فَمَنَعَهُ حَرَمُ اللَّهِ عَذَابَ اللَّهِ، فَلَمَّا خَرَجَ أَصَابَهُ مَا أَصَابَ قَوْمَهُ فَدُفِنَ هَاهُنَا وَدُفِنَ مَعَهُ عُصْنٌ مِنْ ذَهَبٍ، فَنَزَلَ الْقَوْمُ فَأَبْتَدَرُوهُ بِأَسْيَافِهِمْ فَبَحَثُوا عَنْهُ فَاسْتَخْرَجُوا الْعُصْنَ»

(This is the grave of Abu Righal, a man from Thamud. He was in the Sacred Area of Allah and this fact saved him from receiving Allah's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold.) So the people used their swords and looked for the golden branch and found it. `Abdur-Razzaq narrated that Ma`mar said that Az-Zuhri said that Abu Righal is the father of the tribe of Thaqif.

(فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمَ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ)

(79. Then he Salih turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers.") These are the words of admonishment that Salih conveyed to his people after Allah destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Salih said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Salih from Allah). Similarly, it is recorded in the Two Sahihs that after the Messenger of Allah defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr (where the corpses of the disbelievers were thrown) and said,

«يَا أَبَا جَهْلَ بْنَ هِشَامٍ يَا عُتْبَةَ بْنَ رَيْعَةَ يَا شَيْبَةَ بْنَ رَيْعَةَ وَيَا فُلَانُ بْنَ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا، فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

(O Abu Jahl bin Hisham! O `Utbah bin Rabi`ah! O Shaybah bin Rabi`ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of victory) to be true.) `Umar said to him, "O Allah's Messenger! Why do you speak to a people who have rotted" He said,

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

(By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply.) Similarly, Prophet Salih, peace be upon him, said to his people,

(لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ)

("I have indeed conveyed to you the Message of my Lord, and have given you good advice,") but you did not benefit from it because you do not like the Truth and do not follow those who give you sincere advice,

(وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ)

("but you like not good advisers.")

(وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ
بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ)

(إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ
أَنْتُمْ قَوْمٌ مُّسْرِفُونَ)

(80. And (remember) Lut, when he said to his people: "Do you commit lewdness such as none preceding you has committed in all of the nations) (81. "Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds.")

The Story of Prophet Lut, upon Him be Peace, and His People

Allah said, We sent,

(وَ)

(And)

(لُوطًا إِذْ قَالَ لِقَوْمِهِ)

(Lut, when he said to his people..) Lut (Lot) is the son of Haran the son of Azar (Terah), and he was the nephew of Ibrahim, peace be upon them both. Lut had believed in Ibrahim and migrated with him to the Sham area. Allah then sent Lut to the people of Sadum (Sodom) and the surrounding villages, to call them to Allah, enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. In this area, they did things that none of the children of Adam or any other creatures ever did before them. They used to have sexual intercourse with males instead of females. This evil practice was not known among the Children of Adam before, nor did it even cross their minds, so they were unfamiliar with it before the people of Sodom invented it, may Allah's curse be on them. `Amr bin Dinar commented on;

(مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ)

("...as none preceding you has committed in all of the nations.") "Never before the people of Lut did a male have sex with another male." This is why Lut said to them,

(أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ
الْعَالَمِينَ)

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ)

("Do you commit lewdness such as none preceding you has committed in all of the nations Verily, you practice your lusts on men instead of women.") meaning, you left women whom Allah created for you and instead had sex with men Indeed, this behavior is evil and ignorant because you have placed things in their improper places. Lut, peace be upon him, said to them:

(هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ)

("these (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).")
15:71 So he reminded them of their women, and they replied that they do not desire women!,

(قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ
لَتَعْلَمُ مَا نُرِيدُ)

(They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!") 11:79 meaning, you know that we have no desire for women and you know what we desire with your guests.

(وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ
مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ)

(82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!") So they answered Prophet Lut by trying to expel and banish him from their village, along with those who believed with him. Allah indeed removed Prophet Lut safely from among them, and He destroyed them in their land in disgrace and humiliation. They said (about Lut and the believers):

(إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ)

("These are indeed men who want to be pure (from sins)!") Qatadah commented, "They shamed them (Lut and the believers) with what is not a shame at all." Mujahid commented, "(Lut's people said about Lut and the believers,) They are a people who want to be pure from men's anuses and women's anuses!" Similar was narrated from Ibn ` Abbas.

(فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ -
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا كَيْفَ كَانَ عَقِبَةُ
الْمُجْرِمِينَ)

(83. Then We saved him and his family, except his wife; she was of the Ghabirin (those who lagged behind).) (84. And We rained down on them a rain (of stones). Then see what was the end of the criminals.)

Allah says, We saved Lut and his family, for only his household believed in him.

Allah said in another Ayah,

(فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ - فَمَا
وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ)

(So We brought out from therein the believers. But We found not there any household of the Muslims except one of Lut and his daughters) 51: 35-36 . Only his wife (from his family) did not believe, remaining on the religion of her people. She used to conspire with them against Lut and inform them of who came to visit him, using certain signals that they agreed on. This is why when Lut was commanded to leave by night with his family, he was ordered not to inform his wife or take her with him. Some said that she followed them, and when the torment struck her people, she looked back and suffered the same punishment as them. However, it appears that she did not leave the town and that Lut did not tell her that they would depart. So she remained with her people, as apparent from Allah's statement,

(إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ)

(except his wife; she was of the Ghabirin) meaning, of those who remained, or they say: of those who were destroyed, and this is the more obvious explanation. Allah's statement,

(وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا)

(And We rained down on them a rain) is explained by His other statement,

(وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سَجِيلٍ مَّنْضُودٍ)

مُسَوَّمَةٌ عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ-)

(And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers.) 11:82-83 . Allah said here,

(فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ)

(Then see what was the end of the criminals.) This Ayah means: `See, O Muhammad, the end of those who dared to disobey Allah and reject His Messengers.' Imam Ahmad, Abu Dawud, At-Tirmidhi, Ibn Majah, all recorded a Hadith from Ibn `Abbas who said that Allah's Messenger said;

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمٍ لُّوطٍ فَاقْتُلُوا
الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

(Whoever is found doing the act of the people of Lut, then kill them; the doer and the one it is done to.)

(وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ
فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ)

(85. And to (the people of) Madyan, (We sent) their brother Shu`ayb. He said: "O my people! Worship Allah! You have no other God but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.)

Story of Shu`ayb, upon him be Peace, and the Land of Madyan

Muhammad bin Ishaq said, "They (the people of Madyan) are the descendents of Madyan, son of Midyan, son of Ibrahim. Shu`ayb was the son of Mikil bin Yashjur. And in the Syrian language, his name was Yathrun (Jethro)". I (Ibn Kathir) say, Madyan was the name of the tribe and also a city that is close to Ma`an on route to the Hijaz (from Ash-Sham). Allah said in another Ayah,

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ
يَسْقُونَ

(And when he arrived at the water (a well) of Madyan he found there a group of men watering (their flocks).) 28:23 They are also the people of Al-Aykah (the Woods), as we will mention later on, Allah willing, and our trust is in Him.

(قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ)

(He said: "O my people! Worship Allah! You have no other God but Him") and this is the call of all Messengers,

(قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ)

("Verily, a clear proof (sign) from your Lord has come unto you;") meaning, 'Allah has presented the proof and evidences of the truth of what I brought you.' He then advised them and commanded them to give full measure and full weight and not to wrong men in their dealings, meaning, to refrain from cheating people in buying and selling. They used to treacherously avoid giving full weight and measure. Allah said in other Ayat,

(وَيْلٌ لِّلْمُطَفِّفِينَ)

(Woe to Al-Mutaffifin (those who give less in measure and weight)...) 83:1 until He said,

(إِلَربِّ الْعَالَمِينَ)

(before the Lord of all that exists) 83:6 . These Ayat contain a stern warning and sure promise that we ask Allah to save us from. Shu`ayb was called 'Speaker of the Prophets', because of his eloquent words and eloquent advice, and Allah stated that Shu`ayb said:

(وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ - وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامِنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ)

(86. "And sit not on every road, threatening, and hindering from the path of Allah those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers.) (87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allah judges between us, and He is the best of judges.")

Prophet Shu`ayb forbade his people from setting up blockades on the roads, saying,

(وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ)

("And sit not on every road, threatening,") threatening people with death if they do not give up their money, as they were bandits, according to As-Suddi. Ibn `Abbas, Mujahid and several others commented:

(وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ)

("And sit not on every road, threatening.") the believers who come to Shu`ayb to follow him." The first meaning is better, because Prophet Shu`ayb first said to them,

(بِكُلِّ صِرَاطٍ)

("on every road...") He then mentioned the second meaning,

(وَتَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا
عِوَجًا)

("and hindering from the path of Allah those who believe in Him, and seeking to make it crooked.") meaning, you seek to make the path of Allah crooked and deviated,

(وَادْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ)

("And remember when you were but few, and He multiplied you.") meaning, you were weak because you were few. But you later on became mighty because of your large numbers. Therefore, remember Allah's favor.

(وَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ)

("And see what was the end of the mischief-makers. ") from the previous nations and earlier generations. See the torment and punishment they suffered, because they disobeyed Allah and rejected His Messengers. Shu`ayb continued;

(وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِأَلَّذِي أُرْسِلْتُ بِهِ
وَطَائِفَةٌ لَّمْ يُؤْمِنُوا)

("And if there is a party of you who believes in that with which I have been sent and a party who does not believe,") that is, if you divided concerning me,

(فَاصْبِرُوا)

("so be patient") that is, then wait and see,

(حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا)

("until Allah judges between us,"), and you,

(وَهُوَ خَيْرُ الْحَاكِمِينَ)

("and He is the best of judges.") Surely, Allah will award the best end to those who fear and obey Him and He will destroy the disbelievers.

(قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لُخْرَجَنَّكَ
يَشْعَبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ
لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أُولَوْ كُنَّا كَرِهِينَ - قَدْ
اِفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ
نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ
يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى
اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ
وَأَنْتَ خَيْرُ الْفَاتِحِينَ)

(88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu`ayb and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it") (89. "We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment.")

**Allah describes the way the disbelievers answered His Prophet
Shu`ayb and those who believed in him, by threatening them with
expulsion from their village, or with forceful reversion to the
disbeliever's religion.**

The chiefs spoke the words mentioned here to the Messenger Shu`ayb, but intended it for those who followed his religion too. The statement,

(أُولَوْ كُنَّا كَرِهِينَ)

("Even though we hate it"), means, would you force us to do that, even though we hate what you are calling us to. Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allah by calling partners as rivals to Him,

(وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا)

(And it is not for us to return to it unless Allah, our Lord, should will.) This part of the Ayah refers all matters to Allah's will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things,

(عَلَى اللَّهِ تَوَكَّلْنَا)

(In Allah (Alone) we put our trust.), concerning all our affairs, what we practice of them and what we ignore,

(رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ)

(Our Lord! Judge between us and our people in truth) judge between us and our people and give us victory over them,

(وَأَنْتَ خَيْرُ الْفَاتِحِينَ)

(for You are the best of those who give judgment) and You are the Most Just Who never wrongs any in His judgment.

(وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِيَنَّ ابْنُ ابْنِ شُعَيْبٍ إِيَّاكُمْ إِذَا لَخَسِرُونَ - فَأَخَذَتْهُمْ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَثَمِينَ - الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْنُوا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ)

(90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu`ayb, be sure then you will be the losers!") (91. So the earthquake seized them and they lay (dead), prostrate in their homes.) (92. Those who belied Shu`ayb, became as if they had never dwelt there (in their homes). Those who belied Shu`ayb, they were the losers.) Allah describes the enormity of disbelief, rebellion, transgression and misguidance (of Shu`ayb's people) and the defiance of truth encrypted in their hearts. They vowed, saying,

(لَئِنْ أَتَبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَسِرُونَ)

("If you follow Shu`ayb, be sure then you will be the losers!") Allah answered them,

(فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ)

(So the earthquake seized them and they lay (dead), prostrate in their homes) Allah said that the earthquake shook them, as punishment for threatening to expel Shu`ayb and his followers. Allah mentioned their end again in Surah Hud,

(وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جِثْمِينَ)

(And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us. And the Sayhah (loud cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.) 11:94 This Ayah mentions the Sayhah (cry) that struck them after they mocked Shu`ayb, saying,

(أَصْلَوْكُ تَأْمُرُكَ)

(Does your Salah (prayer) command you...) so it was befitting to mention here the cry that made them silence. In Surat Ash-Shu`ara', Allah said,

(فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ)

(But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day) 26:189 because they challenged Shu`ayb,

(فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ)

("So cause a piece of the heaven to fall on us, if you are of the truthful!") 26:187 . Therefore, Allah stated that each of these forms of punishment struck them on the Day of the Shadow. First,

(فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ)

(So the torment of the Day of Shadow (a gloomy cloud) seized them) 26:189 when a gloomy cloud came over them (containing) fire, flames and a tremendous light. Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle,

(فَأَصْبَحُوا فِي دَارِهِمْ جَثَمِينَ)

(and they lay (dead), prostrate in their homes). Allah said next,

(كَأَن لَّمْ يَعْنُوا فِيهَا)

(They became as if they had never dwelt there) meaning, after the torment seized them, it looked as if they never dwelled in the land from which they wanted to expel their Messenger Shu`ayb and his followers. Here, Allah refuted their earlier statement,

(الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ)

(Those who belied Shu`ayb, they were the losers.)

(فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمَ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ)

(93. Then he (Shu`ayb) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I grieve over people who are disbelievers.") Prophet Shu`ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,

(يَاقَوْمَ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ)

("O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice.") Shu`ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you,

(فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ)

("Then how can I grieve over people who are disbelievers")

(وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا
بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ - ثُمَّ بَدَّلْنَا
مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوا وَقَالُوا قَدْ مَسَّ
ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ)

(94. And We sent no Prophet unto any town (and they denied him), but We seized its people with Ba'sa' and Darra', so that they might humble themselves (to Allah).) (95. Then We changed the evil for the good, until they `Afaa (increased), and said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.)

Afflictions that struck Earlier Nations

Allah mentions the Ba'sa' and Darra' that struck the earlier nations to whom He sent Prophets. Ba'sa', refers to the physical sicknesses and ailments that they suffered, while Darra', refers to the poverty and humiliation that they experienced,

(لَعَلَّهُمْ يَضُرَّعُونَ)

(so that they might humble themselves) supplicate, humble themselves and invoke Allah, that He might remove the afflictions that they suffered from. This Ayah indicates that Allah sent down severe afflictions to them so that they might invoke Him, but they did not do what He ordered them. Therefore, He changed the affliction into prosperity to test them,

(ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ)

(Then We changed the evil for the good,) Therefore, Allah changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allah for this, but they did none of that. Allah's statement,

(حَتَّى عَفَوْا)

(until they `Afa) refers to increase in numbers, wealth and offspring. Allah said next,

(وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَعْتَةً وَهُمْ لَا يَشْعُرُونَ)

(. . and they said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.) He tested them with this (afflictions) and that (ease and abundance) so that they may humble themselves and repent to Him. However, they failed both tests, for neither this nor that compelled them to change their ways. They said, "We suffered Ba'sa' and Darra', but prosperity came afterwards, just as like our forefathers in earlier times." "Therefore," they said, "it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty." However, they did not comprehend Allah's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allah in good times and practice patience in hard times. In the Sahih, there is a Hadith that says;

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ»

(The matter of the believer is amazing, for nothing that Allah decrees for him, but it is better for him. If a Darra' (harm) strikes him, he is patient, and this is better for him, if he is given Sarra' (prosperity), he thanks (Allah) for it and this is better for him.) The believer, therefore, is aware of the test behind the afflictions whether it may be prosperity or adversity that Allah sends to him, as well as the blessings. Similarly, in another Hadith,

«لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ حَتَّى يَخْرُجَ نَقِيًّا مِنْ دُنُوبِهِ، وَالْمُنَافِقُ مِثْلُهُ كَمَثَلِ الْحِمَارِ لَا يَدْرِي فِيمَ رَبَطَهُ أَهْلُهُ وَلَا فِيمَ أُرْسِلُوهُ»

(The believer will continue to be tested by afflictions until he ends up pure from sin. And the parable of the hypocrite is that of a donkey, it does not know why its owners tied it or released it.) Allah said next,

(فَأَخَذْنَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ)

(So We seized them all of a sudden while they were unaware.) meaning, We struck them with punishment all of a sudden, while they were unaware. A Hadith describes sudden death,

«مَوْتُ الْفَجَاءِ رَحْمَةٌ لِلْمُؤْمِنِ وَأَخَذَةُ أَسْفٍ
لِلْكَافِرِ»

(Sudden death is a mercy for the believer, but a sorrowful punishment for the disbeliever.)

(وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم
بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا
فَأَخَذْنَهُمْ بِمَا كَانُوا يَكْسِبُونَ - أَقَامِنَ أَهْلُ الْقُرَىٰ
أَن يَأْتِيَهُمْ بَأْسُنَا بَيَّتًا وَهُمْ نَائِمُونَ - أَوْ أَمِنَ أَهْلُ
الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ -
أَقَامِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ
الْخَاسِرُونَ)

(96. And if the people of the towns had believed and had Taqwa, certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.) (97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep) (98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing) (99. Did they then feel secure against Allah's plan None feels secure from Allah's plan except the people who are the losers.)

Blessings come with Faith, while Kufr brings Torment

Allah mentions here the little faith of the people of the towns to whom He sent Messengers. In another instance, Allah said,

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

(Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment) -- Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.) 10:98 This Ayah indicates that no city believed in its entirety, except the city of Prophet Yunus, for they all believed after they were stricken by punishment. Allah said (about Prophet Yunus),

(وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ - فَآمَنُوا
فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ)

(And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.) 37:147-148 Allah said in another Ayah,

(وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ)

(And We did not send a warner to a township....) 34:34 Allah said here,

(وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا)

(And if the people of the towns had believed and had Taqwa. ...) meaning their hearts had faith in what the Messenger brought them, believed and obeyed him, and had Taqwa by performing the acts of obedience and abstaining from the prohibitions,

(الْفَتْحَنَا عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ)

(We should have opened for them blessings from the heaven and the earth,) in reference to the rain that falls from the sky and the vegetation of the earth. Allah said,

(وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ)

(but they belied (the Messengers). So We took them (with punishment) for what they used to earn.) They denied their Messengers, so that We punished them and sent destruction on them as a result of the sins and wickedness that they earned. Allah then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

(أَفَأَمِنَ أَهْلُ الْقُرَىٰ)

(Did the people of the towns then feel secure), meaning the disbelievers among them,

(أَن يَأْتِيَهُمْ بَأْسُنَا)

(that should come to them our punishment), Our torment and punishing example,

(بَيَاتًا)

(Bayatan) during the night,

(أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ - أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ)

(while they were asleep Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing) while they are busy in their affairs and unaware.

(أَفَأَمِنُوا مَكْرَ اللَّهِ)

(Did they then feel secure against Allah's plan) His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

(فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ)

(None feels secure from Allah's plan except the people who are the losers.) Al-Hasan Al-Basri said, "The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The Fajir (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allah's torment)!"

(أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ
لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ)

(100. Is it not a guidance for those who inherit the earth from its previous inhabitants that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not)

Ibn ` Abbas commented on Allah's statement,

(أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا)

(Is it not a guidance for those who inherit the earth from its previous inhabitants. ...) "(Allah says,) did We not make clear to them that had We willed, We would have punished them because of their sins" Mujahid and several others said similarly. Abu Ja`far bin Jarir At-Tabari explained this Ayah, "Allah says, `Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord. Did We not make clear to them that,

(أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ)

(that had We willed, We would have punished them for their sins.) by bringing them the same end that was decreed for those before them,

(وَنَطْبَعُ عَلَى قُلُوبِهِمْ)

(And We seal up their hearts), We place a cover over their heart,

(فَهُمْ لَا يَسْمَعُونَ)

(so that they hear not), words of advice or reminding" I say that similarly, Allah said,

(أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ
فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى)

(Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk Verily, in this are signs indeed for men of understanding.) 20:128

(أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ
يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا
يَسْمَعُونَ)

(Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about Verily, therein indeed are signs. Would they not then listen) 32:26 and,

(أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُم مِّن
زَوَالٍ وَسَكَنتُمْ فِي مَسْكِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ)

(Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in the dwellings of men who wronged themselves) 14:44-45 Also, Allah said,

(وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّن
أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزاً)

(And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them) 19:98 meaning, do you see any of them or hear their voices There are many other Ayat that testify that Allah's torment strikes His enemies, while His bounty reaches His faithful believers. Thereafter comes Allah's statement, and He is the Most Truthful, the Lord of all that exists,

(تِلْكَ الْقُرَى نَقِصُ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ
رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن