

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.) 34:23

(وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ)

(And there are many angels in the heavens.....)53:26(, and,

(إِن كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ عَآتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا)

(There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.) 19:93-95(If all are Allah's servants, then why do any of them worships each other without proof or evidence that allows them to do so Rather, they rely on sheer opinion and innovation in the religion, even though Allah has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice (polytheism) and ordering them to refrain from worshipping others besides Allah. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense, e

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

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

(أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ)

(17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.)

Two Parables proving that Truth remains and Falsehood perishes

This honorable Ayah contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allah said,

(أَنْزَلَ مِنَ السَّمَاءِ مَاءً)

(He sends down water from the sky,) He sends rain,

(فَسَالَتْ أَوْدِيَةً يَقْدَرُهَا)

(and the valleys flow according to their measure,) each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This Ayah indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

(فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا)

(but the flood bears away the foam that mounts up to the surface) of the water that ran down the valleys; this is the first parable. Allah said next,

(وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ)

(and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils...) This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

(كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ)

(thus does Allah (by parables) show forth truth and falsehood.) when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

(فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً)

(Then, as for the foam it passes away as scum upon the banks,) for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit. This is why Allah said next,

(وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ)

(while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.) Allah said in a similar Ayah,

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

(And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.))29:43(Some of the Salaf (rightly guided ancestors) said, "When I would read a parable in the Qur'an that I could not comprehend, I would cry for myself because Allah the Exalted says,

(وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

(But none will understand them except those who have knowledge.)")29:43(`Ali bin Abi Talhah reported that `Abdullah bin `Abbas commented on Allah's statement,

(أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا)

(He sends down water from the sky, and the valleys flow according to their measure,) "This is a parable that Allah has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allah benefits its people by it, hence Allah's statement,

(فَأَمَّا الزَّبَدُ)

(Then, as for the foam), which refers to doubt,

(فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي
الْأَرْضِ)

(it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.) in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allah accepts certainty and discards doubt."

The Qur'an and the Sunnah contain Parables that use Water and Fire

Allah has set two examples in the beginning of Surat Al-Baqarah (chapter 2) about the hypocrites, one using fire and another using water. Allah said,

(مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا
حَوْلَهُ)

(Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him.))2:17(then He said,

(أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ
وَبَرْقٌ)

(Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.))2:19(Allah also has set two parables for the disbelievers in Surat An-Nur (chapter 24), one of them is,

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ)

(As for those who disbelieved, their deeds are like a mirage in a desert.))24:39(The mirage occurs during intense heat. It is recorded in the Two Sahih that the Messenger of Allah said,

«قِيَالٌ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُونَ؟
فَيَقُولُونَ: أَيُّ رَبَّنَا عَطِشْنَا فَاِسْقِنَا. فَيُقَالُ: أَلَا

تَرُدُّونَ؟ فَيَرُدُّونَ النَّارَ فَإِذَا هِيَ كَسِرَابٍ يَحْطِمُ
بَعْضُهَا بَعْضًا»

(It will be said to the Jews on the Day of Resurrection, "What do you desire" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts.") Allah said in the second parable (in Surat An-Nur);

(أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ)

(Or is like the darkness in a vast deep sea.))24:40(In the Two Sahihs it is recorded that Abu Musa Al-Ash`ari said that the Messenger of Allah said,

«إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ،
كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا طَائِفَةٌ
قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ
مِنْهَا أَجَادِبُ أُمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ،
فَشَرَبُوا، وَرَعَوْا، وَسَقَوْا، وَزَرَعُوا، وَأَصَابَتْ
طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً
وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ
وَنَفَعَهُ اللَّهُ بِمَا بَعَثَنِي وَنَفَعَ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ
مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي
أُرْسِلْتُ بِهِ»

(The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allah benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, 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, as well as benefiting others (from the knowledge and guidance) which Allah has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allah's guidance revealed through me.) This parable uses water in it. In another Hadith that Imam Ahmad collected, Abu Hurayrah narrated that the Messenger of Allah said,

«مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبُنَّهُ فَيَقْتَحِمْنَ فِيهَا قَالَ : فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا أَخِذٌ بِحُجْرِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي، فَتَقْتَحِمُونَ فِيهَا»

(My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire. This is the parable of me and you, I am holding you by the waist trying to save you from the Fire, saying, "Go away from the Fire," yet you overwhelm me and fall into it.) The Two Sahih's also collected this Hadith. This is a parable using fire.

(لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ)

(18. For those who answered their Lord's call is Al-Husna. But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves. For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.)

Reward of the Blessed and Wretched Ones

Allah mentions the final destination of the blessed ones and the wretched ones,

(لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ)

(For those who answered their Lord's call) obeyed Allah and followed His Messenger (Muhammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

(الْحُسْنَى)

(Al-Husna), which is the good reward. Allah said that Dhul-Qarnayn declared,

(قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ
فَيُعَذِّبُهُ عَذَابًا نُّكَرًا - وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا
قَلِيلًا جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا)

(As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (Al-Husna), and we shall speak unto him mild words by our command))18: 87-88(Allah said in another Ayah,

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best (Al-Husna) and even more.))10: 26(Allah said next,

(وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ)

(But those who answered not His call,) disobeyed Allah,

(لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا)

(if they had all that is in the earth together) meaning, in the Hereafter. This Ayah says: Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allah's torment at that time. However, this will not be accepted from them. Verily, Allah the Exalted will not accept any type of exchange from,

(أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ)

(For them there will be the terrible reckoning.) in the Hereafter, when they will be reckoned for the Naqir and the Qitmir, the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allah's statement next,

(وَمَا أَوَاهُمْ جَهَنَّمُ وَيُسَّ الْمِهَادُ)

(Their dwelling place will be Hell; and worst indeed is that place for rest.)

(أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ)

(19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind But it is only the men of understanding that pay heed.)

The Believer and the Disbeliever are never Equal

Allah says, ` They could never be equal; those among people who know that what,

(أُنْزِلَ إِلَيْكَ)

(has been revealed unto you), O Muhammad,

(مِنْ رَبِّكَ)

(from your Lord) is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice.))6:15(It is accurate in its information and stories and just in what it orders. Therefore, the Ayah says, those who believe in the truth that you brought, O Muhammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' Allah said in another Ayah,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.))59:20(Allah said in this honorable Ayah,

(أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى)

(Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind) They are not equal. Allah said next,

(إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ)

(But it is only the men of understanding that pay heed.) meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allah to make us among them.

(الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ -
وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ -
وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَآتَوْا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى
الدَّارِ - جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ
ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
عَلَيْهِمْ مِنْ كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ يَمَا صَبَرْتُمْ
فَنِعَمَ عُقْبَى الدَّارِ)

=(20. Those who fulfill, the covenant of Allah and break not the trust.) (21. And those who join that which Allah has commanded to be joined and fear their Lord, and dread the terrible reckoning.) (22. And those who remain patient, seeking their Lord's Face, perform the Salah, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.) (23. `Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):) (24. "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!")

Qualities of the Blessed Ones, which will lead to Paradise

Allah states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

(الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ)

(Those who fulfill the covenant of Allah and break not the trust.) They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allah said next,

(وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ)

(And those who join that which Allah has commanded to be joined) they are good to their relatives and do not sever the bond of kinship. They are also kind to the poor and the needy and generous in nature,

(وَيَخْشَوْنَ رَبَّهُمْ)

(and fear their Lord), in what they do or do not do of actions and statements. They remember that Allah is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

(وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ)

(And those who remain patient, seeking their Lord's Face,) They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

(وَأَقَامُوا الصَّلَاةَ)

(and perform the Salah), preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

(وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ)

(and spend out of that which We have bestowed on them,) They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

(سِرًّا وَعَلَانِيَةً)

(secretly and openly.) They spend during all conditions and times, whether during the night or the day, secretly and openly,

(وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ)

(and repel evil with good) they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allah said in another Ayah,

(وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ - وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ)

(Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.))41:34-35(This is why Allah states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next,

(جَنَّتٍ عَدْنٍ)

(` Adn Gardens), where, ` Adn, indicates continuous residence; they will reside in the gardens of everlasting life. Allah said next,

(وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ)

(and (also) those who acted righteously from among their fathers, and their wives, and their offspring.) Allah will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allah said in another Ayah,

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ)

(And those who believe and whose offspring follow them in faith: to them shall We join their offspring.))52:21(Allah said next,

(جَبَّتْ عَدْنُ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ
كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَى
الِدَّارِ)

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!") The angels will enter on them from every direction congratulating them for entering Paradise. The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers. Imam Ahmad recorded that `Abdullah bin `Amr bin Al-`As, may Allah be pleased with them both, narrated that the Messenger of Allah said,

«هَلْ تَدْرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ
اللَّهِ؟»

(Do you know who among Allah's creation will enter Paradise first) They said, "Allah and His Messenger have more knowledge." He said,

«أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ الْفُقَرَاءُ
الْمُهَاجِرُونَ الَّذِينَ تُسَدُّ بِهِمُ النُّعُورُ، وَتُنْقَى بِهِمُ
الْمَكَارِهِ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَّتُهُ فِي صَدْرِهِ، لَا
يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللَّهُ تَعَالَى لِمَنْ يَشَاءُ
مِنْ مَلَائِكَتِهِ: انْثُوهُمْ فَحَيُّوهُمْ، فَتَقُولُ الْمَلَائِكَةُ:
نَحْنُ سُكَّانُ سَمَائِكَ، وَخَيْرُكَ مِنْ خَلْقِكَ،
أَفَتَأْمُرُنَا أَنْ نَأْتِيَ هَؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟ فَيَقُولُ:
إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا،

وَسَدُّ بِهِمُ الثُّغُورُ، وَتُنْقَى بِهِمُ الْمَكَارَهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَّتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً قَالَ : فَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ»

(The first among Allah's creation to enter Paradise are the poor emigrants (in Allah's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allah will say to whom He will among His angels, "Go to them and welcome them with the Salam." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salam" Allah will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise).) saying,

(سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ)

(Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!)"

(وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ)

(25. And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e. Hell).)

Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allah mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allah's covenant and join that which Allah has ordained on them to join. As for the former, they used to,

(يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ)

(break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land,) An authentic Hadith states that,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ
أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest.") In another narration, the Prophet said,

«وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ»

(If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome.) This is why Allah said next,

(أُولَئِكَ لَهُمُ اللَّعْنَةُ)

(on them is the curse,) they will be cast away from Allah's mercy,

(وَلَهُمْ سُوءُ الدَّارِ)

(and for them is the unhappy home.) the evil end and destination,

(وَمَا أَوَاهُمْ جَهَنَّمُ وَيَسَّ الْمِهَادُ)

(Their dwelling place will be Hell; and worst indeed is that place for rest.))13:18(

(اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرَحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
مَتَعٌ)

(26. Allah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the present world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.)

Increase and Decrease in Provision is in Allah's Hand

Allah states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allah said in other Ayat,

(أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)

(Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.)23:55-56(Allah belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

(وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ)

(whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.) Allah said in other Ayat,

(قُلْ مَتَعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا)

(Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwa, and you shall not be dealt with unjustly even equal to the amount of a Fatila.)4:77(and,

(بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى)

(Nay, you prefer the life of this world, although the Hereafter is better and more lasting.)87:16-17(Imam Ahmad recorded that Al-Mustawrid, from Bani Fihri, said that the Messenger of Allah said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ
إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ»

(The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.) and he pointed with the index finger. Imam Muslim also collected this Hadith in his Sahih. In another Hadith, the Prophet passed by a dead sheep, whose ears were small, and said,

«وَاللَّهِ لِلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَى أَهْلِهِ
حِينَ أُلْقَوْهُ»

(By Allah! The life of this present world is as insignificant to Allah as this sheep was to its owners when they threw it away.)

(وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّن
رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن
أَنَابَ - الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ - الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسَنُ مَّآبٍ)

(27. And those who disbelieved say: "Why is not a sign sent down to him from his Lord" Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.") (28. Those who believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.) (29. Those who believed, and work righteousness, Tuba is for them and a beautiful place of (final) return.)

Disbelievers ask for Miracles, Allah's Response to Them

Allah says that the idolators said,

(لَوْلَا)

(Why is not), meaning, there should be,

(أَنْزَلَ عَلَيْهِ آيَةً مِّن رَّبِّهِ)

(a sign sent down to him from his Lord) The idolators also said,

(فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ)

(Let him then bring us an Ayah like the ones (Prophets) that were sent before (with signs)!)
21:5(We mentioned this subject several times before and stated that Allah is able to bring them what they wanted. There is a Hadith which mentions that the idolators asked the Prophet to turn Mount As-Safa into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens. Allah revealed to His Messenger : "If You wish, O Muhammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the `Alamin (mankind and the Jinns). Or, if you wish, I will open for them the door to repentance and mercy." The Prophet said,

«بَلْ تَفْتَحُ لَهُم بَابَ التَّوْبَةِ وَالرَّحْمَةَ»

(Rather, open for them the door to repentance and mercy.) This is why Allah said to His Messenger next,

(قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن
أَنَابَ)

(Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.") Allah states that He brings misguidance or guidance whether the Messenger was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them. Allah said in other Ayat, f

(وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لَا يُؤْمِنُونَ)

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

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

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

(وَلَوْ أَنَّا نَزَّلْنَاهُ إِلَيْهِمُ الْمَلِئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ)

(And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly.))6:111(Allah said here,

(قُلْ إِنْ اللَّهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنْابَ)

(Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.") meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

The Believer's Heart finds Comfort in the Remembrance of Allah

Allah said,

(الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ)

(Those who believed, and whose hearts find rest in the remembrance of Allah.) for their hearts find comfort on the side of Allah, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allah said,

(أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ)

(Verily, in the remembrance of Allah do hearts find rest.) and surely, He is worthy of it.

The Meaning of Tuba

Allah said,

(الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ)

(Those who believed, and work righteousness, Tuba is for them and a beautiful place of (final) return.) `Ali bin Abi Talhah reported that Ibn `Abbas said that Tuba means, "Happiness and comfort or refreshment of the eye." `Ikrimah said that Tuba means, "How excellent is what they earned," while Ad-Dahhak said, "A joy for them." Furthermore, Ibrahim An-Nakh'i said that Tuba means, "Better for them," while Qatadah said that it is an Arabic word that means, 'you have earned a good thing.' In another narration, Qatadah said that `Tuba for them' means, "It is excellent for them,"

(وَحُسْنُ مَابٍ)

(and a beautiful place of return.) and final destination. These meanings for Tuba are all synonymous and they do not contradict one another. Imam Ahmad recorded that Abu Sa`id Al-Khudri said that a man asked, "O Allah's Messenger! Tuba for those who saw you and believed in you!" The Prophet said,

«طُوبَى لِمَنْ رَأَى وَأَمَنَ بِي، وَطُوبَى لِمَنْ طُوبَى
ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِي»

(Tuba is for he who saw me and believed in me. Tuba, and another Tuba, and another Tuba for he who believed in me, but did not see me.) A man asked, "What is Tuba" The Prophet said,

«شَجَرَةٌ فِي الْجَنَّةِ مَسِيرُهَا مِائَةٌ عَامٍ ثِيَابُ أَهْلِ
الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا»

(A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.) Al-Bukhari and Muslim recorded that Sahl bin Sa`d said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا
مِائَةَ عَامٍ لَا يَقْطَعُهَا»

(There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.) An-Nu`man bin Abi `Ayyash Az-Zuraqi added, "Abu Sa`id Al-Khudri narrated to me that the Prophet said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ الْجَوَادَ
الْمُضْمَرَّ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا»

(There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.)" In his Sahih, Imam Muslim recorded that Abu Dharr narrated that the Messenger of Allah said that Allah the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أُولَکُمْ وَآخِرَکُمْ وَإِنْسَکُمْ وَجِنَّکُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْکِي شَيْئًا إِلَّا کَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ فِي الْبَحْرِ»

(O My slaves! If the first and the last among you, mankind and Jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.) Khalid bin Ma'ddan said, "There is a tree in Paradise called Tuba, that has breasts that nurse the children of the people of Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Hatim collected this statement.

(كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَّتَتَلَوْا عَلَيْهِمُ الذِّیْ أَوْحَيْنَا إِلَیْكَ وَهُمْ یَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّی لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَیْهِ مَتَابِ)

(30. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allah). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn.")

Our Prophet was sent to recite and call to Allah's Revelation

Allah says, ` Just as We sent you, O Muhammad, to your Ummah,

(لَتَتَلَوْا عَلَيْهِمُ الذِّیْ أَوْحَيْنَا إِلَیْكَ)

(..in order that you might recite unto them what We have revealed to you,) so that you deliver to them Allah's Message. Likewise, We sent others to earlier nations that disbelieved in Allah. The Messengers whom We sent before you, were also denied and rejected, so you have an

example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

(تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ)

(By Allah, We indeed sent (Messengers) to the nations before you.))16-63(Allah said in another Ayah,

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

(Verily, many Messengers were denied before you, with patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allah. Surely, there has reached you the information (news) about the Messengers (before you.))6-34(, meaning, `How We gave them victory and granted the best end for them and their followers in this life and the Hereafter. ' Allah said next,

(وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ)

(while they disbelieve in the Most Gracious (Allah).) Allah says, `These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allah by Ar-Rahman Ar-Rahim)the Most Gracious, Most Merciful.(.' This is why on the day of Al-Hudaybiyyah, as Al-Bukhari narrated, they refused to write, "In the Name of Allah, Ar-Rahman Ar-Rahim," saying, "We do not know Ar-Rahman Ar-Rahim!" Qatadah narrated this words. Allah the Exalted said,

(قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ)

(Say: "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him, for to Him belong the Best Names.))17:110(In his Sahih, Imam Muslim recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ»

(The most beloved names to Allah the Exalted are: `Abdullah and `Abdur-Rahman.) Allah said next,

(قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ)

(Say: "He is my Lord! None has the right to be worshipped but He!") meaning: for I believe in Allah in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no one worthy of worship except Him,

(عَلَيْهِ تَوَكَّلْتُ)

(In Him is my trust,) in all of my affairs,

(وَالِيهِ مَتَابِ)

(and to Him I turn.) meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

(وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَقَلَّمْ يَأْيَسَ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(31. And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. Have not then those who believed yet known that had Allah willed, He could have guided all mankind And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allah comes to pass. Certainly, Allah breaks not His promise.)

Virtues of the Qur'an and the Denial of Disbelievers

Allah praises the Qur'an which He has revealed to Muhammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

(وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ)

(And if there had been a Qur'an with which mountains could be moved,) Allah says, 'If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'an and none else.' Or, this Qur'an is more worthy to cause all this, because of its marvelous eloquence that defies the ability of mankind and the Jinns, even if all of them gather their forces together to invent something like it or even a Surah like it. Yet, these idolators disbelieve in the Qur'an and reject it. Allah said,

(بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا)

(But the decision of all things is certainly with Allah.) The decision over all affairs is with Allah Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allah misguides, will never find enlightenment and he whom Allah guides, will never be misled. We should state here that it is possible to call other Divine Books, 'Qur'an', since this Qur'an is based on all of them. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«خَفَقْتُ عَلَى دَاوُدَ الْقِرَاءَةَ فَكَانَ يَأْمُرُ بِدَابَّتِهِ أَنْ تُسْرَجَ، فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرَجَ دَابَّتُهُ، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ»

(Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'an. He used to eat only from what his hand made.) Al-Bukhari collected this Hadith. The Qur'an mentioned here is refers to the Zabur. Allah said next,

(أَفَلَمْ يَأْيِسَ الَّذِينَ ءَامَنُوا)

(Have not then those who believed yet known) that not all people would believe and understand and that,

(أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا)

(had Allah willed, He could have guided all mankind) Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'an. Had Allah revealed it to a mountain, you would see the mountain shake and humbled from fear of Allah. The Sahih recorded that the Messenger of Allah said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَىٰ مِثْلِهِ
الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ
إِلَيَّ، فَأَرْجُوا أَنْ أَكُونَ أَكْثَرَهُمْ تَائِعًا يَوْمَ الْقِيَامَةِ»

(Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allah to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.) This Hadith indicates that every Prophet's miracle disappeared upon his death, but this Qur'an will remain as evidence for all times. Verily, the miracle of the Qur'an will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'an is serious and is not meant for jest; any tyrant that abandons it, Allah will destroy him; he who seeks guidance in other than the Qur'an, then Allah will misguide him. Allah said next,

(بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا)

(But the decision of all things is certainly with Allah.) Ibn `Abbas commented, "He will only do what He wills and He decided that He will not do that." Ibn Ishaq reported a chain for this, and Ibn Jarir At-Tabari agreed with it. Allah said next,

(وَلَا يَزَالُ الَّذِينَ كَفَرُوا نُصِيبُهُمْ بِمَا صَنَعُوا
قَارَعَةً أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ)

(And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,) because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allah said in other Ayat,

(وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(And indeed We have destroyed towns round about you, and We have shown (them) the Ayat in various ways that they might return (to the truth).)46-27(, and,

(أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ)

(See they not that We gradually reduce the land (in their control) from its outlying borders Is it then they who will overcome))21:44(Qatadah narrated that Al-Hasan commented on Allah's statement,

(أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ)

(or it settles close to their homes,) "It is in reference to the disaster." This is the apparent meaning here. Al-`Awfi reported that bin `Abbas said about,

(نُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً)

(And a Qari`ah (disaster) strikes them because of their (evil) deeds) "A torment that descends on them from heaven,

(أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ)

(or it settles close to their homes,) when the Messenger of Allah camps near their area and fights them." Similar was reported from Mujahid and Qatadah. `Ikrimah said in another narration he reported from Ibn `Abbas that,

(قَارِعَةً)

(Qari'ah) means affliction. These scholars also said that,

(حَتَّى يَأْتِيَ وَعْدُ اللَّهِ)

(until the promise of Allah comes to pass.) refers to the conquering of Makkah. Al-Hasan Al-Basri said that it refers to the Day of Resurrection. Allah said next,

(إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(Certainly, Allah breaks not His promise.) to His Messengers to aid them and their followers in this life and the Hereafter,

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ)

(So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.))14:47(

وَلَقَدْ اسْتَهْزَىٰءَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ
كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ)

(32. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!)

Comforting the Messenger of Allah

Allah says to His Messenger, while comforting him in facing his people's denial of him,

وَلَقَدْ اسْتَهْزَىٰءَ بِرُسُلٍ مِّن قَبْلِكَ)

` (And indeed (many) Messengers were mocked at before you), so you have a good example in them,

(فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا)

(but I granted respite to those who disbelieved,) deferred their judgment for a term appointed,

(ثُمَّ أَخَذْتُهُمْ)

(and finally I punished them.) with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment? Allah said in another Ayah,

وَكَايْنٍ مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَلِمَةٌ ثُمَّ
أَخَذْتُهَا وَإِلَى الْمَصِيرِ)

(And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).)22:48(It is recorded in the Two Sahihs that the Prophet said,

«إِنَّ اللَّهَ لِيُمْلِيَ لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Verily, Allah gives respite to the unjust until when He seizes him, He never lets go of him.)
The Messenger next recited this Ayah,

(وَكَذَٰلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ
أَخَذَهُ إِلِيمٌ شَدِيدٌ)

(Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful, (and) severe.))11:102(

(أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا
لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي
الْأَرْضِ أَمْ بِظَهْرِ مِّنَ الْقَوْلِ بَلْ زَيْنَ لِلَّذِينَ
كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِّ
اللَّهُ فَمَا لَهُ مِن هَادٍ)

(33. Is then He (Allah) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing) Yet, they ascribe partners to Allah. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allah sends astray, for him there is no guide.)

There is no Similarity between Allah and False Deities in any Respect

Allah said,

(أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ)

(Is then He (Allah) Who takes charge of every person and knows all that he has earned) Allah is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allah said in other Ayat,

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ
نُفِيضُونَ فِيهِ)

(Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but we are witness thereof, when you are doing it.))10:61(and Allah said,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا)

(Not a leaf falls, but He knows it.))6:59(

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ)

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposits. All is in a Clear Book.))11:6(

(سَوَاءٌ مِّنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ)

(It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.))13:10(

(يَعْلَمُ السِّرَّ وَأَخْفَى)

(He knows the secret and that which is yet more hidden.))20:7(and,

(وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And He is with you wherever you may be. And Allah is the All-Seer of what you do.))57:4(Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers The answer to the question in the Ayah was omitted, because it is implied, for Allah said next,

(وَجَعَلُوا لِلَّهِ شُرَكَاءَ)

(Yet, they ascribe partners to Allah.) which they worshipped besides Him, such as idols, rivals and false deities,

(قُلْ سَمُوهُمْ)

(Say: "Name them!") make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allah said,

(أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ)

(Is it that you will inform Him of something He knows not in the earth) for had that thing existed in or on the earth, Allah would have known about it because nothing ever escapes His knowledge,

(أَمْ يَظْهَرُ مِّنَ الْقَوْلِ)

(or is it (just) a show of words) or doubts expressed in words, according to Mujahid, while Ad-Dahhak and Qatadah said, false words. Allah says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

(إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمْ الْهُدَى
)

(They are but names which you have named - you and your fathers - for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!))53:23(Allah said next,

(بَلْ زَيْنَ لِّلَّذِينَ كَفَرُوا مَكْرُهُمْ)

(Nay! To those who disbelieved, their plotting is made fair seeming,) or their words, according to Mujahid. This Ayah refers to the misguidance of the polytheists and their propagation night and day. Allah said in another Ayah,

(وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ)

(And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.) Allah said next,

(وَصُدُّوا عَنِ السَّبِيلِ)

(and they have been hindered from the right path;) Some read with Fatha over the Sad (i.e. wa Saddu), which would mean, 'and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.' Others read it with Damma over the Sad (i.e. wa Suddu), which would mean, 'and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allah said,

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

(and whom Allah sends astray, for him there is no guide.) Allah said in similar instances,

(وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا)

(And whomsoever Allah wants to suffer a trial, you can do nothing for him against Allah.) 5:41(, and,

(إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ)

(If you covet for their guidance, then verily, Allah guides not those whom He makes to go astray. And they will have no helpers.))16:37(

(لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ - مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ)

(34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allah.) (35. The description of the Paradise which those who have Taqwa have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.)

Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allah mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the Kufr and Shirk that the disbelievers indulge in,

(لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا)

(For them is a torment in the life of this world,) by the hands of the believers, killing and capturing them,

(وَلَعَذَابُ الْآخِرَةِ)

(and certainly, the torment of the Hereafter.) which will come after they suffer humiliation in this life,

(أَشَقُّ)

(is harder) many times harder. The Messenger of Allah said to those who agreed to Mula`anah,

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

(Surely, the torment of this life, is easier than the torment of the Hereafter.) Indeed, and just as the Messenger of Allah stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allah said in other Ayat,

(فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ - وَلَا يُوثِقُ وَثْقَهُ أَحَدٌ)

(So on that Day none will punish as He will punish. And none will bind as He will bind.))89:25-26(, and,

(بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا - إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا - وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا

مُقَرَّنِينَ دَعُوا هُنَالِكَ ثُبُوراً - لَا تَدْعُوا الْيَوْمَ
ثُبُوراً وَحِداً وَادْعُوا ثُبُوراً كَثِيراً - قُلْ أَذَلِكَ خَيْرٌ
أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً
وَمَصِيراً)

(And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwa" It will be theirs as a reward and as a final destination.))25:11-15(Similarly He said;

(مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ)

(The description of the Paradise which those who have Taqwa have been promised) meaning its description and qualities;

(تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ)

(Underneath it rivers flow,) these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them. Allah also said,

(مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ
مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ
مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ)

(The description of Paradise which those who have Taqwa have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.))47:15(Allah said next,

(أَكْلُهَا دَائِمٌ وَظِلُّهَا)

(its provision is eternal and so is its shade) for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two Sahihs that Ibn ` Abbas narrated in the Hadith about the Eclipse prayer that the Companions said, "O Allah's Messenger! While you were standing in prayer, we saw you reach for something with your hand and then you brought it back." The Messenger said,

«إِنِّي رَأَيْتُ الْجَنَّةَ أَوْ أُرِيتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا
عُقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا»

(I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.) Imam Muslim recorded that Jabir bin ` Abdullah said that the Messenger of Allah said,

«يَأْكُلُ أَهْلُ الْجَنَّةِ وَيَشْرَبُونَ، وَلَا يَتَمَخَّطُونَ وَلَا
يَتَغَوَّطُونَ، وَلَا يَبُولُونَ، طَعَامُهُمْ جُشَاءٌ كَرِيحِ
الْمِسْكِ، وَيُلْهَمُونَ النَّسِيحَ وَالنَّقْدِيسَ كَمَا يُلْهَمُونَ
النَّفْسَ»

(The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allah) as spontaneously as they breathe.) Imams Ahmad and An-Nasa'i recorded that Thumamah bin ` Uqbah said that he heard Zayd bin Arqam say, "A man from the People of the Scriptures came and said )to the Prophet (, ` O Abul-Qasim! You claim that the people of Paradise eat and drink' The Prophet said,

«نَعَمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ
لَيُعْطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشَّرْبِ
وَالْجِمَاعِ وَالشَّهْوَةِ»

(Yes. By He in Whose Hand is Muhammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.) That man asked, ` He who eats and drinks needs to relieve the call of nature, but Paradise is pure)from feces and urine(' The Prophet said,

«تَكُونُ حَاجَةً أَحَدِهِمْ رَشْحًا يَفِيضُ مِنْ جُلُودِهِمْ
كَرِيحِ الْمِسْكِ فَيَضْمُرُ بَطْنُهُ»

(One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.) Imam Ahmad and An-Nasa'i collected this Hadith. Allah said in other Ayat,

(وَفِكَهَةٌ كَثِيرَةٌ - لَا مَقْطُوعَةٌ وَلَا مَمْنُوعَةٌ)

(And fruit in plenty, whose supply is not cut off nor are they out of reach.))56:32-33(, and,

(وَدَانِيَةٌ عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَدْلِيًا)

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.))76:14(The shade of Paradise is everlasting and never shrinks, just as Allah said,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا)

(But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.))4:57(Allah often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allah mentioned the description of Paradise here, He next said,

(تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ)

(this is the end (final destination) of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.) Allah said in another Ayah ,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.))59:20(

(وَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ
- وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ
أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ
مِنْ وَلِيٍّ وَلَا وَاقٍ)

(36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Ahzab (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allah and not to join partners with Him. To Him I call and to Him is my return.") (37. And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.)

The Truthful Ones from among the People of the Scriptures rejoice at what Allah has revealed to Muhammad

Allah said,

(وَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ)

(Those to whom We have given the Book,) and they adhere by it,

(يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ)

(rejoice at what has been revealed unto you,) i.e. the Qur'an, because they have evidence in their Books affirming the truth of the Qur'an and conveying the good news of its imminent revelation, just as Allah said in another Ayah,

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ)

(Those to whom We gave the Book recite it as it should be recited.))2:121(Allah said,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا)

(Say: "Believe in it (the Qur'an) or do not believe.") 17:107(, until,

(إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا)

(Truly, the promise of our Lord must be fulfilled.) 17:109(meaning, Allah's promise to us in our Books to send Muhammad is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

(وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا)

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

(وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ)

(but there are among the Ahzab (Confederates) those who reject a part thereof.) meaning, 'There are those among the sects who disbelieve in some of what was revealed to you (O Muhammad).' Mujahid said that,

(وَمِنَ الْأَحْزَابِ)

(but there are among the Ahzab (Confederates)), refers to Jews and Christians,

(مَنْ يُنْكِرُ بَعْضَهُ)

(those who reject a part thereof), meaning, 'They reject a part of the truth that came down to you - O Muhammad.' Similar was reported from Qatadah and `Abdur-Rahman bin Zayd bin Aslam. Allah said in similar Ayat,

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ)

(And there are, certainly, among the People of the Scripture, those who believe in Allah.) 3:199(Allah said next,

(قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ)

(Say: "I am commanded only to worship Allah and not to join partners with Him...") meaning, 'I (Muhammad) was sent with the religion of worshipping Allah alone without partners, just as the Messengers before me,

(إِلَيْهِ أَدْعُو)

(To Him (alone) I call), I call the people to His path,

(وَالِيهِ مَابِ)

(and to Him is my return.) final destination and destiny.' Allah said,

(وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا)

(And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic.) Allah says, 'Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'an, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

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

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

(وَلَّيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ)

(Were you to follow their (vain) desires), means, their opinions,

(بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ)

(after the knowledge which has come to you) from Allah, all praise to Him,

(مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ)

(then you will not have any Wali (protector) or defender against Allah.) This part of the Ayah warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic Sunnah and the path of Muhammad, may Allah's best peace and blessings be on him.

(وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا
وَدُرِيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ

اللَّهُ لِكُلِّ أَجَلٍ كِتَابٌ - يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ
وَعِنْدَهُ أُمُّ الْكِتَابِ)

(38. And indeed We sent Messengers before you, and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's leave. (For) every matter there is a decree (from Allah).) (39. Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.)

All Prophets and Messengers were Humans

Allah says, 'Just as We have sent you O Muhammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.' Allah said to the most honorable and Final Messenger,

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ)

(Say: "I am only a man like you. It has been revealed to me."))18:110(It is recorded in the Two Sahihs that the Messenger of Allah said,

«أَمَّا أَنَا فَأَصُومُ وَأُفْطِرُ، وَأَقُومُ وَأَنَامُ، وَأَكُلُ
اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي
فَلَيْسَ مِنِّي»

(As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine.)

No Prophet can bring a Miracle except by Allah's Leave

Allah said,

(وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ)

(And it was not for a Messenger to bring a sign except by Allah's leave.) meaning, no Prophet could have brought a miracle to his people except by Allah's permission and will, for this matter is only decided by Allah the Exalted and Most Honored, not the Prophets; surely Allah does what He wills and decides what He wills.

(لِكُلِّ أَجَلٍ كِتَابٌ)

((For) every matter there is a decree (from Allah).) for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allah,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Know you not that Allah knows all that is in the heaven and on the earth Verily, it is (all) in the Book. Verily, that is easy for Allah.))22:70(

Meaning of Allah blotting out what He wills and confirming what He wills of the Book

Allah said,

(يَمْحُو اللَّهُ مَا يَشَاءُ)

(Allah blots out what He wills) of the divinely revealed Books,

(وَيُثَبِّتُ)

(and confirms), until the Qur'an, revealed from Allah to His Messenger peace be upon him, abrogated them all. Mujahid commented;

(يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ)

(Allah blots out what He wills and confirms (what He wills).) "Except life and death, misery and happiness)i.e., faith and disbelief(, for they do not change." Mansur said that he asked Mujahid, "Some of us say in their supplication, `O Allah! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones." Mujahid said. "This supplication is good." I met him a year or more later and repeated the same question to him and he recited these Ayat,

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ)

(We sent it (this Qur'an) down on a blessed night.) Mujahid commented next, "During Laylatul-Qadr (Night of the Decrees), Allah decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change." Al-A'mash narrated that Abu Wa'il, Shaiq bin Salamah said that he used to recite this supplication often, "O Allah, if You wrote us among the wretched ones, remove this status from

us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and confirm what You will, and with You is the Mother of the Book." Ibn Jarir At-Tabari collected this. Similar statements were collected from `Umar bin Al-Khattab and `Abdullah bin Mas`ud, indicating that Allah blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imam Ahmad recorded that Thawban said that the Messenger of Allah said,

«إِنَّ الرَّجُلَ لِيُحْرَمَ الرِّزْقَ بِالدَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ»

(A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes Al-Qadar (Predestination); and only Birr (righteousness) can increase the life span.) An-Nasa'i and Ibn Majah collected this Hadith. There is also a Hadith recorded in the Sahih that affirms that maintaining the ties of the womb increases the life span. Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

(يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ)

(Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.) "A man might work in Allah's obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allah blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allah. This is what Allah confirms." It was also reported that Sa`id bin Jubayr said that this Ayah is in the meaning of another Ayah,

(فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things.))2:284(

(وَإِن مَّا تُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّيْكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ - أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ)

a(40. Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.) (41. See they not that We gradually reduce the land from its outlying borders. And Allah judges, there is none to put back His judgement, and He is swift at reckoning.)

Punishment is by Allah, and the Messenger's Job is only to convey the Message

Allah said to His Messenger ,

(وَإِنْ مَا تُرِيكَ)

` (Whether We show you) O Muhammad, part of the disgrace and humiliation We have promised your enemies in this life,

(أَوْ نَتَوَقَّيْكَ)

(or cause you to die) before that,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ)

(your duty is only to convey We have only sent you to convey to them Allah's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

(وَعَلَيْنَا الْحِسَابُ)

(and on Us is the reckoning), their reckoning and recompense is on Us.' Allah said in similar Ayat,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ -
إِلَّا مَنْ تَوَلَّى وَكَفَرَ - فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ
- إِنَّ إِلَيْنَا إِيَابَهُمْ - ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ)

(So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and disbelieves. Then Allah will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning.))88:21-26(Allah said next,

(أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا)

(See they not that We gradually reduce the land from its outlying borders.) Ibn `Abbas commented, "See they not that We are granting land after land to Muhammad ()" Al-Hasan and Ad-Dahhak commented that this Ayah refers to Muslims gaining the upper hand over idolators, just as Allah said in another Ayah,

(وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ)

(And indeed We have destroyed towns round about you.))46:27(

(وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَن عُقِبِيَ الدَّارِ)

(42. And verily, those before them did devise plots, but all planning is Allah's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).)

The Disbelievers plot, but the Believers gain the Good End

Allah says,

(وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ)

(And verily, those before them did devise plots,) against their Messengers, they wanted to expel them from their land, but Allah devised plots against the disbelievers and gave the good end to those who fear Him. Allah said in other Ayat,

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ)

(And (remember) when the disbelievers plotted against you, to imprison you, or to get you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot.))8:30(, and,

(وَمَكْرُؤًا مَكَرًا وَمَكْرَنًا مَكَرًا وَهُمْ لَا يَشْعُرُونَ -
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ)

(So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.)27:50,51(Allah said next,

(يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ)

(He knows what every person earns,) meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work, (

(وَسَيَعْلَمُ الْكَافِرُ

and the Kafir (disbeliever) will know

(الْكُفْرُ)

or the Kuffar (disbelievers) according to another way of reciting,

(لِمَنْ عُقْبَى الدَّارِ)

(who gets the good end.) who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allah.

(وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ)

(43. And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture.")

Allah and those who have knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet

Allah says, the disbelievers reject you and say,

(أَسْتَ مُرْسَلًا)

(You are not a Messenger.) from Allah,

(قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ)

(Say: "Sufficient as a witness between me and you is Allah...") meaning, say, 'Allah is sufficient for me and He is the witness over me and you. He is witness that I (Muhammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.' Allah said,

(وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ)

(and those too who have knowledge of the Scripture.) This refers to `Abdullah bin Salam, according to Mujahid. However, this opinion is not plausible, since this Ayah was revealed in Makkah and `Abdullah bin Salam embraced Islam soon after the Prophet emigrated to Al-Madinah. A more suitable explanation is that narrated by Al-`Awfi from Ibn `Abbas that this Ayah refers to Jews and Christians. Qatadah said that among them are, `Abdullah bin Salam, Salman (Al-Farisi) and Tamim Ad-Dari. The correct view is that this Ayah,

(وَمَنْ عِنْدَهُ)

(and those too who have. ..), refers to the scholars of the People of the Scriptures who find the description of Muhammad in their Books and the good news of his advent that were conveyed to them by their Prophets. Allah said in other Ayat,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat; Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil.)
)7:156-157(and,

(أَوَلَمْيَكُنْ لَهُمْ ءَايَةٌ أَن يَّعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَءِيلَ)

(It is not a sign to them that the learned scholars of the Children of Israel knew it (as true)))26:197(There are similar Ayat that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books. This is the end of Surat Ar-Ra`d, and all praise is due to Allah and all favors are from Him.

The Tafsir of Surah Ibrahim

(Chapter -14)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ - اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ - الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ)

(1. Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.) (2. Allah to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.) (3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allah and seek crookedness therein - they are far astray.)

Previously we discussed the meaning of the separate letters that appear in the beginnings of some Surahs.

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ)

((This is) a Book which We have revealed unto you...) Allah says, `This is a Book that We have revealed to you, O Muhammad. This `Book', is the Glorious Qur'an, the most honored Book, that Allah sent down from heaven to the most honored Messenger of Allah sent to all the people of the earth, Arabs and non-Arabs alike,

(لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(in order that you might lead mankind out of darkness into light) We sent you, O Muhammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

(اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ)

(Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliya (supporters and helpers) are Taghut (false deities), they bring them out from light into darkness.) 2:257(, and,

(هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(It is He Who sends down manifest Ayat to His servant that He may bring you out from darkness into light.) 57:9(Allah said next,

(بِإِذْنِ رَبِّهِمْ)

(by their Lord's leave), He guides those whom He destined to be guided by the hand of His Messenger , whom He sent to guide them by His command,

(إِلَى صِرَاطٍ الْعَزِيزِ)

(to the path of the All-Mighty,) Who can never be resisted or overpowered. Rather, Allah is Irresistible above everything and everyone else,

(الْحَمِيدُ)

(the Praised.) Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allah's statement,

(اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(Allah to Whom belongs all that is in the heavens and all that is in the earth!), is similar to,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth.))7:158(Allah's statement,

(وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ)

(And woe unto the disbelievers from a severe torment.) means, 'woe to them on the Day of Judgment because they defied you, O Muhammad, and rejected you.' Allah described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

(وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ)

(and hinder (men) from the path of Allah), from following the Messengers,

(وَيَبْغُونَهَا عِوَجًا)

(and seek crookedness therein) they seek to make Allah's path crooked, even though it is straight itself and does not deviate on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

(وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.)

Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allah is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allah said next,

(فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(Then Allah misleads whom He wills and guides whom He wills.) after the proof and evidence have been established for the people, Allah misguides whom He wills from the path of guidance and guides whom He wills to the truth,

(وَهُوَ الْعَزِيزُ)

(And He is the All-Mighty,) whatever He wills occurs and whatever He does not will never occurs,

(الْحَكِيمُ)

(the All-Wise.) in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allah's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muhammad bin `Abdullah, Allah's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two Sahihs that Jabir said that the Messenger of Allah said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي

الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأَحْلَيْتُ لِي الْغَنَائِمُ وَلَمْ
تُحَلَّ لِأَحَدٍ قَبْلِي، وَأَعْطَيْتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ
يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ
عَامَّةً»

(I have been given five things which were not given to anyone else before me. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.) Allah said,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah...") 7:158

(وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(5. And indeed We sent Musa with Our Ayat (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allah. Truly, therein are Ayat for every patient, thankful (person).")

Story of Musa and His People

Allah says here, `Just as We sent you (O, Muhammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Musa to the Children of Israel with Our Ayat (signs, or miracles).' Mujahid said that this part of the Ayah refers to the nine miracles.

(أَنْ أَخْرِجْ قَوْمَكَ)

(Bring out your people) he is being commanded;

(أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(Bring out your people from darkness into light,) call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

(وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ)

(and remind them of the annals (or days) of Allah) remind them (O Musa) of Allah's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir`awn and his injustice, tyranny and brutality. This is when Allah delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties. Mujahid, Qatadah and several others said this. Allah said next,

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Truly, therein are Ayat for every patient, thankful (person).) Allah says, `Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir`awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatadah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it." It is recorded in the Sahih that the Messenger of Allah said,

«إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ»

(Verily, all of the matter of the believer is amazing, for every decision that Allah decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is good for him.)

(وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ عَالٍ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ

وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ - وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ - وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

(6. And (remember) when Musa said to his people: "Call to mind Allah's favor to you, when He delivered you from Fir`awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord.") (7. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe.") (8. And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.")

Allah states that Musa reminded his people about Allah's annals and days and of Allah's favors and bounties that He bestowed on them, when He saved them from Fir`awn and his people and the torment and disgrace they used to exert on them.

They used to slaughter whomever they could find among their sons and let their females live. Allah delivered them from all this torment, and this is a great bounty, indeed. This is why Allah described this affliction,

(وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ)

(and in it was a tremendous trial from your Lord.) `for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.' Some scholars said that this part of the Ayah means, `what Fir`awn used to do to you was a tremendous

(بَلَاءٌ)

(trial.)' Both meanings might be considered here and Allah knows best. Allah said in another Ayah ,

(وَبَلَوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(And We tried them with good and evil in order that they might turn (to Allah).) 7:168(Allah's statement next,

(وَإِذْ تَأَذَّنَ رَبُّكُمْ)

(And (remember) when your Lord proclaimed) means, proclaimed and made known His promise to you. It is possible that this Ayah means, your Lord has vowed and sworn by His might, grace and exaltness. Allah said in a similar Ayah,

(وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَمَةِ)

(And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection.))7:167(Allah said,

(لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ)

(If you give thanks, I will give you more;) meaning, `if you appreciate My favor on you, I will give you more of it,

(وَلَئِنْ كَفَرْتُمْ)

(but if you are thankless) if you are not thankful for My favors, covering and denying, them,

(إِنَّ عَذَابِي لَشَدِيدٌ)

(verily, My punishment is indeed severe), by depriving you of the favor and punishing you for being unappreciative of it.' A Hadith states that,

«إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالدَّنْبِ يُصِيبُهُ»

(A servant might be deprived of a provision (that was written for him) because of a sin that he commits.) Allah said,

(وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

(And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.") Allah does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

(إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ)

(If you disbelieve, then verily, Allah is not in need of you))39:7(and,

(فَكْفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ)

(So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of all needs), Worthy of all praise.) 64:6(In his Sahih, Muslim recorded that Abu Dharr said that the Messenger of Allah said that his Lord the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَثْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمِخِيطُ إِذَا أُدْخِلَ الْبَحْرُ»

(O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.) Verily, all praise and glory are due to Allah, the Rich (free of need), the Worthy of all praise.

(أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي

أَفَوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي
شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ)

(9. Has not the news reached you, of those before you, the people of Nuh, `Ad, and Thamud And those after them None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.")

Earlier Nations disbelieved in Their Prophets

Allah narrated to this Ummah (followers of Muhammad) the stories of the people of Prophet Nuh, `Ad and Thamud, and other ancient nations that belied their Messengers. Only Allah knows the count of these nations,

(جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ)

(To them came their Messengers with clear proofs,) they brought them evidences and plain, tremendous proofs and signs. Ibn Ishaq reported that `Amr bin Maymun said that `Abdullah said about Allah's statement,

(لَا يَعْلَمُهُمْ إِلَّا اللَّهُ)

(None knows them but Allah.) "The genealogists utter lies." This is why `Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma`dd bin `Adnan."

Meaning of, 'They put Their Hands in Their Mouths

Allah said next,

(فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ)

(but they put their hands in their mouths) It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allah, the Exalted and Most Honored. It is also said that it means, they placed their hands on their mouths in denial of the Messengers. It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage. Mujahid, Muhammad bin Ka'b and Qatadah said that they belied the Messengers and refuted their call with their mouths. I (Ibn Kathir) say that Mujahid's Tafsir is supported by the completion of the narrative,

(وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ
مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ)

(and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.") Al-`Awfi reported that Ibn `Abbas said, "When they heard Allah's Word, they were amazed and placed their hands on their mouths,"

(وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ)

(and said: "Verily, we disbelieve in that with which you have been sent.") They said, We do not believe what you brought us, and have strong doubt in its authenticity. '

(قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ
وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ
وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أَنْتُمْ إِلَّا
بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ
آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ - قَالَتْ لَهُمْ رُسُلُهُمْ
إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ
إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ - وَمَا
لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا
وَلَنَصْبِرَنَّ عَلَى مَا آدَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ)

(10. Their Messengers said: "(What!) Can there be a doubt about Allah, the Creator of the heavens and the earth He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.") (11. Their

Messengers said to them: "We are no more than human beings like you, but Allah bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allah. And in Allah (alone) let the believers put their trust." (12. "And why should we not put our trust in Allah while He indeed has guided us in our ways And we shall certainly bear with patience all the hurt you may cause us, and in Allah (alone) let those who trust, put their trust.")

The Argument between the Prophets and the Disbelievers

Allah narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allah alone without partners, the Messengers said,

(أَفِي اللَّهِ شَكٌّ)

((What!) Can there be a doubt about Allah...) about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures Verily, none besides Allah is worthy of worship, alone without partners with Him. Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allah. Their Messengers said to them,

(يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ)

(He calls you that He may forgive you of your sins) in the Hereafter,

(وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى)

(and give you respite for a term appointed.), in this worldly life. Allah said in other Ayat,

(وَأَن اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ)

(Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.))10:3(However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allah Alone created everything).

Disbelievers reject Prophethood because the Messengers were Humans!

Their nations said,

(إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا)

(You are no more than human beings like us!) so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

(فَأْتُونَا بِسُلْطَنٍ مُبِينٍ)

(Then bring us a clear authority.), a miracle of our choice.

(قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ)

(Their Messengers said to them: "We are no more than human beings like you...") affirming that truly, they were only human being like their nations,

(وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(but Allah bestows His grace to whom He wills of His servants.), with prophethood and messengership which is His choice,

(وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَنٍ)

(It is not ours to bring you an authority) according to your choice,

(إِلَّا بِإِذْنِ اللَّهِ)

((except by the permission of Allah.), after we beg Him and He provides us with a miracle,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(And in Allah (alone) let the believers put their trust.) in all their affairs. Their Messengers said to them next,

(وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ)

(And why should we not put our trust in Allah), after He had guided us to the best, most clear and plain way,

(وَلَنَصِيرَنَّ عَلَى مَا آدِيتُمُونَا)

(And we shall certainly bear with patience all the hurt you may cause us), such as foolish actions and abusive statements,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ)

(and in Allah (alone) let those who trust, put their trust.)

(وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ - وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ - وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ - مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ - يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ)

(13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.") (14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat.") (15. And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.) (16. In front of him is Hell, and he will be made to drink boiling, festering water.) (17. He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.)

Disbelieving Nations threaten Their Messengers with Expulsion

Allah narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment. For instance, the people of Prophet Shu'ayb, peace be upon him, said to him and to those who believed in him,

(لُخْرِجْنَا وَيُخْرِجُونَ بَنِيَّائِي مَعَهُ) (لُخْرِجْنَا وَيُخْرِجُونَ بَنِيَّائِي مَعَهُ)
(قُرَيْشًا)

(We shall certainly drive you out from our town, O Shu`ayb, and those who have believed with you.) 7:88(The people of Prophet Lut, peace be upon him, said,

(أُخْرِجُوا عَال لُوطٍ مِّن قَرْيَتِكُمْ)

(Drive out the family of Lut from your city.) 27:56(Allah said about the idolators of Quraysh,

(وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لَيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا)

(And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while.))17:76(and,

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ)

(And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot.) 8:30(Allah gave victory and aid to His Messenger after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allah, the Exalted. Allah kept granting His Messenger more dominance until He opened for him Makkah, which sought to expel him. Allah gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allah in large crowds and in a very short time Allah's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allah's statement,

(فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ)

(So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them.") 14:13,14(Allah said in other Ayat,

(وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ
الْمَنْصُورُونَ - وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ)

(And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors.) 37:171-173,

(كَتَبَ اللَّهُ لَا غَلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ)

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allah is All-Powerful, All-Mighty.")58:21(

(وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ)

(And indeed We have written in Az-Zabur after Adh-Dhikr.) 21:05(

(قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ)

(Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have Taqwa.")7:128(and,

(وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ
الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ
رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا
وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا
يَعْرِشُونَ)

(And We made the people who considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir`awn and his people erected.))7:137(Allah said next,

(ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ)

(This is for him who fears standing before Me and also fears My threat.) this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allah said in other instances,

(فَأَمَّا مَنْ طَغَى - وَءَاثَرَ الْحَيَاةَ الدُّنْيَا - فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى)

(Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.))79:37-41(and,

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ)

(But for him who fears the standing before his Lord, there will be two Gardens.))55:46(Allah said next,

(وَاسْتَغْتَفُوا)

(And they sought victory and help) refers to the Messengers who sought the help and victory of their Lord over their nations, according to `Abdullah bin `Abbas, Mujahid and Qatadah. `Abdur-Rahman bin Zayd bin Aslam said that this Ayah refers to the nations, invoking Allah's victory against themselves! Some idolators said,

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

(O Allah ! If this (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.))8:32(It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allah against themselves on the day of Badr, and the Messenger of Allah invoked Him for victory and support. Allah said to the idolators then,

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ)

((O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it will be better for you.) 8:19(Allah knows best. Allah said next,

(وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ)

(and every obstinate, arrogant dictator was brought to a complete loss and destruction.) those who were arrogant and rebelled against the truth. Allah said in other Ayat,

(أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ - مَّعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ - الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَهُ فِي الْعَذَابِ الشَّدِيدِ)

((Allah will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allah. Then both of you cast him in the severe torment.") 50:24-26(The Prophet said,

«إِنَّهُ يُؤْتَى بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، فَنُنَادِي الْخَلَائِقَ، فَنَقُولُ: إِنِّي وَكَّلْتُ بِكُلِّ جَبَّارٍ عَنِيدٍ»

(On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant.") Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allah, the Mighty, the Able for victory. Allah said next,

(مَنْ وَرَأَاهُ جَهَنَّمَ)

(In front of him is Hell,) Allah says that Jahannam is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

(وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ)

(and he will be made to drink boiling, festering water.) in the Fire, his only drink will be from Hamim and Ghassaq, the former is very hot and the latter is very cold and rotten. Allah said in another instance,

(هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ - وَءَاخِرُ مِنْ شَكْلِهِ
أَزَوْجٌ)

(This is so! Then let them taste it - Hamim and Ghassaq. And other (torments) of similar kind all together!))38:57-58(Mujahid and `Ikrimah said that this festering water is made of puss and blood. Allah said in other Ayat,

(وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ)

(And be given to drink boiling water so that it cuts up their bowels.) 47:15(and,

(وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشَوِي
الْوَجْهَ)

(And if they ask for help, they will be granted water like boiling oil, that will scald their faces.)
)18:29(Allah's statement,

(يَتَجَرَّعُهُ)

(He will sip it unwillingly), indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

(وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ)

(And for them are hooked rods of iron.))22:21(Allah said next,

(وَلَا يَكَادُ يُسِيغُهُ)

(and he will find great difficulty in swallowing it down his throat,) meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

(وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ)

(and death will come to him from every side,) his organs, limbs and entire body will suffer pain because of this drink. `Amr bin Maymun bin Mahran commented, "Every bone, nerve and blood vessel." Ad-Dahhak reported that Ibn `Aobas commented on Allah's statement,

(وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ)

(and death will come to him from every side,) "All types of torment that Allah will punish him with on the Day of Resurrection in the fire of Jahannam will come to him carrying death, if he were to die. However, he will not die because Allah the Exalted said,

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا)

(Neither will it affect them that they die nor shall its torment be lightened for them))35:36("Therefore, according to Ibn `Abbas, may Allah be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment. Hence Allah's statement here,

(وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ)

(and death will come to him from every side, yet he will not die,) Allah said,

(وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ)

(and in front of him, will be a great torment.) even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. Allah described the tree of Zaqqum,

(إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ - طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ - فَإِنَّهُمْ لَاكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ - ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ - ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ)

(Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayatin; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.))37:64-68(Allah states that they will either be eating from the Zaqqum, drinking the Hamim, or being tormented in the Fire, again and again; we seek refuge with Allah from all of this. Allah also said,

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

(This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!))55:43-44(,

(إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ - كَالْمُهْلِ يَغْلِي
فِي الْبُطُونِ - كَغَلَى الْحَمِيمِ - خُدُّهُ فَاعْتَلُوهُ إِلَى
سَوَاءٍ الْجَحِيمِ - ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ
الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا
مَا كُنْتُمْ بِهِ تَمْتَرُونَ)

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

(وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ - فِي
سَمُومٍ وَحَمِيمٍ - وَظِلٌّ مِّنْ يَّحْمُومٍ - لَا بَارِدٍ وَلَا
كَرِيمٍ)

(And those on the Left Hand - how (unfortunate) will be those on the Left Hand In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.))56:41-44(, and,

(هَذَا وَإِنَّ لِلطَّغِيْنَ لَشَرَّ مَّآبٍ - جَهَنَّمَ يَصْلَوْنَهَا
فَيَنْسَوْنَ الْمِهَادُ - هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ -
وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ)

(This is so! And for the Taghun will be an evil final return. Hell! Where they will burn, and worst is that place to rest! This is so! Then let them taste it Hamim and Ghassaq. And other (torments) of similar kind all together!))38:55-58(There are many other similar Ayat that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allah the Exalted knows, as just recompense,

(وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَبِيدِ)

(And your Lord is not at all unjust to (His) slaves.))41:46(

(مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).)

A Parable for the Deeds of the Disbelievers

This is a parable that Allah has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allah said,

(مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ)

(The parable of those who disbelieved in their Lord is that their works) on the Day of Judgment, when they will seek their rewards from Allah the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

(فِي يَوْمٍ عَاصِفٍ)

(on a stormy day;) They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allah said in other Ayat,

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنْثُورًا)

(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.)25:23(,

(مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ
فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ
فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ)

(The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allah wronged them not, but they wronged themselves.)3:117(,and,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ
وَالْأُدَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
ثُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ
عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ)

(O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.)2:264(Allah said in this Ayah,

(ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(That is the straying, far away from the right path) meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most,

(ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(That is the straying, far away from the right path.)

(أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ - وَمَا ذَلِكَ
عَلَى اللَّهِ بِعَزِيزٍ)

(19. Do you not see that Allah has created the heavens and the earth with truth If He wills, He can remove you and bring (in your place) a new creation!) (20. And for Allah that is not hard or difficult.)

Proof that Resurrection occurs after Death

Allah affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals

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

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

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ
مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ - الَّذِي

جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَاراً فَإِذَا أَنْتُمْ مِّنْهُ
تُوقِدُونَ - أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ
الْعَلِيمُ - إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ
فَيَكُونُ - فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ
وَالِيهِ تُرْجَعُونَ)

(Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.))36:77-83(Allah's statement,

(إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَلِكَ
عَلَى اللَّهِ بِعَزِيزٍ)

(If He wills, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult.) means, it is not hard or impossible for Allah to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allah said in other Ayat,

(يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
الْحَمِيدُ - إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا
ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ)

(O mankind! It is you who stand in need of Allah. But Allah is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah.))35:15-17(,

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا)

(And if you turn away, He will exchange you for some other people and they will not be your likes.) 47:38(

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ)

(O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him.)5:54(and,

(إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا)

(If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.))4:133(

(وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَمَا قُلْنَا أَنْتُمْ مُّعْتُونَ عَلَانًا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَلَانًا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ)

(21. And they all shall appear before Allah; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allah's torment" They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.")

Disbelieving Chiefs and Their Followers will dispute in the Fire

Allah said,

(وَبَرَزُوا)

(And they shall appear) meaning, all the creatures, the wicked and the righteous among them, will appear before Allah the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

(فَقَالَ الضُّعَفَاءُ)

(then the weak will say) the followers who used to obey their chiefs, leaders and notables will say,

(لِلَّذِينَ اسْتَكْبَرُوا)

(to those who were arrogant) who rebelled against worshipping Allah alone without partners and obeying the Messengers,

(إِنَّا كُنَّا لَكُمْ تَبَعًا)

(Verily, we were following you,) , we obeyed your orders and implemented them,

(فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ)

(can you avail us anything against Allah's torment) They will ask, 'can you prevent any of Allah's torment from striking us as you used to promise and vow to us' The leaders will say in response,

(لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ)

'(Had Allah guided us, we would have guided you.) but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

(سَوَاءٌ عَلَيْنَا أَجَزْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ)

(It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.) we have no means of escape from what we are in, whether we face it with patience or grief.' I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allah said in other Ayat,

(وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ - قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ)

(And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His servants!)")40:47-48(,

(قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ - وَقَالَتْ أُولَهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ)

((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 will be gathered 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." 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.")7:38-39(, and,

(وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا
السَّبِيلَا - رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمُ
لَعْنًا كَبِيرًا)

(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 and curse them with a mighty curse!))33:67-68(Disbelievers will also dispute on the Day of Gathering,

(وَقَالَ الَّذِينَ كَفَرُوا لَنُؤْمِنَ بِهَذَا الْقُرْءَانِ وَلَا
بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ
عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ
الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا
مُؤْمِنِينَ - قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا
أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ
كُنْتُمْ مُجْرِمِينَ - وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ
تَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسَرُّوا النَّدَامَةَ لَمَّا
رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي أَغْنَاقِ الَّذِينَ
كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you Nay, but you were wrongdoers." 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 We shall put iron collars round

the necks of those who disbelieved. Are they required aught except what they used to do))34:31-33(

(وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ - وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّةٌ لَهُمْ فِيهَا سَلَامٌ)

(22. And Shaytan will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shaytan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers.") K(23. And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: "Salam (peace!).")

Shaytan disowns His Followers on the Day of Resurrection

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

(إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ)

(Verily, Allah promised you a promise of truth.) by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allah's promise was true and correct news, while I promised you then betrayed you.' Allah said in another Ayah,

(يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا)
(

(He (Shaytan) makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) 4:120(

(وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطَانٍ)

(I had no authority over you) Shaytan will say, 'I had no proof for what I called you to, nor evidence for what I promised you,

(إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي)

(except that I called you, and you responded to me.) even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

(فَلَا تَلُومُونِي)

(So blame me not,) today,

(وَلُومُوا أَنفُسَكُمْ)

(but blame yourselves.), because it is your fault for defying the proofs and following me in the falsehood that I called you to.' Shaytan will say next,

(مَا أَنَا بِمُصْرِخِكُمْ)

(I cannot help you), I cannot benefit, save, or deliver you from what you are suffering,

(وَمَا أَنْتُمْ بِمُصْرِخِيَّ)

(nor can you help me.), nor can you save me and deliver me from the torment and punishment I am suffering,

(إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ)

(I deny your former act of associating me (Shaytan) as a partner with Allah.) or because you associated me with Allah before,' according to Qatadah. Ibn Jarir commented; "I deny being a partner with Allah, the Exalted and Most Honored." This opinion is the most plausible, for Allah said in other Ayat,

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

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

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.))19:82(Allah said next,

(إِنَّ الظَّالِمِينَ)

(Verily, the wrongdoers), who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Ayah narrates the speech that Shaytan will deliver to the people of the Fire after they enter it, as we stated. `Amir Ash-Sha`bi said, "On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to `Isa, son of Maryam,

(أَعَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ)

(Did you say unto men: "Worship me and my mother as two gods besides Allah"))5:116(until,

(قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ)

(Allah will say: "This is a Day on which the truthful will profit from their truth."))5:119(Shaytan, may Allah curse him, will stand and address the people,

(وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّا اَنۡ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِيۡ)

(I had no authority over you except that I called you, and you responded to me.) Allah next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shaytan address them, then He mentioned the final destination of the happy ones,

(وَاَدْخِلَ الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنَّٰتٍ تَجْرِىۡ مِنْ تَحْتِهَا الْاَنْهٰرُ)

(And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,) wherever they wish them to flow and wherever they may be,

(خٰلِدِيْنَ فِيْهَا)

(to dwell therein for ever,) and will never transfer or be transferred from it,

(بِاِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ)

(with the permission of their Lord. Their greeting therein will be: "Salam (peace!). ") Allah said in other Ayat,

(حَتّٰىۤ اِذَا جَآءُوْهَا وَفُتِحَتۡ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ)

(Till, when they reach it, and its gates will be opened and its keepers will say: "Salamun `Alaykum (peace be upon you!)"))39:73(

(وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنۡ كُلِّ بَآسِلَمٍ عَلَيْكُمْ)

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you!)."))13:23-24(

(وَيَلْقَوْنَ فِيْهَا تَحِيَّۃً وَسَلٰمًا)

(Therein they shall be met with greetings and the word of peace and respect.))25: 75(

(دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ
وَعَاخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(Their way of request therein will be Subhanaka Allahumma (glory to you, O Allah) and Salam (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin)all praise to Allah the Lord of that exists(.))10:10(

(أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ -
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ - وَمَثَلُ كَلِمَةٍ
خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا
لَهَا مِنْ قَرَارٍ)

(24. See you not how Allah sets forth a parable A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.) (25. Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.) (26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.)

The Parable of the Word of Islam and the Word of Kufr

Ali bin Abi Talhah reported that `Abdullah bin `Abbas commented that Allah's statement,

(مَثَلًا كَلِمَةً طَيِّبَةً)

(a parable: a goodly word), refers to testifying to La ilaha illallah, (none has the right to be worshipped but Allah) while,

(كَشَجَرَةٍ طَيِّبَةٍ)

(as a goodly tree), refers to the believer, and that,

أَصْلُهَا ثَابِتٌ

(whose root is firmly fixed), indicates that La ilaha illallah, (none has the right to be worshipped but Allah) is firm in the believers' heart,

وَقَرَعُهَا فِي السَّمَاءِ

(and its branches (reach) to the sky.) with which the believer's works are ascended to heaven. Similar is said by Ad-Dahhak, Sa'id bin Jubayr, `Ikrimah, Mujahid and several others. They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night. Al-Bukhari recorded that `Abdullah bin `Umar said, "We were with the Messenger of Allah when he asked,

«أَخْبِرُونِي عَنْ شَجَرَةٍ تُشْبِهُهُ أَوْ كَالرَّجُلِ الْمُسْلِمِ
لَا يَتَحَاتُّ وَرَقُهَا صَيِّقًا وَلَا شِتَاءً، وَتُؤْتِي أَكْلَهَا
كُلَّ حِينٍ بِإِذْنِ رَبِّهَا»

(Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.)" Ibn `Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and `Umar did not talk. When they did not give an answer, the Messenger of Allah said,

«هِيَ النَّخْلَةُ»

(It is the date palm tree.) When we departed, I said to `Umar, `My father, by Allah! I thought that it was the date tree.' He said, `Why did you not speak then? I said, `I saw you were silent and I felt shy to say anything.' `Umar said, `Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).'" `Abdullah bin `Abbas said that,

كَشَجَرَةٍ طَيِّبَةٍ

(as a goodly tree), is a tree in Paradise. Allah said next,

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ

(Giving its fruit at all times.) It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

(يَاذَنُ رَبَّهَا)

(by the leave of its Lord,) thus earning perfection and becoming beneficial, plentiful, pure and blessed,

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ)

(and Allah sets forth parables for mankind in order that they may remember.) Allah said next,

(وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ)

(And the parable of an evil word is that of an evil tree) describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, 'Ash-Shiryan'. Shu' bah narrated that Mu`awiyah bin Abi Qurrah narrated that Anas bin Malik said that it is the colocynth tree. Allah said,

(اجْتَنَّتْ)

(uprooted), meaning, was cutoff from the root,

(مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ)

(from the surface of earth, having no stability.) therefore, existing without basis or stability, just like Kufr (disbelief), for it does not have a basis or roots. Surely, the works of the disbelievers will never ascend nor will any of them be accepted.

(يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ)

(27. Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause the wrongdoers to go astray, and Allah does what He wills.)

**Allah keeps the Believers Firm in This Life and in the Hereafter
with a Word that stands Firm**

Al-Bukhari recorded that Al-Bara bin `Azib, may Allah be pleased with him, said that the Messenger of Allah said,

«الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ:

(يُتَبَّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

«

(When the Muslim is questioned in the grave, he will testify that, 'La ilaha illallah', and that Muhammad is Allah's Messenger, hence Allah's statement, (Allah will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.) Muslim and the rest of the Group recorded it. Imam Ahmad recorded that Al-Bara bin `Azib said, "We went with the Messenger of Allah to attend a funeral procession of an Ansari man. We reached the grave site when it had not yet been completed. The Messenger of Allah sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«اسْتَغِيثُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ»

(Seek refuge with Allah from the punishment of the grave.) He said next,

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا
وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ
بِیضُ الْوُجُوهِ، كَأَنَّ وُجُوْهُهُمُ الشَّمْسُ، مَعَهُمْ
كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ، وَحُطُوطٌ مِنْ حُطُوطِ الْجَنَّةِ،
حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ
الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيُّهَا
النَّفْسُ الطَّيِّبَةُ أَخْرِجِي إِلَى مَغْفِرَةٍ مِنْ اللَّهِ
وَرِضْوَانٍ قَالَ : فَتَخْرُجُ تَسِيلُ، كَمَا تَسِيلُ

الْقَطْرَةُ مِنْ فِي السَّقَاءِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ
يَدْعُوهَا فِي يَدِهِ طَرْفَةً عَيْنٍ حَتَّى يَأْخُذُوهَا
فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ،
وَيَخْرُجُ مِنْهَا كَأَطِيبِ نَفْحَةٍ مِسْكِ وَجِدَتْ عَلَى
وَجْهِ الْأَرْضِ، فَيَصْنَعُونَ بِهَا قَلًا يَمْرُونَ بِهَا،
يَعْنِي عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ
الرُّوحُ الطَّيِّبَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ
أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى
يُنْتَهُوا بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَقْتِحُونَ لَهُ، فَيُقْتَحُ
لَهُ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ
الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةِ،
فَيَقُولُ اللَّهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ
وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا
أَعِيدُهُمْ، وَمِنْهَا أَخْرَجْتُهُمْ تَارَةً أُخْرَى، قَالَ: قُنْعَادُ
رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ
لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا
دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا
الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ،

فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ
فَأَمَنْتُ بِهِ وَصَدَّقْتُ، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ
صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَالْيَسُوهُ مِنَ
الْجَنَّةِ، وَاَفْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ
رَوْحِهَا وَطَيِّبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّةَ بَصَرِهِ
وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ
الرَّيْحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ
الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ لَهُ: مَنْ أَنْتَ فَوَجْهُكَ
الْوَجْهُ الَّذِي يَأْتِي بِالْخَيْرِ؟ فَيَقُولُ: أَنَا عَمَلُكَ
الصَّالِحُ، فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ
السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي.

(When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allah's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Tayyib (good) soul" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," -- calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allah, the Exalted and Ever High, will say, "List my servants record in `Illyyin and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again." The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord" He will say, "Allah is my Lord." They will ask him, "What is your religion" He will say, "My religion is Islam." They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you" He will say, "He is the Messenger of Allah." They will ask him, "And what proof do

you have about it" He will say, "I read the Book of Allah (the Qur'an), and had faith and belief in him." Then, a caller (Allah) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ سَوْدُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَجَلَسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ فَيَجْلِسُ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيُّهَا النَّفْسُ الْخَبِيثَةُ، أَخْرِجِي إِلَى سَخَطٍ مِنَ اللَّهِ وَغَضَبٍ قَالَ: فَتَفَرَّقَ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّقُودُ مِنَ الصُّوفِ الْمَبْلُولِ، فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرَفَةً عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ، فَيَخْرُجُ مِنْهَا كَأَنَّ رِيحَ حَيْفَةٍ وَجَدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا، فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا، حَتَّى يُنْتَهَى بِهَا

إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ ثُمَّ قَرَأَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّى يَلْجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ)

قَرَأَ ثُمَّ طَرَحَا رُوحَهُ فَطَرَحَ السُّقْلَى، الْأَرْضُ فِي سَجِينٍ فِي كِتَابِهِ الْكُتُبَا: اللَّهُ يَقُولُ

(وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ
فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ
سَحِيقٍ)

فَتَعَادُ رُوحَهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ
وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أُدْرِي،
فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أُدْرِي،
فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟
فَيَقُولُ: هَاهُ هَاهُ لَا أُدْرِي، فَيَنَادِي مُنَادٍ مِنَ
السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَفْرَشُوهُ مِنَ النَّارِ،
وَأَفْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا
وَسَمُومِهَا، وَيَضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ
أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ،
مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوءُكَ، هَذَا

يَوْمَكَ الَّذِي كُنْتَ تُوعِدُ، فَيَقُولُ: وَمَنْ أَنْتَ،
فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَلُكَ
الْخَبِيثُ، فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ»

(And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musuh, and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allah and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musuh. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul" The angels will respond, "He is such person son of such person," -- calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle.")7:40(Allah will declare, "List his record in Sijjin in the lowest earth." The wicked soul will then be thrown)from heaven(. "And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.")22:31(His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muhammad) who was sent to you" He will say, "Oh, oh, I do not know!" A caller (Allah) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!") Abu Dawud and Ibn Majah collected this Hadith. In his Musnad, Imam `Abd bin Humayd recorded that Anas bin Malik said that the Messenger of Allah said,

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ
أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ
فَيَقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا
الرَّجُلِ؟ قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ

عَبْدُ اللَّهِ وَرَسُولُهُ، قَالَ: فَيُقَالُ لَهُ: انْظُرْ إِلَى
مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ
الْجَنَّةِ»

(Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muhammad)' As for the believer, he will say, 'I bear witness that He is Allah's servant and Messenger.' He will be told, 'Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.') The Prophet said next,

«فَيَرَاهُمَا جَمِيعًا»

(So he will see both seats.) Qatadah added, "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement." Muslim collected this Hadith also from `Abd bin Humayd, while An-Nasa'i collected it from Yunus bin Muhammad bin Al-Mu'addah. Al-Hafiz Abu `Isa At-Tirmidhi, may Allah grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا فُيِّرَ الْمَيِّتُ أَوْ قَالَ: أَحَدُكُمْ أَتَاهُ مَلَكَانِ
أَسْوَدَانِ أَزْرَقَانِ، يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَالْآخَرُ
نَكِيرٌ، فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟
فَيَقُولُ: مَا كَانَ يَقُولُ هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ، أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،
فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يُفْسَحُ لَهُ
فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، وَيُنَوَّرُ لَهُ
فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعْ إِلَى أَهْلِي
فَأَخْبِرْهُمْ، فَيَقُولَانِ: نَمْ نَوْمَةَ الْعَرُوسِ الَّذِي لَا
يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ

مَضْجَعِهِ ذَلِكَ، وَإِنْ كَانَ مُنَافِقًا قَالَ: سَمِعْتُ
النَّاسَ يَقُولُونَ: قُلْتُ مِثْلَهُمْ لَا أُدْرِي، فَيَقُولَانِ: قَدْ
كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، فَيُقَالُ لِلْأَرْضِ: التَّئِمِّي
عَلَيْهِ فَتَلْتِمُ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، فَلَا يَزَالُ
فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ»

(When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called `Munkir' and the other is called `Nakir'. They will ask him, `What did you say about this man (Muhammad)' He will reply, `What he used to say, that he is Allah's servant and Messenger. I bear witness that there is no true deity except Allah and that Muhammad is His servant and Messenger.' They will say, `We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, `Sleep,' but he will reply, `Let me go back to my family in order that I tell them.' They will say, `Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allah resurrects him from that sleep.' If he was a hypocrite, his answer will be, `I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, `We know that you used to say that.' The earth will be commanded, `Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allah resurrects him from his sleep.) At-Tirmidhi said, "This Hadith is Hasan, Gharib." Abu Hurayrah narrated that the Messenger of Allah said,

(يُتَبَّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.)

ذَلِكَ إِذَا قِيلَ لَهُ فِي الْقَبْرِ مَنْ رَبُّكَ، وَمَا دِينُكَ،
وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، وَدِينِي الْإِسْلَامُ،
وَنَبِيِّي مُحَمَّدٌ^ص جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ، فَأَمَنْتُ

بِهِ وَصَدَّقْتُ، فَيُقَالُ لَهُ: صَدَقْتَ، عَلَى هَذَا
عِشْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ»

(When he will be asked in the grave, 'Who is your Lord What is your religion Who is your Prophet' He will reply, 'Allah is my Lord, Islam is my religion and Muhammad is my Prophet who brought the clear proofs from Allah. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.')
Ibn Jarir At-Tabari recorded that Abu Hurayrah said that the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْمَيِّتَ لَيَسْمَعُ خَقَقَ
نِعَالِكُمْ حِينَ تُؤَلُّونَ عَنْهُ مُذِيرِينَ، فَإِنْ كَانَ مُؤْمِنًا
كَانَتْ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ
وَالصَّوْمُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ
الصَّدَقَةِ وَالصَّلَاةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى
النَّاسِ عِنْدَ رِجْلَيْهِ، فَيُؤْتَى مِنْ قَبْلِ رَأْسِهِ، فَتَقُولُ
الصَّلَاةُ: مَا قَبْلِي مَدْخَلٌ، فَيُؤْتَى عَنْ يَمِينِهِ فَتَقُولُ
الزَّكَاةُ: مَا قَبْلِي مَدْخَلٌ، فَيُؤْتَى عَنْ يَسَارِهِ فَيَقُولُ
الصَّيَّامُ: مَا قَبْلِي مَدْخَلٌ، فَيُؤْتَى عِنْدَ رِجْلَيْهِ
فَيَقُولُ فِعْلُ الْخَيْرَاتِ : مَا قَبْلِي مَدْخَلٌ، فَيُقَالُ لَهُ:
اجْلِسْ، فَيَجْلِسُ قَدْ مَلَأَتْ لَهُ الشَّمْسُ قَدْ دَنَتْ
لِلْعُرُوبِ، فَيُقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسْأَلُكَ، فَيَقُولُ:
دَعْنِي حَتَّى أَصَلِّيَ، فَيُقَالُ لَهُ: إِنَّكَ سَتَفْعَلُ،
فَأَخْبِرْنَا عَمَّا نَسْأَلُكَ، فَيَقُولُ: وَعَمَّ تَسْأَلُونِي؟

فَيَقَالُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَاذَا تَقُولُ بِهِ، وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟ فَيَقُولُ: أُمَحَمَّدٌ؟ فَيَقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ، فَيَقَالُ لَهُ: عَلَى ذَلِكَ حَيِّتَ وَعَلَى ذَلِكَ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُنَوَّرُ لَهُ فِيهِ، وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَقَالُ لَهُ: انْظُرْ إِلَى مَا أَعَدَّ اللَّهُ لَكَ فِيهَا، فَيَزِدَادُ غِبْطَةً وَسُرُورًا، ثُمَّ تُجْعَلُ نَسَمَتُهُ فِي النَّسَمِ الطَّيِّبِ، وَهِيَ طَيْرٌ خُضِرُ تَعْلُقُ بِشَجَرِ الْجَنَّةِ، وَيُعَادُ الْجَسَدُ إِلَى مَا بُدِيَءَ مِنَ التُّرَابِ»

(By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakah to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, 'No entrance from my side.' He will be approached from his right, and Zakah will declare, 'There is no entrance from my side.' He will be approached from his left, and the fast will declare, 'There is no entrance from my side.' He will be approached from his feet, and the acts of righteousness will declare, 'There is no entrance from our side.' He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, 'Tell us about what we are going to ask you.' He will say, 'Leave me until I pray.' He will be told, 'You will pray, but first tell us what we want to know.' He will ask, 'What are your questions' He will be told, 'This man who was sent among you, what do you say about him and what is your testimony about him' He will ask, 'Muhammad' He will be answered in the positive and he will reply, 'I bear witness that he is the Messenger of Allah and that he has brought us the proofs from our Lord. We believed in him.' He will be told, 'This is the way you lived and died and Allah willing, you will be resurrected on it.' His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, 'Look at what Allah has prepared for you in it.' He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allah said, o

(يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.)) Ibn Hibban collected this Hadith, and his narration added the disbeliever's answer and his torment. `Abdur-Razzaq recorded that Tawus said,

(يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا)

(Allah will keep firm those who believe, with the word that stands firm in this world,) is in reference to La ilaha ilallah, while,

(وَفِي الْآخِرَةِ)

(and in the Hereafter) is in reference to the questioning in the grave. Qatadah commented, "As for this life, Allah will make them firm on the way of righteousness and good deeds,

(وَفِي الْآخِرَةِ)

(and in the Hereafter.) in the grave." Several others among the Salaf said the same.

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا
قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَيُسَ
الْقَرَارُ - وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ
تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(28. Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction) (29. Hell, in which they will burn, - and what an evil place to settle in!) (30. And they set up rivals to Allah, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!")

**The Recompense of Those Who have changed the Blessings of Allah
into Disbelief**

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا)

Have you not seen those who have changed the blessings of Alla0h into disbelief..., means, do you have knowledge in. Alla0h said in other Aya0t,

(أَلَمْ تَرَ كَيْفَ)

(Saw you not how.) and,

(أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا)

(Did you not think of those who went forth.)

(قَوْمًا بُورًا)

(A lost people))25:18(Ali bin `Abdullah narrated that Sufyan said that `Amr said that `Ata said that he heard Ibn `Abbas saying that,

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا)

"(Have you not seen those who have changed the blessings of Allah into disbelief), is in reference to the people of Makkah." Ibn Abi Hatim recorded that Abu At-Tufayl said that Ibn Al-Kawwa' asked `Ali about Allah's statement,

(الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ
الْبَوَارِ)

(those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction) and `Ali said that it refers to the disbelievers of Quraysh on the day of Badr. He also said that the blessing of Allah was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction. This includes all disbelievers, for Allah sent Muhammad as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire. Allah said next,

(وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ)

(And they set up rivals to Allah, to mislead from His path!) meaning, they set up partners to Allah whom they worship besides Him and called the people to worship them. Allah threatened them and warned them by the words of His Prophet ,

(قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!") ` Whatever you are able to do in this life, then do it, for no matter what will happen,

(فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(But certainly, your destination is the (Hell) Fire!) for to Us will be your destination and end.' Allah said in other Ayat,

(نُتَمِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment.))31:24(and,

(مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

((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.))10:70(

(قُلْ لِّعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلٌّ)

(31. Say to My servants who have believed, that they should perform the Salah, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.)

The Command for Prayer and Charity

Allah orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allah alone, without partners, and to spend from the provisions that He has granted them, by paying the due Zakah, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly,

preserving its act of bowing having humility during it, and preserving its prostrations. Allah has ordained spending from what He granted, in secret and public, so that the people save themselves,

(مِّن قَبْل أَن يَأْتِيَ يَوْمٌ)

(before the coming of a Day), the Day of Resurrection,

(لَّا بَيْعٌ فِيهِ وَلَا خِلَالٌ)

(on which there will be neither mutual bargaining nor befriending.) on which no ransom will be accepted from anyone, if he seeks to buy himself. Allah said in another Ayah,

(فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا)

(So this Day no ransom shall be taken from you, nor of those who disbelieved.))57:15(Allah said here,

(وَلَا خِلَالٌ)

(nor befriending.) Ibn Jarir commented, "Allah says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there will be fairness and justice." Qatadah said, "Allah knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allah's sake, their friendship should be maintained, but if it was for other than Allah, their friendship is bound to be cutoff." I say that the meaning of this, is that Allah the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allah while a disbeliever. Allah the Exalted said,

(وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفْعَةٌ وَلَا هُمْ يُنصَرُونَ)

(And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.))2:123(and,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ
أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ)

(O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.))2:254(

(اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ
وَسَخَّرَ لَكُمُ الْفُلَاكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ
وَسَخَّرَ لَكُمُ الْأَنْهَارَ - وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ
دَائِبِينَ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ - وَآتَاكُم مِّن كُلِّ
مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ
الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ)

(32. Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.) (33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.) (34. And He gave you of all that you asked for, and if you)try to(count the blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.)

Describing Some of Allah's Tremendous Favors

Allah mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allah also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allah also created the rivers that flow through the

earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

(وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ)

(And He has made the sun and the moon, both constantly pursuing their courses), rotating by night and by day,

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

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

(يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(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. His is the creation and commandment. Blessed is Allah, the Lord of all that exists!))7:54(The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

(يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ)

((Allah) merges the night into day, and merges the day into night.))35:13(and,

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ)

(And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.))39:5(Allah said next,

(وَاتَّخَذَ مِنْ كُلِّ مَا سَأَلْتُمُوهُ)

(And He gave you of all that you asked for), He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

(وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا)

(and if you)try to(count the blessings of Allah, never will you be able to count them.) Allah states that the servants are never able to count His blessings, let alone thank Him duly for them. In Sahih Al-Bukhari it is recorded that the Messenger of Allah used to supplicate;

«اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مَكْفِيٍّ وَلَا مُودَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا»

(O Allah ! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!) It was reported that Prophet Dawud, peace be upon him, used to say in his supplication, "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me" Allah the Exalted answered him, "Now, you have thanked Me sufficiently, O Dawud," meaning, `when you admitted that you will never be able to duly thank Me.'

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ - رَبِّ إِنَّهُمْ أَضَلَلْنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ)

(35. And (remember) when Ibrahim said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.) (36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.)

Ibrahim's Supplication to Allah when He brought Isma`il to Makkah

Allah mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allah alone, without partners. He also states that Ibrahim, who established the city, has disowned those who worship others besides Allah, and that he begged Allah to make Makkah peaceful and secure,

(رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا)

(O my Lord! Make this city (Makkah) of peace and security,) and Allah accepted his supplication. Allah said in other Ayat,

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا)

(Have they not seen that We have made (Makkah) a secure sanctuary.))29:67(and,

(إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا)

(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin. In it are manifest signs, the Maqam of Ibrahim; whosoever enters it, he attains security.))3:96(Allah said here that Ibrahim supplicated,

(رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا)

(O my Lord! Make this city (Makkah) a of peace and security,) saying, "this city", after he established it, and this is why he said afterwards,

(الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ)

(All praise is due to Allah, Who has given me in old age Isma`il and Ishaq.) )14:39( It is well-known that Isma`il was thirteen years older than Ishaq. When Ibrahim took Isma`il and his mother to Makkah, while Isma`il was still young enough to nurse, he supplicated to Allah,

(رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا)

(O my Lord! Make this city (Makkah) a place of peace and security.))2:126(as we in explained in Surat Al-Baqarah. Ibrahim then said,

(وَاجْتَنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ)

(and keep me and my sons away from worshipping idols.) It is proper for whoever supplicates to Allah to also ask for the benefit of his parents and offspring, as well as himself. Ibrahim next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allah; if Allah wills, He will punish them, and if He wills, He will forgive them. `Isa, peace be upon him, said similar words,

(إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.))5:118(This supplication refers this and all matters to Allah, not that it is actually going to happen. `Abdullah bin `Amr narrated that the Messenger of Allah recited Ibrahim's supplication,

(رَبِّ إِنَّهُنَّ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ)

(O my Lord! They have indeed led astray many among mankind.), and the supplication of `Isa,

(إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ)

(If You punish them, they are Your servants.))5:118(then raised his hands and said,

«اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي»

(O Allah, Save my Ummah! O, Allah, Save my Ummah! O, Allah, Save my Ummah!) and cried. Allah said to the angel Jibril, "O Jibril, go to Muhammad, and Your Lord has more knowledge, and ask him what makes him cry." Jibril came to the Prophet and asked him, and he repeated to him what he said (in his supplication). Allah said, "Go to Muhammad and tell him this; `We will make you pleased with your Ummah, O Muhammad, and will not treat them in a way you dislike."

(رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ)

(37. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Salah. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.) This Ayah indicates that this was different supplication than the first one that Ibrahim said when he left Hajar and her son Isma`il in Makkah, before the Sacred House was built. This prayer, it appears, was said after the House was built, begging Allah and seeking His favor, and He is the Exalted and Most Honored. Ibrahim said here,

(عِنْدَ بَيْتِكَ الْمُحَرَّمِ)

(by Your Sacred House...) then he,

(رَبَّنَا لِیُقِیْمُوا الصَّلَاةَ)

(O our Lord, that they may perform Salah.) Ibn Jarir At-Tabari commented that this, "Refers to his earlier statement,

(الْمُحَرَّمِ)

(the Sacred...)," meaning, `You have made this House Sacred so that people establish the prayer next to it,'

(فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ)

(So fill some hearts among men with love towards them,) Ibn `Abbas, Mujahid and Sa'id bin Jubayr said, "Had Ibrahim said, `The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it." However, Ibrahim said,

(مِنَ النَّاسِ)

(among men), thus making it exclusive to Muslims only. He said next,

(وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ)

(and (O Allah) provide them with fruits) in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allah accepted Ibrahim's supplication,

(أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّنْ لَّدُنَّا)

(Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.) 28:57(This only indicates Allah's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allah accepted the supplication of the Khalil - Allah's intimate friend, Prophet Ibrahim, peace be upon him.