

(أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ)

(Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower) meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This Ayah is like the Ayah:

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا - أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا - فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا)

(Or have they a share in the dominion Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allah has given them of His bounty Then, We had already given the family of Ibrahim the Book and Al-Hikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).) (4:53-55).

(قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَثُورًا)

(Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!") (17:100). This is after Allah tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Salih, peace be upon him, said:

(أَعْلَقِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ - سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ)

("Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!) (54:25, 26)

(أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَلْيَرْتَقُوا فِي الْأَسْبَابِ)

(Or is it that the dominion of the heavens and the earth and all that is between them is theirs. If so, let them ascend up with means.) means, if they have that, then let them ascend up with means. Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Qatadah and others said, "The ways to the heaven." Ad-Dahhak, said, "Then let them ascend into the seventh heaven." Then Allah says,

(جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ)

(they will be a defeated host like the Confederates of the old times.) meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This Ayah is like the Ayah:

(أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ - سَيُهْزَمُ الْجَمْعُ
وَيُوَلُّونَ الدُّبُرَ)

(Or say they: "We are a great multitude, victorious" Their multitude will be put to flight, and they will show their backs.) (54:44-45) -- which is what happened on the day of Badr --

(بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمَرٌ)

(Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.) (54:46)

(كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو
الْأُوتَادِ - وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ
أُولَئِكَ الْأَحْزَابُ - إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ
عِقَابِ - وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا
لَهَا مِنْ فَوَاقٍ - وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ
يَوْمِ الْحِسَابِ اصْبِرْ عَلَى مَا يَقُولُونَ)

(12. Before them denied -- the people of Nuh; and `Ad; and Fir`awn the man of stakes,) (13. And Thamud, and the people of Lut, and the Dwellers of Al-Aykah; such were the Confederates.) (14. Not one of them but denied the Messengers; therefore My torment was justified.) (15. And these only wait for a single Sayhah there will be no pause or ending thereto.) (16. They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!") (17. Be patient of what they say...)

A Reminder of Those Who were destroyed among the Previous Nations

Allah tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur'an). Allah says:

(أُولَئِكَ الْأَحْزَابُ)

(such were the Confederates.) meaning, `they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allah at all when the command of your Lord came to pass.' Allah says:

(إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابِ)

(Not one of them but denied the Messengers; therefore My torment was justified.) `The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

(وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقِ)

(And these only wait for a single Sayhah there will be no pause or ending thereto.) Malik narrated from Zayd bin Aslam; "There will none who can avert it," i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This Sayhah is the blast on the Trumpet when Allah will command Israfil to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allah spares.

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ)

(They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!") Here Allah denounces the idolators for calling for the punishment to be hastened upon themselves. Qitt refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn `Abbas, may Allah be pleased with him, Mujahid, Ad-Dahhak, Al-Hasan and others said, "They asked for the punishment to be hastened." Qatadah added, this is like when they said: e

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

("O Allah! If this (the Qur'an) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.") (8:32). It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarir said, "They asked for whatever they deserved, good or bad, to be hastened for them in this world." What he said is good, and A-Dahhak and Isma'il bin Abi Khalid based their views on it. And Allah knows best. They said this by way of mockery and disbelief, so Allah commanded His Messenger to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

(اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ - إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ - وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ - وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ)

(17. And remember Our slave Dawud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.) (18. Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq.) (19. And (so did) the birds assembled, all obedient to him.) (20. We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision.)

Allah tells us that His servant and Messenger Dawud, peace be upon him, was endued with power.

Al-Ayd means strength in knowledge and action. Ibn `Abbas, may Allah be pleased with him, As-Suddi and Ibn Zayd said, "Al-Ayd means strength." Mujahid said, "Al-Ayd means strength in obedience to Allah." Qatadah said, "Dawud, peace be upon him, was given strength in worship and the proper understanding of Islam." He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two Sahihs, where it is recorded that the Messenger of Allah said:

«أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيَقْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى، وَأَنَّهُ كَانَ أَوَّابًا»

(The most beloved of prayer to Allah is the prayer of Dawud, and the most beloved of fasting to Allah is the fasting of Dawud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allah.) which means that he turned to Allah with regard to all of his affairs.

(إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ)

(Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq.) means, Allah caused the mountains to glorify His praises with him at sunrise and at the end of the day. This is like the Ayah:

(يَجِبَالُ أَوْيَ مَعَهُ وَالطَّيْرُ)

(O you mountains. Glorify (Allah) with him! And you birds (also)!) (34:10). The birds also used to glorify Allah's praises with him. If a bird flew by him and heard him chanting the Zabur, it would not go away; instead it would stay hovering in the air, glorifying Allah along with him. And the lofty mountains would respond to him and echo his glorification of Allah. Ibn Jarir recorded from `Abdullah bin Al-Harith bin Nawfal that Ibn `Abbas, may Allah be pleased with him, did not pray Ad-Duha.) `Abdullah said: ("So I took him to Umm Hani, may Allah be pleased with her, and said to her, `Tell him what you told me.' She said, `The Messenger of Allah entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight Rak`ahs. This was Ad-Duha, and its standing, bowing, prostration and sitting were all equal in brevity.' Ibn `Abbas, may Allah be pleased with him, left, saying, `I have read the Qur'an from cover to cover, and I never knew about Salat Ad-Duha until now!' Then he recited:

(يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ)

(glorify Our praises with him in the `Ashi and Ishraq.) I used to say, "What is Salat Al-Ishraq, but now I know what it is."

(وَالطَّيْرَ مَحْشُورَةً)

(And (so did) the birds assembled,) meaning, hovering in the air.

(كُلُّ لَّهُ أَوَّابٌ)

(all obedient to him.) means, they obeyed him and followed him in glorifying Allah. Sa`id bin Jubayr, Qatadah and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

(كُلُّ لَّهُ أَوَّابٌ)

(all obedient to him.) means, "Following his commands."

(وَشَدَدْنَا مُلْكَهُ)

(We made his kingdom strong) means, 'We gave him complete dominion with all that kings need.' Ibn Abi Najih reported that Mujahid said, "He was the strongest and most powerful of the people of this world."

(وَعَاتَيْنَاهُ الْحِكْمَةَ)

(and gave him Al-Hikmah) Mujahid said, "This means understanding, reason and intelligence." Qatadah said, "The Book of Allah and following what is in it." As-Suddi said:

(الْحِكْمَةَ)

(Al-Hikmah) "Prophethood."

(وَقَصَلَ الْخِطَابِ)

(and sound judgement) Shurayh Al-Qadi and Ash-Sha`bi said, "Sound judgement is testimony and oaths." Qatadah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement." This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this Ummah's judicial system until the Day of Resurrection. This was the view of Abu `Abdur-Rahman As-Sulami. Mujahid and As-Suddi said, "It means passing the right judgement and understanding the case." Mujahid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant, and this is the view favored by Ibn Jarir.

(وَهَلْ أَتَاكَ نَبَوَّا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ -
 إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ
 خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا
 بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ -
 إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ
 وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ - قَالَ
 لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا
 مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ
 دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا
 وَأَنَابَ - فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَى
 وَحُسْنَ مَّآبٍ)

(21. And has the news of the litigants reached you When they climbed over the wall into (his) Mihrab (private chamber of worship);) (22. When they entered in upon Dawud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.) (23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech.") (24.)Dawud(said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dawud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.) (25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.)

The Story of the Two Litigants

In discussing this passage, the scholars of Tafsir mention a story which is mostly based upon Isra'iliyat narrations. Nothing has been reported about this from the Infallible Prophet that we could accept as true. But Ibn Abi Hatim narrated a Hadith whose chain of narration cannot be

regarded as Sahih because it is reported by Yazid Ar-Raqashi from Anas, may Allah be pleased with him. Although Yazid was one of the righteous, his Hadiths are regarded as weak by the Imams. So, it is better to speak briefly of this story and refer knowledge of it to Allah, may He be exalted. For the Qur'an is true and what it contains is also true.

(فَقَرَعَ مِنْهُمْ)

(he was terrified of them.) This was because he was in his Mihrab (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his Mihrab (private chamber) to ask him about their case.

(وَعَزَّنِي فِي الْخِطَابِ)

(and he overpowered me in speech.) means, 'he defeated me.'

(وَوَظَنَ دَاوُودُ أَنَّمَا فَتَنَّاهُ)

(And Dawud guessed that We have tried him) `Ali bin Abi Talhah reported that Ibn `Abbas said that this means, "We tested him."

(وَاخْرَجَهُ رَاكِعًا وَأَنَابَ)

(and he fell down prostrate and turned (to Allah) in repentance.)

(فَغَفَرْنَا لَهُ ذَلِكَ)

(So, We forgave him that,)

The Sajdah in Surah Sad

The performance of Sajdah in Surah Sad is not one of the obligatory locations; it is a prostration of thanks (Sajdat Shukr). The evidence for it is the report recorded by Imam Ahmad from Ibn `Abbas, may Allah be pleased with him, who said; "The prostration in Surah Sad is not one of the obligatory prostrations; I saw the Messenger of Allah prostrating in this Surah." This was also recorded by Al-Bukhari, Abu Dawud, At-Tirmidhi, and An-Nasa'i in his Tafsir. At-Tirmidhi said, "Hasan Sahih." In his Tafsir of this Ayah, An-Nasa'i also recorded that Ibn `Abbas, may Allah be pleased with him, said, "The Prophet prostrated in Sad, and he said:

«سَجَدَهَا دَاوُودُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً،
وَنَسَجَدُهَا شُكْرًا»

(Dawud prostrated as an act of repentance as an act of thanks.)" This was recorded only by An-Nasa'i. The men of its chain of narration are all reliable. In his Tafsir of this Ayah, Al-Bukhari recorded that Al-Awwam said that he asked Mujahid about the prostration in Surah Sad. He said, "I asked Ibn `Abbas, may Allah be pleased with him, "Why do you prostrate?" He said, "Have you not read:

(وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ)

(and among his) Nuh's (progeny Dawud, Sulayman) (6:84)

(أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدَهُ)

(They are those whom Allah had guided. So follow their guidance) (6:90). Dawud, peace be upon him, was one of those whom your Prophet was commanded to follow. Dawud prostrated here so the Messenger of Allah also prostrated here." Abu Dawud recorded that Abu Sa'id Al-Khudri, may Allah be pleased with him, said, "The Messenger of Allah recited Sad while he was on the Minbar. When he reached the prostration, he came down from the Minbar and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He said:

«إِنَّمَا هِيَ تَوْبَةٌ نَبِيٍّ، وَلَكِنِّي رَأَيْتُكُمْ تَشْرَئِطُونَ»

(This is repentance for a Prophet, but I see that you are preparing to prostrate.) Then he came down (from the Minbar) and prostrated." This was recorded only by Abu Dawud and its chain of narration meets the conditions of the Two Sahih.

(وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ)

(and verily, for him is a near access to Us, and a good place of (final) return.) means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allah, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the Sahih:

«الْمُقْسِطُونَ عَلَىٰ مَنَائِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيهِمْ وَمَا وَلَوْا»

(Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahman, and both His Hands are right Hands.)"

(يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ)

(26. O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah. Verily, those who wander astray from the path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.)

Advice to Rulers and Leaders

This is advice from Allah, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allah. Allah has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection. Ibn Abi Hatim recorded that Ibrahim Abu Zur`ah, who read the Scripture, reported that Al-Walid bin `Abd Al-Malik said to him: "Does anyone have the right to question the Khalifah You have read the first Scripture and the Qur'an, and you have understood them." He replied, "May I speak, O Commander of the faithful" He said, "Speak, for you are under the protection of Allah." I said, "O Commander of the faithful, are you more dear to Allah, or Dawud, peace be upon him For Allah gave him both prophethood and rulership, then He warned him in His Book:

(يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ)

(O Dawud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah)." `Ikrimah said:

(لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ)

((Those shall) have a severe torment, because they forgot the Day of Reckoning.) "They will have a severe punishment on the Day of Reckoning because of what they forgot. " As-Suddi said, "They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning." This interpretation is more in accordance with the apparent meaning of the Ayah. And Allah, may He be glorified and exalted, is the Guide to the Truth.

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا
 ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ
 النَّارِ - أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ
 الْمُتَّقِينَ كَالْفُجَّارِ - كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ
 لِيَذَّبَ رُوحًا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ)

(27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!) (28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth Or shall We treat those who have Taqwa as the evildoers) (29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.)

The Wisdom behind the Creation of This World

Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allah says:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا
 ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا)

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!) meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ)

(Then woe to those who disbelieve from the Fire!) means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allah explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allah says:

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

(Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth Or shall We treat Those who have Taqwa as the evildoers) meaning, `We shall not do that.' They are not equal before Allah, and since this is the case, there must inevitably be another realm in which those who obey Allah will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'an teaches sound aims based on a rational way of thinking, so Allah says:

(كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ)

((This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember.) meaning, those who are possessed of wisdom and reason.

(وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ - إِذْ
عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفْنَٰتُ الْجِيَادُ - فَقَالَ
إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى
تَوَارَتْ بِالْحِجَابِ - رُدُّوهَا عَلَيَّ فَطْفِقَ مَسْحًا
بِالسُّوقِ وَالْأَعْنَاقِ)

(30. And to Dawud We gave Sulayman. How excellent a servant! Verily, he was ever turning in repentance (to Us)!) (31. When there were displayed before him, in the afternoon, well trained horses of the highest breed.) (32. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).) (33. Then he said: "Bring them back to me." Then he began to pass his hand over their legs and their necks.)

Sulayman the Son of Dawud

Allah tells us that he gave Sulayman to Dawud as a Prophet, as He says elsewhere:

(وَوَرَّثَ سُلَيْمَانُ دَاوُودَ)

(And Sulayman inherited Dawud) (27:1). meaning, he inherited prophethood from him. Dawud had other sons besides Sulayman, for he had one hundred free wives.

(نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) This is praise for Sulayman, because he was very much obedient, worshipping Allah much and always turning to Allah in repentance.

(إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِيفَتُ الْجِيَادُ)

(When there were displayed before him, in the afternoon, well trained horses of the highest breed.) means, these well trained horses were shown to Sulayman, peace be upon him, in his capacity as king and ruler. Mujahid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses." This was also the view of several others among the Salaf. Abu Dawud recorded that `A'ishah, may Allah be pleased with her, said, "The Messenger of Allah came back from the campaign of Tabuk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to `A'ishah, may Allah be pleased with her. The Prophet said:

«مَا هَذَا يَا عَائِشَةُ؟»

(What is this, O `A'ishah) She, may Allah be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He said:

«مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟»

(What is this that I see in the midst of them) She, may Allah be pleased with her, said, "A horse." The Messenger of Allah said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

(And what is this on it) She, may Allah be pleased with her, said, "Wings." The Messenger of Allah said,

«فَرَسٌ لَهُ جَنَاحَانِ؟»

(A horse with two wings) She, may Allah be pleased with her, said, "Did you not hear that Sulayman, peace be upon him, had a horse that had wings" She, may Allah be pleased with her, said, "The Messenger of Allah smiled so broadly that I could see his molars."

(فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي
حَتَّى تَوَارَتْ بِالْحِجَابِ)

(He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)) More than one of the Salaf and scholars of Tafsir mentioned that he was so busy looking at the horses that he missed the time of `Asr prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet on the day of Khandaq, when he was too busy to pray `Asr and he prayed it after the sun had set. This was recorded in the Two Sahihs with more than one chain of narration, including the report from Jabir, may Allah be pleased with him, who said, "On the day of Khandaq, `Umar, may Allah be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, `O Messenger of Allah, I could not pray `Asr until the sun had almost set.' The Messenger of Allah said,

«وَاللَّهِ مَا صَلَّيْتُهَا»

(By Allah, I did not pray it either.)" He (Jabir) said, "So we got up and went to Buthan. Allah's Prophet performed ablution for the prayer and we too performed ablution. He prayed `Asr after the sun had set, then he prayed Maghrib after that."

(رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ)

(Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.) Al-Hasan Al-Basri said, "He said, `No, by Allah, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered." This was also the view of Qatadah. As-Suddi said, "Their necks and hamstrings were struck with swords." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said, "He began patting the horses' heads and legs out of love for them." This is the view that was favored by Ibn Jarir. He said, "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault. " This view which Ibn Jarir thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allah for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allah, Allah compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month's (journey), and its afternoon lasted a month's (journey). This was faster and better than horses. Imam Ahmad recorded that Abu Qatadah and Abu Ad-Dahma, who traveled a lot to the Ka`bah, said, "We met a man from among the bedouins who said to us: `The Messenger of Allah took my hand and started teaching me some of that which Allah had taught him. He said,

«إِنَّكَ لَا تَدْعُ شَيْئًا اتَّقَاءَ اللَّهِ تَعَالَى إِلَّا أُعْطَاكَ اللَّهُ عَزَّ وَجَلَّ خَيْرًا مِنْهُ»

(You do not give up anything for the sake of Allah, but Allah will give you something better than it.)"

(وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ - قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ - فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ - وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ - وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ - هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ - وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ)

(34. And indeed, We tried Sulayman and We placed on his throne Jasad (a body), and he returned.) (35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.") (36. So, We subjected to him the wind; it blew gently by his order wherever he willed,) (37. And the Shayatin, from every kind of builder and diver,) (38. And also others bound in fetters.) (39.)Allah said to Sulayman(: "This is Our gift, so spend you or withhold, no account will be asked of you.") (40. And verily, for him is a near access to Us, and a good (final) return.)

How Allah tested Sulayman then made Things easy for Him

Allah says,

(وَلَقَدْ فَتَنَّا سُلَيْمَانَ)

(And indeed, We tried Sulayman) meaning, ` We tested him.'

(وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً)

(and We placed on his throne Jasad (a body)).

(ثُمَّ أَنَابَ)

(and he returned.) means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

(قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ)

(He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.") Some of them said, "No one after me will have the right to ask Allah for such a kingdom." This is the apparent meaning from the context of the Ayah, and several Hadiths with a similar meaning have been narrated from the Messenger of Allah . In his Tafsir of this Ayah, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«إِنَّ عِفْرِيئًا مِنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ أَوْ كَلِمَةً نَحْوَهَا لِيَقْطَعَ عَلَيَّ الصَّلَاةَ فَأَمَكَّنِي اللَّهُ تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَرَدْتُ أَنْ أُرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا، وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

(رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي)»

(An `Ifrit from among the Jinn came and bothered me last night- or he said something similar - Trying to stop me from praying. Allah enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulayman said, (My Lord! Forgive me and bestow upon me a kingdom such as

shall not belong to any other after me)) Rawh said, "so he let him go, humiliated.") This was also recorded by Muslim and An-Nasa'i. In his Sahih, Muslim recorded that Abu Ad-Darda', may Allah be pleased with him, said, "The Messenger of Allah stood up to pray and we heard him say, r

«أَعُوذُ بِاللَّهِ مِنْكَ»

(I seek refuge with Allah from you.) Then he said,

«الْعَنْكَ بِلَعْنَةِ اللَّهِ»

(I curse you with the curse of Allah.) three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, `O Messenger of Allah, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He said:

«إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِ فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنْكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ آخُذَهُ، وَاللَّهِ لَوْ لَا دَعْوَةُ أَخِيْنَا سُلَيْمَانَ لَأَصْبَحَ مُوتَقًا، يَلْعَبُ بِهِ صِبْيَانُ أَهْلِ الْمَدِينَةِ»

(The enemy of Allah Iblis came with a flame of fire to throw in my face, so I said, "I seek refuge with Allah from you" three times, then I said, "I curse you with the complete curse of Allah," but he did not back off. I said it three times. Then I wanted to seize him. By Allah, if it were not for the words of our brother Sulayman, he would have been chained up and he would have become a plaything for the children of the people of Al-Madinah.)" Allah says:

(فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ)

(So, We subjected to him the wind; it blew gently by his order wherever he willed.) Al-Hasan Al-Basri, may Allah have mercy on him, said, "When Sulayman, peace be upon him, slaughtered the horses out of anger for the sake of Allah, Allah compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey)."

(حَيْثُ أَصَابَ)

(wherever he willed.) means, wherever in the world he wanted.

(وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ)

(And also the Shayatin, from every kind of builder and diver,) means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things which cannot be found anywhere else.

(وَأَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ)

(And also others bound in fetters.) means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

(هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ)

(Allah said to Sulayman: "This is Our Gift, so spend you or withhold, no account will be asked of you.") means, `this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.' It was reported in the Two Sahihs that when the Messenger of Allah was given the choice between being a servant and a Messenger -- who does what he is commanded to do and distributes things among the people as Allah commands him to do -- or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibril, peace be upon him, who said, "Be humble." So he chose the former because it has a greater value before Allah and brings a higher status in the Hereafter, even though the second option, prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allah tells us what He gave to Sulayman, peace be upon him, in this world, He tells us that he will have a great share with Allah on the Day of Resurrection. He says:

(وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ)

(And verily, for him is a near access to Us, and a good (final) return.) meaning, in this world and the Hereafter.

(وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ - ارْكُضْ بِرِجْلِكَ هَذَا

مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ - وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ
مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولَى الْأَلْبَابِ - وَخَذْ
بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ وَلَا تَحْنَتْ إِنَّآ وَجَدْنَاهُ
صَآئِرًا نَّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(41. And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!") (42. (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink.") (43. And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.) (44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

Ayyub

Here Allah tells us about His servant and Messenger Ayyub (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allah and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyub) for nearly eighteen years. Before that, he was very rich and had many children, being well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife -- may Allah be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyub prayed to the Lord of the worlds, the God of the Messengers, and said:

(أَنِّى مَسَّنِىَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ)

(Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.) (21:83). And according to this Ayah:

(وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّى مَسَّنِىَ
الشَّيْطَانُ بِبُصْبٍ وَعَذَابٍ)

(And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!") It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children. Then the Most Merciful of those

who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allah caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allah caused another spring to flow, and Ayyub was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allah says:

(ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ)

(Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.) Ibn Jarir and Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ نَبِيَّ اللَّهِ أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَبِثَ بِهِ بَلَاؤُهُ ثَمَانِي عَشْرَةَ سَنَةً، فَرَقَضَهُ الْقَرِيبُ وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَخَصِّ إِخْوَانِهِ بِهِ، كَانَا يَغْدُوَانِ إِلَيْهِ وَيَرُوحَانِ، فَقَالَ أَحَدُهُمَا لِسَاحِبِهِ: تَعْلَمُ وَاللَّهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ أَحَدٌ مِنَ الْعَالَمِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟ قَالَ: مِنْذُ ثَمَانِي عَشْرَةَ سَنَةً لَمْ يَرْحَمَهُ اللَّهُ فَيَكْشِفَ مَا بِهِ، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَصْبِرِ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: لَا أَدْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمُرُّ عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ فَيَذْكُرَانِ اللَّهَ تَعَالَى، فَأَرْجِعُ إِلَى بَيْتِي فَأَكْفُرُ عَنْهُمَا كَرَاهِيَةً أَنْ يُذْكَرَ اللَّهُ تَعَالَى إِلَّا فِي حَقِّ،

قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ، فَإِذَا قَضَاهَا
أَمْسَكَتِ امْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَاتَ
يَوْمٍ أَبْطَأَ عَلَيْهِمَا، فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى
أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ

(ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ)

فَاسْتَبْطَأَتْهُ (فَتَلَقَّاهُ) تَنْظُرُ، فَأَقْبَلَ عَلَيْهَا وَقَدْ
أَذْهَبَ اللَّهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنَ مَا
كَانَ، فَلَمَّا رَأَتْهُ قَالَتْ: أَيُّ بَارِكِ اللَّهُ فِيكَ، هَلْ
رَأَيْتَ نَبِيَّ اللَّهِ هَذَا الْمُبْتَلَى، فَوَاللَّهِ عَلَى ذَلِكَ مَا
رَأَيْتُ رَجُلًا أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا. قَالَ:
فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ أَنْدَرَانِ: أَنْدَرٌ لِلْقَمْحِ
وَأَنْدَرٌ لِلشَّعِيرِ، فَبَعَثَ اللَّهُ تَعَالَى سَحَابَتَيْنِ فَلَمَّا
كَانَتْ إِحْدَاهُمَا عَلَى أَنْدَرِ الْقَمْحِ، أَفْرَغَتْ فِيهِ
الدَّهَبَ حَتَّى قَاضَ، وَأَفْرَغَتْ الْأُخْرَى فِي أَنْدَرِ
الشَّعِيرِ حَتَّى قَاضَ»

(Allah's Prophet Ayyub, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allah, that Ayyub committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that" He said, "For eighteen years he has been suffering and Allah has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyub. Ayyub, peace be upon him, said, "I do not know what you are talking about, but Allah knows if I

passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner. " Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah had revealed to Ayyub, (Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.) She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allah bless you! Have you seen Allah's Prophet, the one who is sorely tested By Allah, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.) This is the wording of Ibn Jarir, may Allah have mercy on him. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحْنُو فِي تَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنِيكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى يَا رَبِّ، وَلَكِنْ لَا غِنَى لِي عَنْ بَرَكَتِكَ»

(While Ayyub was bathing naked, locusts of gold fell upon him. Ayyub, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyub, have I not made you so rich that you have no need of what you see" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!") This was only recorded by Al-Bukhari.

(وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى
لِأُولَى الْأَلْبَابِ)

(And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.) Al-Hasan and Qatadah said, "Allah brought his family themselves back to life, and added others like them."

(رَحْمَةً مِنَّا)

(as a mercy from Us,) means, in return for his patience, steadfastness, repentance, humility and constant turning to Allah.

(وَذِكْرَى لَأُولَى الْأَلْبَابِ)

(and a reminder for those who understand.) means, for those who understand that the consequence of patience is a solution and a way out.

(وَاِذَا يَدِيْكَ ضِيْعَتًا فَاضْرِبْ بِهٖ وَلَا تَحْنَتْ)

(And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.) Ayyub, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allah healed him, he would strike her with one hundred blows. When Allah healed him, how could her service, mercy, compassion and kindness be repaid with a beating So Allah showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had Taqwa of Allah and turned to Him in repentance. Allah says:

(اِنَّا وَجَدْنٰهُ صٰبِرًا نُّعَمَّ الْعَبْدُ اِنَّهٗ اُوَّابٌ)

(Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) Allah praised and commanded him, saying,

(نِعَمَ الْعَبْدُ اِنَّهٗ اُوَّابٌ)

(How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) Allah says:

**(فَاِذَا بَلَغْنَ اٰجُلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ
فَارْقُوْهُنَّ بِمَعْرُوْفٍ وَّاسْهَدُوْا ذَوٰى عَدْلٍ مِّنْكُمْ
وَاَقِيْمُوا الشَّهَادَةَ لِلّٰهِ ذٰلِكُمْ يُوعَظُ بِهٖ مَنْ كَانَ
يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ
مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ
يَتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهُ اِنَّ اللّٰهَ بَلِغُ اَمْرِهٖ قَدْ
جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا)**

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.) (65:2-3)

(وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى
 الْأَيْدَى وَالْأَبْصَرَ - إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ
 ذِكْرَى الدَّارِ - وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ
 الْأَخْيَارِ - وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ
 وَكُلٌّ مِّنَ الْأَخْيَارِ هَذَا ذِكْرُ)

(45. And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.) (46. Verily, We did choose them by granting them the remembrance of the Abode.) i(47. And they are with Us, verily, of the chosen and the best!) (48. And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.) (49. This is a Reminder...)

The Chosen and the Best among the Prophets

Allah tells us about the virtues of His servants the Messengers and His Prophets:

(وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى
 الْأَيْدَى وَالْأَبْصَرَ)

(And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.) meaning, righteous deeds, beneficial knowledge, strength in worship and insight. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(أُولَى الْأَيْدَى)

(Ulil-Aydi) "Of great strength and worship;

(وَالْأَبْصَرَ)

(wal-Absar) means, understanding of the religion." Qatadah and As-Suddi said, "They were given strength in worship and understanding of the religion."

(إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ)

(Verily, We did choose them by granting them the remembrance of the Abode.) Mujahid said, "This means: We made them strive for the Hereafter, and there is nothing else for them besides

that." As-Suddi also said, "The remembrance of the Hereafter and striving for it." Malik bin Dinar said, "Allah removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter." Qatadah said, "They used to remind the people about the Abode of the Hereafter and to strive for it."

(وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ)

(And they are with Us, verily, of the chosen and the best!) means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

(وَإِذْكَرُوا إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ)

(And remember Isma'il, Al-Yasa`, and Dhul-Kifl, all are among the best.) We have already discussed their characteristics and stories in detail in Surat Al-Anbiya', may peace be upon them, and there is no need to repeat it here.

(هَذَا ذِكْرٌ)

(This is a Reminder) means, a reminder to those who will be reminded. As-Suddi said, "This means the Holy Qur'an."

(هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَّآبٍ - جَنَّاتٍ
عِندَ مُقَرَّبَةٍ لَهُمُ الْأَبْوَابُ - مُتَكِّئِينَ فِيهَا يُدْعَوْنَ
فِيهَا بِفَكَهَةٍ كَثِيرَةٍ وَشَرَابٍ - وَعِنْدَهُمْ قَصِيرَاتُ
الطَّرَفِ أَثْرَابٌ - هَذَا مَا تُوعَدُونَ لِيَوْمٍ الْحِسَابِ
- إِنَّ هَذَا لَرْزُقْنَا مَا لَهُ مِنْ نَّفَادٍ)

(49. And verily, for those who have Taqwa is a good final return.) (50. `Adn Paradise, whose doors will be opened for them.) (51. Therein they will recline; therein they will call for fruits in abundance and drinks;) (52. And beside them will be Qasirat-at-Tarf, (and) of equal ages.) (53. This it is what you are promised for the Day of Reckoning!) (54. (It will be said to them)! Verily, this is Our provision which will never finish.)

Allah tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

(جَنَّتٍ عَدْنٍ)

(`Adn Gardens) meaning, eternal gardens (of Paradise),

(مُفْتَحَةٌ لَهُمُ الْأَبْوَابُ)

(whose doors will be opened for them.) means, when they come to them (these gardens), their gates will open for them.

(مُتَّكِنِينَ فِيهَا)

(Therein they will recline;) It was said that this means that they will sit cross-legged on chairs beneath canopies.

(يَدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ)

(therein they will call for fruits in abundance) means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

(وَشَرَابٍ)

(and drinks;) means, whatever kind of drink they want, the servants will bring it to them,

(بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّنْ مَّعِينٍ)

(With cups, and jugs, and a glass of flowing wine.) (56: 18).

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرَفِ)

(And beside them will be Qasirat-at-Tarf (chaste females)) means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

(أَنْثَرَابٍ)

((and) of equal ages.) means, they will all be of the same age. This is the understanding of Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Muhammad bin Ka`b and As-Suddi.

(هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ)

(This it is what you are promised for the Day of Reckoning!) means, `this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allah tells us that Paradise will never come to an end or disappear or cease to be. He says:

(إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ)

(Verily, this is Our provision which will never finish.) This is like the Ayat:

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ)

(Whatever is with you, will be exhausted, and whatever is with Allah will remain) (16:96).

(عَطَاءٌ غَيْرٌ مَجْدُوذٍ)

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

(لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ)

(for them is a reward that will never come to an end.) (84:25).

(أَكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى
الْكَافِرِينَ النَّارُ)

(its provision is eternal and so is its shade; this is the end of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.)(13:35). And there are many similar Ayat.

(هَذَا وَإِنَّ لِلطَّغِيْنَ لَشَرَّ مَآبٍ - جَهَنَّمَ يَصْلَوْنَهَا
فَبِئْسَ الْمِهَادُ - هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ -
وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ - هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ
لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارَ - قَالُوا بَلْ أَنْتُمْ لَا

مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَيُبْسَ الْقَرَارُ - قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ - وَقَالُوا مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ - أَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ - إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ)

(55. This is so! And for the Taghin will be an evil final return.) (56. Hell! Where they will enter it, and worst (indeed) is that place to rest!) (57. This is so! Then let them taste it - Hamim and Ghassaq.) (58. And other of similar kind - all together!) (59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) (60. (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!") (61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!") (62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones") (63. "Did we take them as an object of mockery, or have (our) eyes failed to perceive them") (64. Verily, that is the very truth -- the mutual dispute of the people of the Fire!)

The Final Return of the Doomed

Having mentioned the final of the blessed, Allah follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allah says:

(هَذَا وَإِنَّ لِلطَّغِينَ)

(This is so! And for the Taghin), which refers to those who disobey Allah, may He be glorified, and oppose the Messengers of Allah, peace be upon them,

(لَشَرٍّ مَّابٍ)

(will be an evil final return.) means, the worst final return. Then Allah explains it by saying,

(جَهَنَّمُ يَصْلَوْنَهَا)

(Hell! Where they will enter) means, they will enter it and it will overwhelm them on all sides.

(جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ - هَذَا فَلْيَذُوقُوهُ
حَمِيمٌ وَغَسَّاقٌ)

(and worst (indeed) is that place to rest! This is so! Then let them taste it -- Hamim and Ghassaq.) Hamim is something that has been heated to the ultimate degree, and Ghassaq is the opposite, something that is so intensely cold that it is unbearable. Allah says:

(وَعَاخِرُ مِنْ شَكْلِهِ أَزَوْجٌ)

(And other of similar kind (opposite pairs) -- all together!) means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Hasan Al-Basri said, concerning the Ayah:

(وَعَاخِرُ مِنْ شَكْلِهِ أَزَوْجٌ)

(And other of similar kind -- all together!) "Different kinds of punishments." Others said, such as intense cold and intense heat, and drinking Hamim and eating the bitter tree of Az-Zaqqum, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

The Disputes of the People of Hell

فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ
(

(This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) Here Allah tells us what the people of Hell will say to one another. This is like the Ayah:

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

(Every time a new nation enters, it curses its sister nation (that went before)) (7:38), which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

(هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا
النَّارِ)

(This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) meaning, because they are of the people of Hell.

(قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ)

(Nay, you (too)! No welcome for you!) means, those who are coming in will say,

(بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا)

(Nay, you (too)! No welcome for you! It is you who brought this upon us,) meaning, 'you called us to that which led us to this fate.'

(فَيْئُسَ الْقَرَارُ)

(so evil is this place to stay in!) means, evil is this abode and this destination.

(قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي
النَّارِ)

(They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"). This is like the Ayah,

(قَالَتْ أَخْرَاهُمُ لَأُولَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا
فَاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ
وَلَكِن لَّا تَعْلَمُونَ)

(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.") (7:38), which means that each of them will be punished as he deserves.

(وَقَالُوا مَا لَنَا لَا نَرَىٰ رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ
الْأَشْرَارِ - أَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ
الْأَبْصَارُ)

(And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery, or have (our) eyes failed to perceive them") Here Allah tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, `why do we not see them with us in the Fire' Mujahid said, "This is what Abu Jahl will say; he will say, `what is the matter with me that I do not see Bilal and `Ammar and Suhayb and so-and-so...' This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

(مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ أَتَّخَذْنَهُمْ سِخْرِيًّا)

(What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery,) means, in this world,

(أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ)

(or have (our) eyes failed to perceive them) means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allah says:

(وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ)

(And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.") until:

(ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ)

(Enter Paradise, no fear shall be on you, nor shall you grieve.) (7:44-49)

(إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ)

(Verily, that is the very truth -- the mutual dispute of the people of the Fire!) means, `this that We have told you, O Muhammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

(قُلْ إِنَّمَا أَنَا مُنْذِرٌ وَمَا مِنِّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ - رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ - قُلْ هُوَ نَبَأٌ عَظِيمٌ - أَنْتُمْ عَنْهُ مُعْرِضُونَ - مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَى إِذْ يَخْتَصِمُونَ - إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ)

(65. Say: "I am only a warner and there is no God (worthy of worship) except Allah the One, the Irresistible,") (66. "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving.") (67. Say: "That is a great news,") (68. "From which you turn away!") (69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.") (70. "Only this has been revealed to me, that I am a plain warner.")

The Message of the Messenger is a Great News

Allah tells His Messenger to say to those who disbelieved in Allah, associated others in worship with Him and denied His Messenger: `I am a warner, I am not as you claim.'

(وَمَا مِنِّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(and there is no God (worthy of worship) except Allah, the One, the Irresistible,) means, He Alone has subjugated and controlled everything.

(رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

(The Lord of the heavens and the earth and all that is between them,) means, He is the Sovereign of all that and is in control of it.

(الْعَزِيزُ الْغَفَّارُ)

(the Almighty, the Oft-Forgiving.) means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

(قُلْ هُوَ نَبَأٌ عَظِيمٌ)

(Say: "That (this Qur'an) is a great news,") means, `something very important, which is that Allah has sent me to you.

(أَنْتُمْ عَنْهُ مُعْرِضُونَ)

(From which you turn away!) means, `you neglect it.'

(مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَى إِذْ يَخْتَصِمُونَ)

(I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.) meaning, `were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)' This refers to their dispute concerning Adam, peace be upon him, and how Iblis refused to prostrate to him and argued with his Lord because He preferred him (Adam) over him. This is what Allah says:

(إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ
سَاجِدِينَ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ
اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ
أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِيَّ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ
الْعَالِينَ قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ
مِنْ طِينٍ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَاحِيمٌ وَإِنَّ عَلَيْكَ
لَعْنَتِي إِلَى يَوْمِ الدِّينِ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ
يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ
الْمَعْلُومِ قَالَ فَبِعِزَّتِكَ لَا غُورِيَنَّهُمْ أَجْمَعِينَ إِلَّا

عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبِعُ مِنْهُمْ أَجْمَعِينَ)

(71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay.") (72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.") (73. So, the angels prostrated themselves, all of them,) (74. Except Iblis, he was proud and was one of the disbelievers.) (75. (Allah) said: "O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted") (76.)Iblis(said: "I am better than he. You created me from fire, and You created him from clay.") (77. (Allah) said: "Then get out from here; for verily, you are outcast.") (78. "And verily, My curse is on you till the Day of Recompense.") (79.)Iblis(said: "My Lord! Give me then respite till the Day the (dead) are resurrected.") (80. (Allah) said: "Verily, you are of those allowed respite,") (81. "Till the Day of the time appointed.") (82.)Iblis(said: "By Your might, then I will surely mislead them all,") (83. "Except Your true servants amongst them.") (84. (Allah) said: "The truth is -- the truth I say - ") (85. "That I will fill Hell with you and those of them (mankind) that follow you, together.")

The Story of Adam and Iblis

Allah mentions this story in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, Al-Isra', Al-Kahf and here. Before creating Adam, peace be upon him, Allah told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allah, may He be exalted. All of the angels obeyed this command except for Iblis, who was not one of them. He was one of the Jinn, and his nature betrayed him at his time of greatest need. He refused to prostrate to Adam, and he disputed with his Lord about him, claiming that he was better than Adam, because he was created from fire while Adam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allah, thus committing the sin of disbelief. So Allah exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblis" symbolizing that he had Ablasa min Ar-Rahmah (despaired of mercy) -- that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblis asked Allah to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

(فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ) عِبَادَكَ مِنْهُمْ
(الْمُخْلِصِينَ)

(Iblis(said: "By Your might, then I will surely mislead them all, except Your true servants amongst them.") This is like the Ayat:

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَىٰ لَيْنٍ أَخْرُتَنَ إِلَىٰ
يَوْمِ الْقِيَمَةِ لَأُحْتَنِكَ دُرِّيَّتَهُ إِلَّا قَلِيلًا)

((Iblis) said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!") (17:62). These few are the ones who are excepted in another Ayah, which is:

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ وَكَفَىٰ بِرَبِّكَ
وَكَيلًا)

(Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.) (17:65)

(قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ)
(لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبَعُكَ مِنْهُمْ أُجْمَعِينَ)

((Allah) said: "The truth is -- and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together.") Some of them, including Mujahid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujahid, it means, "The truth is from Me and I speak the truth." Others, such as As-Suddi, interpreted it as being an oath sworn by Allah. This Ayah is like the Ayat:

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

(but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) (32:13), and

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ
جَزَاءً مَّوْفُورًا)

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.) (17:63).

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ - إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ - وَلِتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ)

(86. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.") (87. "It is only a Reminder for all the creatures.") (88. "And you shall certainly know the truth of it after a while.") Allah says: `Say, O Muhammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

(وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ)

(nor am I one of the Mutakallifin.) means, `and I do not add anything to that which Allah has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allah and the Hereafter.' Sufyan Ath-Thawri, narrated from Al-A`mash and Mansur from Abu Ad-Duha that Masruq said, "We went to `Abdullah bin Mas`ud, may Allah be pleased with him. He said, `O people! Whoever knows a thing should say it, and whoever does not know should say, `Allah knows best.'" It is part of knowledge, when one does not know, to say "Allah knows best." For Allah said to your Prophet :

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ)

(Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.") This was reported by Al-Bukhari and Muslim.

(إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

(It is only a Reminder for all the creatures.) means, the Qur'an is a reminder for all those who are held accountable, men and Jinn. This was the view of Ibn `Abbas, may Allah be pleased with him. This Ayah is like the Ayat:

(لَأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19), and

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17).

(وَلَتَعْلَمَنَّ نَبَأُهُ)

(And you shall certainly know the truth of it) means, 'you will see confirmation that what he says is true.'

(بَعْدَ حِينٍ)

(after a while.) means, soon. Qatadah said, "After death." Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection. This is the end of the Tafsir of Surah Sad. All praise and gratitude is due to Allah, and Allah may He be glorified and exalted, knows best.

The Tafsir of Surat Az-Zumar

(Chapter - 39)

Which was revealed in Makkah

The Virtues of Surat Az-Zumar

An-Nasa'i recorded that `A'ishah, may Allah be pleased with her, said, "The Messenger of Allah used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he used to recite Bani Isra'il (Al-Isra') and Az-Zumar every night."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ - إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ - أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ - لَوْ أَرَادَ

اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأُصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ
سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(1. The revelation of this Book is from Allah, the Almighty, the All-Wise.) (2. Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.) (3. Surely, the religion is for Allah only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.) (4. Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible.)

The Order for Tawhid and the Refutation of Shirk

Allah tells us that the revelation of this Book, which is the magnificent Qur'an, is from Him, and is truth in which there is no doubt whatsoever. This is like the Ayat:

(وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ
الْأَمِينُ - عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ - بِلِسَانٍ
عَرَبِيٍّ مُبِينٍ)

(And truly, this is a revelation from the Lord of the creatures, which the trustworthy Ruh (Jibril) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.) (26:192-195)

(إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ
عَزِيزٌ - لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

(And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) (40: 41,42) And Allah says here:

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ)

(The revelation of this Book is from Allah, the Almighty,) meaning, the Almighty, All-Powerful.

(الْحَكِيمُ)

(the All-Wise.) meaning, in all that He says, does, legislates and decrees.

(إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاَعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ)

(Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.) means, so worship Allah Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival. Allah says:

(أَلَا لِلَّهِ الدِّينُ الْخَالِصُ)

(Surely, the religion is for Allah only.) meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate. Then Allah tells us that the idolators say:

(مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى)

(We worship them only that they may bring us near to Allah.) meaning what motivates them to worship them is the fact that they made their idols in the image of the angels -- or so they claim -- and when they worship those images it is like worshipping the angels, so that they will intercede with Allah for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it. Qatadah, As-Suddi and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

(إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى)

(only that they may bring us near to Allah.) means, "So that they may intercede for us and bring us closer to Him." During Jahiliyyah, they used to recite the following for their Talbiyah when they performed Hajj; "At Your service, You have no partner except the partner You have; he and all that he owns belong to You." This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allah be upon them all, came to refute and forbid, and to call people to worship Allah Alone with no partner or associate. This is something that the idolators themselves invented; Allah did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ)

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

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

(And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah), so worship Me.") (21:25) And Allah tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allah. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

(فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ)

(So put not forward similitudes for Allah) (16:74). Exalted be Allah far above that.

(إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ)

(Verily, Allah will judge between them) means, on the Day of Resurrection,

(فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ)

(concerning that wherein they differ.) means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ - قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ)

(And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship" They (the angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.") (34:40-41)

(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ)

(Truly, Allah guides not him who is a liar, and a disbeliever.) means, He will not show true guidance to one who deliberately tells lies about Allah and whose heart rejects the signs and proof of Allah. Then Allah states that He does not have any offspring, as the ignorant idolators claim the angels to be, and as the stubborn Jews and Christians claim `Uzayr and `Isa to be. Allah, may He be blessed and exalted, says:

(لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ)

(Had Allah willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.) meaning, the matter would not have been as they claim. This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the ignorance of their claims. It is like the Ayat:

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهَوًا لَأَتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعَلِينَ)

(Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) (21:17)

(قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ)

(Say: "If the Most Gracious had a son, then I am the first of worshippers.") (43:81) All of these Ayat are conditional, and it is permissible to form a conditional sentence referring to something that is impossible if it serves the purposes of the speaker.

(سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(But glory be to Him! He is Allah, the One, the Irresistible.) means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ

الشَّمْسُ وَالْقَمَرُ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَقَّارُ - خَلَقَكُمْ مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُم مِّنَ الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونٍ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ)

(5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.) (6. He created you (all) from a single person; then made from him his wife. And He has sent down for you of An`am eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allah your Lord. His is the kingdom. La ilaha illa Huwa. How then are you turned away)

Evidence of the Power and Oneness of Allah

Allah tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

(يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ)

(He makes the night to go in the day and makes the day to go in the night.) means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

(يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly) (7:54). This is the meaning of that which was narrated from Ibn `Abbas, may Allah be pleased with him, Mujahid, Qatadah, As-Suddi and others.

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى)

(And He has subjected the sun and the moon. Each running for an appointed term.) means, for a period of time that is known to Allah, then it will come to an end on the Day of Resurrection.

(أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ)

(Verily, He is the Almighty, the Oft-Forgiving.) means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

(خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ)

(He created you (all) from a single person;) means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Adam, peace be upon him.

(ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا)

(then made from him his wife.) who was Hawwa', peace be upon her. This is like the Ayah:

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً)

(O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women) (4:1).

(وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ)

(And He has sent down for you of cattle eight pairs.) means, He has created for you from among the cattles, eight pairs. These are the ones that are mentioned in Surat Al-An'am, eight kinds -- a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

(يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ)

(He creates you in the wombs of your mothers,) means, He forms you in your mothers' wombs.

(خَلَقًا مِّن بَعْدِ خَلْقِ)

(creation after creation). Everyone of you is originally a Nutfah, then he becomes an `Alaqah, then he becomes a Mudghah, then he is created and becomes flesh and bones and nerves and veins, and the Ruh (soul) is breathed into him, and he becomes another type of creation.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators) (23:14).

(فِي ظُلُمَاتٍ ثَلَاثٍ)

(in three veils of darkness) means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. This was the view of Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, Abu Malik, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd.

(ذَٰلِكُمُ اللَّهُ رَبُّكُمْ)

(Such is Allah your Lord.) means, the One Who created the heavens and the earth and everything in between, and created you and your forefathers, is the Lord. To Him belong sovereignty and control over all of that.

(لَا إِلَهَ إِلَّا هُوَ)

(La ilaha illa Huwa.) means, no one else should be worshipped except Him alone with no partner or associate.

(فَأَنَّى تُصْرَفُونَ)

(How then are you turned away) means, how can you worship anything besides Him What has happened to your minds

(إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَاهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

- وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَن سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ)

(7. If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His servants. And if you are grateful, He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.) (8. And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!")

Allah hates Disbelief and is pleased with Gratitude

Allah tells us that He is Independent and has no need of anything in creation. This is like the Ayah in which Musa, peace be upon him, says:

(إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

("If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise.") (14:8). In Sahih Muslim, it says:

«يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِّنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا»

("O My servants, if the first and the last of you, men and Jinn alike, were all to be as evil as the most evil man among you, that would not diminish from My sovereignty in the least.")

(وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ)

(He likes not disbelief for His servants.) means, He does not like it and He does not enjoin it.

(وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ)

(And if you are grateful, He is pleased therewith for you.) means: He likes this for you and He will increase His favor upon you.

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ)

(No bearer of burdens shall bear the burden of another.) means, no person can bear anything for another; each person will be asked about his own affairs.

(ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.) means, nothing whatsoever is hidden from Him.

It is an aspect of Man's Disbelief that He remembers Allah at times of difficulty then associates others with Him after He has been relieved of His Distress

(وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ)

(And when some hurt touches man, he cries to his Lord, turning to Him in repentance.) means, at times of need, he prays to Allah and seeks His help alone, not associating anything with Him. This is like the Ayah:

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ
إِلَّا إِلَٰهَهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ
الْإِنْسَانُ كَفُورًا)

(And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.) (17:67). Allah says:

(ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ
مِّن قَبْلُ)

(But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,) means, at the time of ease, he forgets that supplication and prayer. This is like the Ayah:

(وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا
إِلَى ضُرِّ مَّسَّهُ)

(And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!) (10:12).

(وَجَعَلَ لِلَّهِ أُنَادَاً لِّيُضِلَّ عَن سَبِيلِهِ)

(and he sets up rivals to Allah, in order to mislead others from His path.) means, at times of ease, he associates others in worship with Allah and sets up rivals to Him.

(قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ)

(Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!") means, say to those whose way this is, 'enjoy your disbelief for a while!' This is a stern threat and solemn warning, as in the Ayat:

(قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(Say: "Enjoy! But certainly, your destination is the Fire!") (14:30).

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

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

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِداً وَقَائِماً يَحْذَرُ
 الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ
 يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو
 الْأَلْبَابِ)

(9. Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord Say: "Are those who know equal to those who know not" It is only men of understanding who will remember.)

The Obedient and the Sinner are not equal

Allah says, ` is the one who is like this equal to one who associates others in worship with Allah and sets up rivals to Him' They are not equal before Allah, as He says:

(لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ
 آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ)

(Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Ayat of Allah Ana'a Al-Layl, prostrating themselves (in prayer).) (3:113). And Allah says here:

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِداً وَقَائِماً)

(Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing) meaning, one who is humble and fears Allah when he prostrates and stands (in prayer). It was reported that Ibn Mas`ud, may Allah be pleased with him, said: "The obedient one is one who obeys Allah and His Messenger ." Ibn `Abbas, may Allah be pleased with him, Al-Hasan, As-Suddi and Ibn Zayd said, Ana'a Al-Layl means in the depths of the night.

(يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(fearing the Hereafter and hoping for the mercy of his Lord.) means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime. Allah says:

(يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(fearing the Hereafter and hoping for the mercy of his Lord.) At the time of death, hope is uppermost, as Imam ` Abd bin Humayd recorded in his Mushad from Anas, may Allah be pleased with him, who said, "The Messenger of Allah entered upon a man who was dying, and said to him,

«كَيْفَ تَحْدُكُ؟»

(How do you feel) He said, ' I am both afraid and hopeful.' The Messenger of Allah said:

«لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَّهُ الَّذِي يَخَافُهُ»

(These do not co-exist in a person's heart at times such as this, but Allah will give him what he hopes for and protect him from that which he fears.)" This was recorded by At-Tirmidhi, An-Nasa'i in Al-Yawm wal-Laylah, and Ibn Majah from the Hadith of Yasar bin Hatim from Ja'far bin Sulayman. At-Tirmidhi said, "Gharib." Imam Ahmad recorded that Tamim Ad-Dari, may Allah be pleased with him, said that the Messenger of Allah said:

«مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قُتُوتُ لَيْلَةٍ»

(Whoever recites one hundred Ayat in one night, it will be recorded as if he prayed all night.) This was also recorded by An-Nasa'i in Al-Yawm wal-Laylah.

(قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ)

(Say: "Are those who know equal to those who know not") means, is this one equal with the one who sets up rivals to Allah to mislead (men) from His path

(إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ)

(It is only men of understanding who will remember.) means, the only one who will understand the difference between them is the one who has understanding. And Allah knows best.

(قُلْ يَعْبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا

يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ - قُلْ إِنِّي
أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصاً لَهُ الدِّينَ - وَأُمِرْتُ
لَأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ)

(10. Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world, and Allah's earth is spacious! Only those who are patient shall receive their reward in full, without reckoning.") (11. Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him.") (12. "And I am commanded (this) in order that I may be the first of the Muslims.")

The Command for Taqwa, Emigration and to worship Him alone with all Sincerity

Allah commands His believing servants to remain steadfast in their obedience and have Taqwa of Him.

(قُلْ يَعْبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ)

(Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world...") means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

(وَأَرْضُ اللَّهِ وَاسِعَةٌ)

(and Allah's earth is spacious!) Mujahid said, "So emigrate through it and strive hard and keep away from idols."

(إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ)

(Only those who are patient shall receive their reward in full, without reckoning.) Al-'Awza'i said, "Their reward will not be weighed or measured; they will be given an immense reward." As-Suddi said:

(إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ)

(Only those who are patient shall receive their reward in full, without reckoning.) means, "In Paradise."

(قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصاً لَهُ الدِّينَ)

(Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him..." means, 'I am commanded to worship Allah alone in all sincerity, with no partner or associate.'

(وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ)

(And I am commanded (this) in order that I may be the first of the Muslims.)

(قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ قُلِ اللَّهُ أَعْبُدُ مُخْلِصاً لَهُ دِينِي)

(13. Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day.") (14. Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only.") (15. "So, worship what you like besides Him." Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!") (16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allah frightens His servants: "O My servants, therefore have Taqwa of Me!")

Creating Fear of the Punishment of Allah

Allah ` says, say O Muhammad, even though you are the Messenger of Allah:'

(إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ)

(Verily, if I disobey my Lord, I am afraid of the torment of a great Day.) meaning the Day of Resurrection. This is a conditional sentence, and if what is referred to here applies to the Prophet , it applies even more so to others,

(قُلِ اللَّهُ أَعْبُدُ مُخْلِصاً لَهُ دِينِي فَاَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ)

(Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him.") This is also a threat, and a disowning of them.

(قُلْ إِنَّ الْخَاسِرِينَ)

(Say: "The losers..." means, the greatest losers of all,

(الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ)

(are those who will lose themselves and their families on the Day of Resurrection.) means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

(أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)

(Verily, that will be a manifest loss!) means, this is the clearest and most obvious loss. Then He describes their state in the Fire:

(لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ)

(They shall have coverings of Fire, above them and covering (of Fire) beneath them.) This is like the Ayat:

(لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ)

(Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers) (7:41)

(يَوْمَ يَعْشَهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ)

(On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do.") (29:55)

(ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ)

(With this Allah frightens His servants:) means, Allah tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

(يَعِبَادِ فَاتَّقُونِ)

(O My servants, therefore have Taqwa of Me!) means, 'fear My wrath, My anger, My punishment and My vengeance.'

(وَالَّذِينَ اجْتَنَبُوا الطُّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ - الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ)

(17. Those who avoid At-Taghut by not worshipping them and turn to Allah, for them are glad tidings; so announce the good news to My servants.) (18. Those who listen to the Word and follow the best thereof, those are (the ones) whom Allah has guided and those are men of understanding.)

Good News for the Righteous` Abdur-Rahman bin Zayd bin Aslam said, narrating from his father:

(وَالَّذِينَ اجْتَنَبُوا الطُّغُوتَ أَنْ يَعْبُدُوهَا)

(Those who avoid At-Taghut by not worshipping them) was revealed concerning Zayd bin `Amr bin Nufayl and Abu Dharr and Salman Al-Farisi, may Allah be pleased with them. The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of Ar-Rahman. These are the people for whom there is good news in this world and in the Hereafter. Then Allah says:

(فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ)

(so announce the good news to My servants -- those who listen to the Word and follow the best thereof,) meaning, those who understand it and act in accordance with it. This is like the Words of Allah, may He be exalted, to Musa, peace be upon him, when He gave him the Tawrah:

(فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا)

(Hold unto these with firmness, and enjoin your people to take the better therein) (7:145).

(أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ)

(those whom Allah has guided in this world and the Hereafter.

(وَأُولَئِكَ هُمُ أُولُو الْأَلْبَابِ)

(and those are men of understanding.) means, they possess sound reasoning and an upright nature.

(أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي
النَّارِ - لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ
فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ)

(19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil) Will you rescue him who is in the Fire) (20. But those who have Taqwa of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allah, and Allah does not fail in (His) promise.) Allah says, 'if He has decreed that someone is to be doomed, can you save him from his misguidance and doom' Which means, no one can guide him apart from Allah, because whomever Allah leaves astray cannot be guided, and whomever He guides cannot be led astray. Then Allah tells us that His blessed servants will have lofty rooms in Paradise.

(مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ)

(are built lofty rooms, one above another), story upon story, solidly-constructed, adorned and high. `Abdullah bin Al-Imam Ahmad recorded that `Ali, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ فِي الْجَنَّةِ لَعُرْقًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا،
وَزُفُرُهَا مِنْ بُطُونِهَا»

(In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.) A bedouin asked, 'Who are they for, O Messenger of Allah' He said,

«لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَصَلَّى
بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

(For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.)" This was also recorded by At-Tirmidhi, who said, "Hasan Gharib". Imam Ahmad recorded from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْعُرْفَةِ فِي الْجَنَّةِ،
كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أَفْقِ السَّمَاءِ»

(The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.) He said, "I told An-Nu`man bin Abi `Ayyash about that, and he said, `I heard Abu Sa`id Al-Khudri, may Allah be pleased with him, narrate it:

«كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأَفْقِ الشَّرْقِيِّ
أَوِ الْغَرْبِيِّ»

(As you see the stars on the horizon of the east or the west.)" It was also recorded in the Two Sahihs. Imam Ahmad said, "Fazarah narrated to us; Fulayh narrated to us; from Hilal bin `Ali, from `Ata' bin Yasar, from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْجَنَّةِ أَهْلَ
الْعُرْفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَارِبَ
فِي الْأَفْقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الدَّرَجَاتِ»

(The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.) They said, "O Messenger of Allah, are those the abodes of the Prophets" He said:

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْوَامٌ آمَنُوا بِاللَّهِ
وَصَدَّقُوا الرُّسُلَ»

(No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allah and in the Messengers.) It was also recorded by At-Tirmidhi, who said, "Hasan Sahih."

(تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ)

(under which rivers flow.) means, the rivers flow wherever the people want them to flow.

(وَعَدَ اللَّهُ)

((This is) the promise of Allah,) means, 'all that We have mentioned here is what Allah has promised to His believing servants.'

(إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(and Allah does not fail in (His) promise.)

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعاً مُخْتَلِفاً
أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرّاً ثُمَّ يَجْعَلُهُ حُطّاً
إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَلْبَابِ - أَفَمَنْ شَرَحَ
اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ
لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ
مُّبِينٍ)

(21. See you not that Allah sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding.) (22. Is he whose breast Allah has opened to Islam, so that he is in light from his Lord So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!)

The Parable of the Life of this World

Allah tells us that water originates in the sky. This is like the Ayah:

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُوراً)

(and We send down pure water from the sky) (25:48). So, Allah sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed. Allah says:

(فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ)

(and causes it to penetrate the earth, as water springs,) Sa`id bin Jubayr and `Amir Ash-Sha`bi said that all the water on earth has its origins in the sky. Sa`id bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

(ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ)

(and afterward thereby produces crops of different colors) means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

(ثُمَّ يَهِيْجُ)

(and afterward they wither) means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

(ثُمَّ يَجْعَلُهُ حُطَمًا)

(then He makes them dry and broken pieces.) means, then they become brittle.

(إِنَّ فِيْ ذَٰلِكَ لَذِكْرًا لِأُولَى الْأَلْبَابِ)

(Verily, in this is a reminder for men of understanding.) means, those who are reminded by this and who learn the lesson from it, that this world is like this -- it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allah often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle. This is like the Ayah:

(وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا هِيَ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا)

(And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes

fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything) (18:45)

The People of Truth and the People of Misguidance are not Equal

(أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ
مِّن رَّبِّهِ)

(Is he whose breast Allah has opened to Islam, so that he is in light from his Lord) means, is this person equal to the one who is hard-hearted and far from the truth This is like the Ayah:

(أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَن مَّتَلَهُ فِي الظُّلُمَاتِ لَيْسَ
بِخَارَجٍ مِّنْهَا كَذَلِكَ)

(Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men -- like him who is in the darkness (i.e., disbelief) from which he can never come out) (6:122) Allah says:

(قَوْلٌ لِّلْقَسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ)

(So, woe to those whose hearts are hardened against remembrance of Allah!) meaning, they do not become soft when Allah is mentioned, and they do not feel humility or fear, and they do not understand.

(أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ)

(They are in plain error!).

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مّتَانِي
تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ

يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ
(هَادٍ)

(23. Allah has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He guides therewith whom He wills; and whomever Allah sends astray, for him there is no guide.)

The Description of the Qur'an

Here Allah praises His Book, the Noble Qur'an, which was revealed to His noble Messenger . Allah says,

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَّثَانِيً)

(Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.) Mujahid said, "This means that the entire Qur'an's parts resemble each other and are oft-repeated." Qatadah said, "One Ayah resembles another and one letter resembles another." Ad-Dahhak said, "It is oft-repeated so that people will understand what their Lord tells them." `Ikrimah and Al-Hasan said, "There may be an Ayah in one Surah, and another Ayah in another Surah that resembles it." Sa`id bin Jubayr narrated from Ibn `Abbas, may Allah be pleased with him: "Oft-repeated means that parts of the Qur'an resemble one another and repeat one another." Some of the scholars said that it was narrated from Sufyan bin `Uyaynah that

(مُتَشَابِهًا مَّثَانِيً)

(its parts resembling each other (and) oft-repeated.) means that some passages of the Qur'an may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated. Examples include the Ayat:

(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ - وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ)

(Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell).) (82:13-14)

(كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ)

(Nay! Truly, the Record of the most wicked is (preserved) in Sjjin) until

(كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّينَ)

(Nay! Verily, the Record of the most righteous is (preserved) in `Illyiyyin) (83: 7-18)

(هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ)

(This is a Reminder. And verily, for those who have Taqwa is a good final return (Paradise)) until;

(هَذَا وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَآبٍ)

(This is so! And for those who transgress, there will be an evil final return (Fire).) (38:49-55). And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is "its parts resembling each other." This is not the same as the Mutashabihat mentioned in the Ayah:

(مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ)

(In it are Ayat that are entirely clear, they are the foundations of the Book; and others not entirely clear) (3:7). that refers to something else altogether.

(تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.) means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

(ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(Then their skin and their heart soften to the remembrance of Allah.) because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways: First They listen to the recitation of the Ayat)of the Qur'an(, while those (sinners) listen to poetic verse recited by female singers. Second When the Ayat of Ar-Rahman are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allah says:

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ - الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord; Who perform the Salah and spend out of that We have provided them. It is they who are the believers in it. For them are grades of dignity with their Lord, and forgiveness and a generous provision (i. e., Paradise).) (8:2-4),

(وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا)

(And those who, when they are reminded of the Ayat of their Lord, fall not on them (as if they were) deaf and blind) (25:73). When they hear the Ayat of Allah, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others. Third They adhere to the correct etiquette when they listen to them. As the Companions, may Allah be pleased with them, used to do when they listened to the words of Allah recited by the Messenger of Allah . Their skin Would shiver, and their hearts would soften to the remembrance of Allah. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. they attained the victory of praise from their Lord in this world and the Hereafter. `Abdur-Razzaq said, "Ma' mar told us that Qatadah, may Allah have mercy on him, recited,

(تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ)

(The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.) and said, `This is the characteristic of the friends of Allah; Allah has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allah. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the Shaytan.'" Allah's saying:

(ذَلِكَ هُدًى اللّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(That is the guidance of Allah. He guides therewith whom He wills;) means, this is the characteristic of those whom Allah has guided, and anyone who does anything different is one of those whom Allah has sent astray.

(وَمَنْ يُضِلّ اللّهُ فَمَا لَهُ مِنْ هَادٍ)

(and whomever Allah sends astray, for him there is no guide.)

(أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ
وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ - كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ - فَأَذَاقَهُمُ اللّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ)

(24. Is he then, who will confront with his face the awful torment on the Day of Resurrection
And it will be said to the wrongdoers: "Taste what you used to earn!") (25. Those before them
denied, and so the torment came on them from directions they perceived not.) (26. So, Allah
made them to taste the disgrace in the present life, but greater is the torment of the
Hereafter if they only knew!)

The Final Destination of the Disbelievers

(أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ)

(Is he then, who will confront with his face the awful torment on the Day of Resurrection) he
will be rebuked and he and the evildoers like him will be told:

(ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ)

(Taste what you used to earn!) `Is this like the one who comes secure on the Day of
Resurrection' as Allah says:

(أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way) (67:22);

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ)

(The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!") (54:48), and

(أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَمَةِ)

(Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection) (41:40) In each of these Ayat, it was sufficient to refer to one of the two groups.

(كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ)

(Those before them denied, and so the torment came on them from directions they perceived not.) means, the previous generations who denied the Messengers were destroyed by Allah for their sins. And none had they to protect them from Allah.

(فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا)

(So Allah made them to taste the disgrace in the present life,) means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets. And what Allah has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world. Allah says:

(وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ)

(but greater is the torment of the Hereafter if they only knew!)

(وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ - قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ)

(ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ - إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(27. And indeed We have put forth for men, in this Qur'an every kind of parable in order that they may remember.) (28. An Arabic Qur'an, without any crookedness (therein) in order that they may have Taqwa of Him.) (29. Allah puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison All the praises and thanks be to Allah! But most of them know not.) (30. Verily, you will die, and verily, they (too) will die.) (31. Then, on the Day of Resurrection, you will be disputing before your Lord.)

The Parable of Shirk

(وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ)

(And indeed We have put forth for men, in this Qur'an every kind of parable) means, 'We have explained things to mankind in it)the Qur'an(by setting forth examples and parables.'

(لَعَلَّهُمْ يَتَذَكَّرُونَ)

(in order that they may remember.) Because parables bring the meaning closer to people's minds. As Allah says:

(ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ)

(He sets forth for you a parable from yourselves) (30:28). meaning, `so that you may learn it from yourselves.' And Allah says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

(in Order that they may have Taqwa of Him.) (29:43).

(قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ)

(An Arabic Qur'an, without any crookedness (therein)) means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allah has made it like this and has revealed it like this,

(لَعَلَّهُمْ يَتَّقُونَ)

(in order that they may have Taqwa of Him) means, in order that they may heed the warnings contained therein, and strive to attain the promises therein. Then Allah says:

(ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ)

(Allah puts forth a parable: a man belonging to many partners disputing with one another,) meaning, they were disputing concerning that slave in whom they all had a share.

(وَرَجُلًا سَلَمًا لِّرَجُلٍ)

(and a (slave) man belonging entirely to one master.) means, no one owned him except that one man.

(هَلْ يَسْتَوِيَانِ مَثَلًا)

(Are those two equal in comparison) meaning, they are not the same. By the same token, the idolator who worships other gods besides Allah and the sincere believer who worships none besides Allah, with no partner or associate, are not equal. What comparison can there be between them Ibn `Abbas, may Allah be pleased with him, Mujahid and others said, "This Ayah is the parable of the idolator and the sincere believer." Because this parable is so clear and obvious, Allah then says:

(الْحَمْدُ لِلَّهِ)

(All the praises and thanks be to Allah!) i.e., for establishing proof against them.

(بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(But most of them know not.) means, and for this reason they associate others in worship with Allah.

The fact that the Messenger of Allah and Quraysh will die, and how They will dispute before Allah

Allah's saying;

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ)

(Verily, you will die, and verily, they (too) will die.) This is one of the Ayat which Abu Bakr As-Siddiq, may Allah be pleased with him, quoted when the Messenger of Allah died, so that the people would realize that he had really died. Another Ayah which he quoted was:

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ)

(Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will do to Allah; and Allah will give reward to those who are grateful.)(3:144). The meaning of this Ayah is that you will certainly depart this world and be gathered before Allah in the Hereafter. You will dispute the issues of Tawhid and Shirk before Allah, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him. Although this Ayah speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter. Ibn Abi Hatim, may Allah have mercy on him, recorded that Ibn Az-Zubayr, may Allah be pleased with him, said, "When the Ayah

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Then, on the Day of Resurrection, you will be disputing before your Lord.) was revealed, Az-Zubayr, may Allah be pleased with him, said, `O Messenger of Allah, will we repeat our disputes? He said,

«نَعَمْ»

(Yes.) He (Az-Zubayr) said, `This is a very serious matter.'" Ahmad recorded from Az-Zubayr bin Al-`Awwam, may Allah be pleased with him, that when this Surah was revealed to the Messenger of Allah :

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.) Az-Zubayr, may Allah be pleased with him, said, "O Messenger of Allah, will the sins that we committed against others in this world be repeated for us" He said,

«نَعَمْ، لِيُكَرَّرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي حَقٍّ حَقُّهُ»

(Yes, they will be repeated until everyone who is entitled will have his rights restored to him.) Az-Zubayr, may Allah be pleased with him, said, "By Allah, it is a very serious matter." It was also recorded by At-Tirmidhi, who said "Hasan Sahih." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Then, on the Day of Resurrection, you will be disputing before your Lord.) means, the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant. Ibn Mandah recorded in Kitab Ar-Ruh that Ibn `Abbas, may Allah be pleased with him, said, "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, `You did such and such,' and the body will say to the soul, `You told me to do it and you tempted me.' Then Allah will send an angel to judge between them, and he will say, `You two are like a man who cannot walk but can see, and a man who cannot see but can walk.' They went into a garden and the one who could not walk said to the one who was blind, `I see fruit there, but I cannot reach it.' The blind man said, `Climb on me and get it.' So he climbed on him and got it. So which of them is the wrongdoer They will say, `Both of them.' The angel will say to them, `You have passed judgement against yourselves.' The body was a means of transportation for the soul." Ibn Abi Hatim recorded that Sa`id bin Jubayr said that Ibn `Umar, may Allah be pleased with him, said, "This Ayah was revealed and we did not know what it was revealed about:

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Then, on the Day of Resurrection, you will be disputing before your Lord.)" He said, "We said, what will we dispute about There is no dispute between us and the People of the Book, so what will we dispute about Until the Fitnah occurred." Then Ibn `Umar, may Allah be pleased with him, said, "This is what our Lord promised us we would dispute about." This was recorded by An-Nasa'i.

(فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ - وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ - لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ - لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ)

(32. Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers) (33. And he who has brought the truth and (those who) believed therein, they are those who have Taqwa.) (34. They shall have all that they will desire with their Lord. That is the reward of the doers of good.) (35. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.)

The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allah and said that there were other gods besides Him and claimed that the angels were the daughters of Allah and that Allah had a son -- glorified be He far above all that they say. Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all). Allah says:

(فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ)

(Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him!) meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allah and disbelief in the Messenger of Allah. They made false claims and rejected the truth, Allah threatened them:

(أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ)

(Is there not in Hell an abode for the disbelievers) who are the deniers and rejecters. Then Allah says:

(وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ)

(And he who has brought the truth and (those who) believed therein,) Mujahid, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd said, "The one who brought the truth was the Messenger ." `Abdur-Rahman bin Zayd bin Aslam said:

(وَالَّذِي جَاءَ بِالصِّدْقِ)

("And he who has brought the truth) means the Messenger of Allah .

(وَصَدَّقَ بِهِ)

(and (those who) believed therein) means the Muslims."

(أُولَئِكَ هُمُ الْمُتَّقُونَ)

(they are those who have Taqwa). Ibn `Abbas, may Allah be pleased with him, said, "They fear and shun Shirk."

(لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ)

(They shall have all that they will desire with their Lord.) means, in Paradise; whatever they ask for they will have.

(لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ
- لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ
أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ)

(That is the reward of doers of good. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.) This is like the Ayah:

(أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ)

(They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.) (46:16).

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ - وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ - وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ)

قُلْ يَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَمِلْتُ فَسَوْفَ تَعْلَمُونَ- مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ-)

(36. Is not Allah Sufficient for His servant Yet they try to frighten you with those besides Him! And whom Allah sends astray, for him there will be no guide.) (37. And whomsoever Allah guides, for him there will be no misleader. Is not Allah Almighty, Possessor of Retribution) (38. And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah." Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He intended some mercy for me, could they withhold His mercy" Say: "Sufficient for me is Allah; in Him those who trust must put their

trust.") (39. Say: "O My people! Work according to your way, I am working. Then you will come to know") (40. "To whom comes a disgracing torment, and on whom descends an everlasting torment.")

Allah is Sufficient for His Servant Allah says:

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ)

(Is not Allah Sufficient for His servant) Some of them read it "His servants." It means that Allah is Sufficient for the one who worships Him and relies upon Him.

(وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ)

(Yet they try to frighten you with those besides Him!) means, the idolators tried to scare the Messenger of Allah with their idols and gods which they called upon besides Allah out of ignorance and misguidance. Allah says:

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ)

(And whom Allah sends astray, for him there will be no guide. And whomsoever Allah guides, for him there will be no misleader. Is not Allah Almighty, Possessor of Retribution) meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger .

The Idolators admit that Allah is the Sole Creator because Their gods are incapable

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ)

(And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah.") means, the idolators used to recognize that Allah was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm. Allah said:

(قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ
اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ)

(Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He (Allah) intended some mercy for me, could they withhold His mercy") meaning, they cannot do any of that at all. Here Ibn Abi Hatim recorded a narration from Ibn `Abbas, may Allah be pleased with him, attributing it to the Prophet :

«احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ،
تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، إِذَا
سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ،
وَأَعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ
بِشَيْءٍ لَمْ يَكْتُِبْهُ اللَّهُ عَلَيْكَ لَمْ يَضُرُّوكَ، وَلَوْ
اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُِبْهُ اللَّهُ لَكَ
لَمْ يَنْفَعُوكَ، جَعَتِ الصُّحُفُ وَرَفِعتِ الْأَقْلَامُ،
وَأَعْمَلُ لِلَّهِ بِالشُّكْرِ فِي الْيَقِينِ. وَأَعْلَمْ أَنَّ فِي
الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ
مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ
الْعُسْرِ يُسْرًا»

(Be mindful of Allah and He will protect you; be mindful of Allah and you will find Him ever with you. Turn to Allah in times of ease and He will turn to you in times of difficulty. If you ask anyone for anything, then ask Allah; if you seek help from anyone, then seek help from Allah. Know that even if the entire nation were to come together to do you some harm that Allah has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allah has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted. Strive for the sake of Allah with thankfulness

and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness. Victory comes with patience, a way out comes from difficulty and with hardship comes ease.)

(قُلْ حَسْبِيَ اللَّهُ)

(Say: "Sufficient for me is Allah...") means, `Allah is enough for me.'

(عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ)

(In Him I put my trust, and let all those that trust, put their trust in Him.))12: 67(This is like what Hud, peace be upon him, said to his people:

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

("All that we say is that some of our gods have seized you with evil. " He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path.")(11:54-56).

(قُلْ يَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ)

(Say: "O My people! Work according to your way...") This is a threat and a warning.

(إِنِّي عَمَلٌ)

(I am working) means, `according to my way.'

(فَسَوْفَ تَعْلَمُونَ)

(Then you will come to know) means, you will learn the consequences.

(مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ)

(To whom comes a disgracing torment,) means, in this world,

(وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ)

(and on whom descends an everlasting torment.) means, ongoing and eternal, with no escape, which will come on the Day of Resurrection. We seek refuge with Allah from that.

(إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ - اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(41. Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss. And you are not a trustee over them.) (42. It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.) Allah says, addressing His Messenger Muhammad :

(إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ)

(Verily, We have sent down to you the Book) meaning, the Qur'an.

(لِلنَّاسِ بِالْحَقِّ)

(for mankind in truth.) means, for all of creation, mankind and Jinn, so that he may warn them therewith.

(فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ)

(So, whosoever accepts the guidance, it is only for himself;) means, the benefit of that will return to him.

(وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِا)

(and whosoever goes astray, he goes astray only for his (own) loss.) means, the consequences of that will return to him.

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(And you are not a trustee over them.) means, `you are not responsible for guiding them.'

(إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ)

(But you are only a warner. And Allah is a Trustee over all things) (11:12).

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey and on Us is the reckoning) (13:40).

Allah is the One Who causes Death and gives Life

Then Allah tells us that He is in control of all things and does as He wills. He causes men to die (the "greater death") when He sends the angels to take men's souls from their bodies, and He causes them to "die a lesser death" when they sleep. Allah says:

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ
مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ - وَهُوَ
الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا
جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ
(

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled,

then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty.)(6:60-61). Here Allah mentions the two deaths, the lesser death then the greater death after it; in the Ayah above (39: 42), He mentions the greater then the lesser. Allah says:

(اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى)

(It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.) This indicates that they (the souls) meet in the higher realm, as was stated in the Hadith attributed to the Prophet which was narrated by Ibn Mandah and others. In the Two Sahihs of Al-Bukhari and Muslim, it is reported that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«إِذَا أَوَىٰ أَحَدُكُمْ إِلَىٰ فِرَاشِهِ فَلْيَنْفُضْهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أُمْسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

(When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say, "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants.")

(فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ)

(He keeps those (souls) for which He has ordained death) means, those which have died, and He returns the others back for an appointed term. As-Suddi said, "For the rest of their lives." Ibn `Abbas, may Allah be pleased with him, said, "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes.

(إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in this are signs for a people who think deeply.)

(أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا
لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ - قُلْ لِلَّهِ الشَّقَّةُ
جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ
تُرْجَعُونَ - وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ)

(43. Have they taken as intercessors besides Allah Say: "Even if they have power over nothing whatever and have no intelligence") (44. Say: "To Allah belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back.") (45. And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!)

There is no Intercession except with Allah, and how the Idolators are filled with Disgust when Allah is mentioned alone

Allah condemns the idolators for taking intercessors besides Allah, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals. Then Allah says: ` Say -- O Muhammad -- to these people who claim that those whom they have taken as intercessors with Allah, that intercession is of no avail except for the one with whom Allah is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

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

(لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

(His is the sovereignty of the heavens and the earth.) means, He is the One Who is in control of all that.

(ثُمَّ إِلَيْهِ تُرْجَعُونَ)

(Then to Him you shall be brought back.) means, 'on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.' Then Allah condemns the idolators further:

(وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ)

(And when Allah Alone is mentioned) means, when it is said there is no (true) God except Allah Alone,

(اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(the hearts of those who believe not in the Hereafter are filled with disgust) Mujahid said, "Their hearts are filled with disgust means they recoil in horror." This is like the Ayah:

(إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ)

(Truly, when it was said to them: "La ilaha illa Allah," they puffed themselves up with pride.) (37:35) which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil. Allah says:

(وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ)

(and when those besides Him are mentioned,) meaning, the idols and false gods -- this was the view of Mujahid --

(إِذَا هُمْ يَسْتَبْشِرُونَ)

(behold, they rejoice!) means, they feel happy.

(قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ - وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا

يَحْتَسِبُونَ - وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(46. Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ.") (47. And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allah what they had not been reckoning.) (48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.)

How to supplicate After condemning the idolators for their love of Shirk and their hatred of Tawhid,

Allah then says:

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ

(Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen!...") meaning, `call you upon Allah Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

(عَلِمَ الْغَيْبِ وَالشَّهَادَةِ)

(All-Knower of the unseen and the seen!) means, what is secret and what is open.

(أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ
يَخْتَلِفُونَ)

(You will judge between your servants about that wherein they used to differ.) means, in this world; `You will judge between them on the Day when they are resurrected and brought forth from their graves.' In his Sahih, Muslim recorded that Abu Salamah bin `Abdur-Rahman said, "I asked `Aishah, may Allah be pleased with her, how the Messenger of Allah started his prayer when he stood up to pray at night. She said, may Allah be pleased with her: `When the Messenger of Allah stood up to pray at night, he would start his prayer with the words: ؟

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ
السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ
تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي
لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ
تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

(O Allah, Lord of Jibril, Mka'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.)"

No Ransom will be accepted on the Day of Resurrection

(وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا)

(And those who did wrong,) means, the idolators.

(مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ)

(if they had all that is in earth and therewith as much again,)

(لَا فِتْنَةٌ لَهُ مِنْ سُوءِ الْعَذَابِ)

(they verily, would offer it to ransom themselves therewith from the evil torment;) means, that which Allah has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them, even if it were to be an earth-full of gold as He mentioned elsewhere (3:91). Then Allah says:

(وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ)

(and there will become apparent to them from Allah what they had not been reckoning,) which means, when they come to realize what Allah's punishment for them will be, which they had never before imagined.

(وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا)

(And the evils of that which they earned will become apparent to them,) means, they will see the punishment for the forbidden actions and sins which they committed in this world.

(وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(and that which they used to mock at will encircle them.) means, the punishment which they used to make fun of in this world will encompass them.

(فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهَا عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ - فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ - أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(49. When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it." Nay, it is only a trial, but most of them know not!) (50. Verily, those before them said it, yet (all) that they had earned availed them not.) (51. So, the evil results of that which they earned overtook them. And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.) (52. Do they not know that Allah expands the provision for whom He wills, and straitens it. Verily, in this are signs for the folk who believe!)

How Man changes when He is blessed after suffering Harm

Allah tells us how man, when he is suffering from harm, prays to Allah, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

(إِنَّمَا أُوتِيَهُ عَلَىٰ عِلْمٍ)

(Only because of knowledge I obtained it.) means, `because Allah knows that I deserve it; if it were not for the fact that Allah regards me as special, He would not have given me this.' Qatadah said, "Because I know that I deserve it." Allah says:

(بَلْ هِيَ فِتْنَةٌ)

(Nay, it is only a trial,) meaning, `the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient -- although We have prior knowledge of that.' In fact, it is a trial.

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(but most of them know not!) So they say what they say and claim what they claim.

(قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ)

(Verily, those before them said it,) means, the previous nations who came before said the same things and made the same claims,

(فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ)

(yet (all) that they had earned availed them not.) means, what they said was not right and all that they had gathered did not save them.

(فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ)

(So, the evil results of that which they earned overtook them. And those who did wrong of these...) means, the people who are addressed here,

(سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا)

(will also be overtaken by the evil results (torment) for that which they earned;) just as happened to those earlier peoples.

(وَمَا هُمْ بِمُعْجِزِينَ)

(and they will never be able to escape.) This is like the Ayah in which Allah tells us how Carun reacted when his people told him:

(إِنَّ قَرُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ
وَعَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ
أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا
يُحِبُّ الْفَرِحِينَ - وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ
اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ - قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى
عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ
مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا
وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ)

("Do not exult, verily, Allah likes not those who exult. But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the corrupters." He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected But the criminals will not be questioned of their sins.") (28:76-78). And Allah says:

(وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ
بِمُعَذَّبِينَ)

(And they say: "We are more in wealth and in children, and we are not going to be punished.") (34:35).

(أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ)

(Do they not know that Allah expands the provision for whom He wills, and straitens it.) means, He gives plenty to some and restricts the provision for others.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are signs for the folk who believe!) means, there is a lesson and proof.

(قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ - وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصِرُونَ - وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ - أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ - أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ - أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ - بَلَى قَدْ جَاءَنَّكَ ءَايَتِي فَكَذَّبْتَ بِهَا وَاسْتَكَبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ)

(53. Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.") (54. "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the

torment comes upon you, (and) then you will not be helped.") (55. "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly while you perceive not!") (56. Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked.") (57. Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa.") (58. Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.") (59. Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.)

The Call to repent before the Punishment comes

This Ayah is a call to all sinners, be they disbelievers or others, to repent and turn to Allah. This Ayah tells us that Allah, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because Shirk can only be forgiven for the one who repents from it. Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, said that some of the people of Shirk killed many people and committed Zina (illegal sexual acts) to a great extent; they came to Muhammad and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following Ayat were revealed:

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ)

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse) (25:68).

(قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") This was also recorded by Muslim, Abu Dawud and An-Nasa'i. What is meant by the first Ayah (25:68) is:

(إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا)

(Except those who repent and believe, and do righteous deeds) (25:70). Imam Ahmad recorded that Asma' bint Yazid, said, "I heard the Messenger of Allah reciting,

(إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ)

(verily, his work is unrighteous) (11:46). And I heard him say: (تَقْنَطُوا لَأَنْفُسِهِمْ عَلَىٰ أَسْرَفُوا الَّذِينَ يَاعِبَادِي قُلْ) (الرَّحِيمُ الْغَفُورُ هُوَ إِنَّهُ يُبَالِي وَلَا جَمِيعًا الذُّنُوبَ يَغْفِرُ اللَّهُ إِنَّ اللَّهَ رَحِيمٌ مِنْ) (Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)." This was also recorded by Abu Dawud and At-Tirmidhi. All of these Hadiths indicate that what is meant is that Allah forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allah even if his sins are many and great, for the door of repentance and mercy is expansive. Allah says:

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(Know they not that Allah accepts repentance from His servants) (9:104).

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا)

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) (4:110). Concerning the hypocrites, Allah says:

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا)

(Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds) (4:145-146). And Allah says:

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

(Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.) (5:73). Then He says:

(أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:74) And Allah says:

(إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا)

(Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allah)) (85: 10). Al-Hasan Al-Basri, may Allah have mercy on him, said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many Ayat on this topic. The Two Sahihs record the Hadith of Abu Sa`id, may Allah be pleased with him, from Messenger of Allah about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting" Then he told him to go to a town where Allah was worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allah commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allah commanded the good town to move closer to him and the other town to move away. This is basic meaning of the Hadith; we have quoted it in full elsewhere. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

(قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins...") sAllah invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that `Uzayr is the son of God, those who claim that Allah is poor, those who claim that the Hand of Allah is tied up, and those who say that Allah is the third of three)Trinity(. Allah says to all of these:

(أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:74). And He calls to repentance the one who says something even worse than that, the one who says, 'I am your Lord most high,' and says,

(مَا عَلِمْتُ لَكُمْ مِّنْ إِلَهِ غَيْرِي)

("I know not that you have a god other than me.") (28:38). Ibn `Abbas, may Allah be pleased with him, said, "Anyone who makes the servants of Allah despair of His mercy after this, has rejected the Book of Allah, but a person cannot repent until Allah decrees that he should repent." At-Tabarani recorded that Shutayr bin Shakal said, "I heard Ibn Mas`ud say, 'The greatest Ayah in the Book of Allah is:

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists)(2:255). The most comprehensive Ayah in the Qur'an concerning good and evil is:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah enjoins justice and Al-Ihsan) (16:90). The Ayah in the Qur'an which brings the most relief is in Surat Az-Zumar:

(قُلْ يِعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِّن رَّحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") And the clearest Ayah in the Qur'an about reliance on Allah is:

(وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ
حَيْثُ لَا يَحْتَسِبُ)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine) (65:2-3).' Masruq said to him; 'You have spoken the truth.'"

Hadiths which tell us not to despair

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "I heard the Messenger of Allah , say:

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَخْطَأْتُمْ حَتَّى تَمْلَأُوا خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ اسْتَغْفَرْتُمْ اللَّهَ تَعَالَى لَغَفَرَ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ لَمْ تُخْطِئُوا لَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِقَوْمٍ يُخْطِئُونَ، ثُمَّ يَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ»

(By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allah for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allah would bring other people who would commit sins and then ask Allah for forgiveness so that He could forgive them.)" This was recorded only by Ahmad. Imam Ahmad recorded that Abu Ayyub Al-Ansari, may Allah be pleased with him, said, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allah ; he said:

«لَوْ لَا أَنْتُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا يُذْنِبُونَ، فَيَغْفِرُ لَهُمْ»

(If you did not commit sins, Allah would create people who would sin so that He could forgive them.)" This was recorded by Imam Ahmad; it was also recorded by Muslim in his Sahih, and by At-Tirmidhi. Allah encourages His servants to hasten to repent, as He says:

(وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ)

(And turn in repentance (and in obedience with true faith) to your Lord and submit to Him) meaning, turn back to Allah and submit yourselves to Him.

(مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ)

(before the torment comes upon you, (and) then you will not be helped.) means, hasten to repent and do righteous deeds before His wrath comes upon you.

(وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ)

(And follow the best of that which is sent down to you from your Lord,) means, the Qur'an.

(مَنْ قَبْلَ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ)

(before the torment comes on you suddenly while you perceive not!) means, without you realizing it.

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتَى عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ)

(Lest a person should say: "Alas, my grief that I was undutiful to Allah...") means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allah will regret it, and will wish that he had been one of the righteous who obeyed Allah.

(وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ)

(and I was indeed among those who mocked.) means, 'my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

(أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ -
أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً
فَأَكُونُ مِنَ الْمُحْسِنِينَ)

(Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa ". Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.") means, he will wish that he could go back to this world, so that he could do righteous deeds. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said, "Allah tells us what His servants will say before they say it and what they will do before they do it. He says:

(وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ)

(And none can inform you like Him Who is the All-Knower) (35:14).

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتَى عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ - أَوْ تَقُولَ لَوْ

أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ - أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ)

(Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked." Or he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa." Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."). Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah said:

«كُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللَّهَ هَدَانِي فَتَكُونُ عَلَيْهِ حَسْرَةً، قَالَ: وَكُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، قَالَ: فَيَكُونُ لَهُ شُكْرًا»

(Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allah had guided me!" so it will be a source of regret for him. And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allah guided me," so it will be a cause of thanks.)" It was also narrated by An-Nasa'i. When the sinners wish that they could return to this world so that they could believe the Ayat of Allah and follow His Messengers, Allah will say:

(بَلَى قَدْ جَاءَكَ ءَايَتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ)

(Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.) meaning, `O you who regret what you did, My Ayat did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

(وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

لِّلْمُتَكَبِّرِينَ - وَيُنَجِّى اللّٰهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ)

(60. And on the Day of Resurrection you will see those who lied against Allah - their faces will be black. Is there not in Hell an abode for the arrogant) (61. And Allah will deliver those who have Taqwa to their places of success. Evil shall touch them not, nor shall they grieve.)

The Consequences for Those Who tell Lies against Allah and for Those Who have Taqwa

Allah tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of Ahlus-Sunnah wal-Jama`ah will be whitened. Allah says here:

(وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ)

(And on the Day of Resurrection you will see those who lied against Allah) meaning, by their claims that He had partners or offspring.

(وَجُوهُهُمْ مُّسْوَدَّةٌ)

(their faces will be black.) means, because of their lies and fabrications.

(أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ)

(Is there not in Hell an abode for the arrogant) means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth

(وَيُنَجِّى اللّٰهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ)

(And Allah will deliver those who are those who have Taqwa to their places of success.) means, because of what Allah has decreed for them of happiness and victory.

(لَا يَمَسُّهُمُ السُّوءُ)

(Evil shall touch them not,) means, on the Day of Resurrection.

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve.) means, the greater sorrow (of that Day) will not cause grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

(اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ - لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَسِرُونَ - قُلْ أَفَغَيْرَ اللَّهِ تَتَّمُرُونَ أَعْبُدُ أَيُّهَا الْجَاهِلُونَ - وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ - بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ)

(62. Allah is the Creator of all things, and He is the Trustee over all things.) (63. To Him belong the Maqalid of the heavens and the earth. And those who disbelieve in the Ayat of Allah, such are they who will be the losers.) (64. Say: "Do you order me to worship other than Allah O you fools!") (65. And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.") (66. Nay! But worship Allah, and be among the grateful.)

Allah is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allah tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the Maqalid of the heavens and the earth.) Mujahid said, "Maqalid means `keys' in Persian." This was also the view of Qatadah, Ibn Zayd and Sufyan bin `Uyaynah. As-Suddi said:

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the Maqalid of the heavens and the earth.) "The treasures of the heavens and the earth." Both opinions mean that the control of all things is in the Hand of Allah, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things. He says:

(وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ)

(And those who disbelieve in the Ayat of Allah,) meaning, His proof and evidence,

(أُولَئِكَ هُمُ الْخَسِرُونَ)

(such are they who will be the losers.)

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ)

(Say: "Do you order me to worship other than Allah O you fools!") The reason for the revelation of this Ayah was narrated by Ibn Abi Hatim and others from Ibn `Abbas, may Allah be pleased with him, that the idolators in their ignorance called the Messenger of Allah to worship their gods, then they would worship his God with him. Then these words were revealed:

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ -
وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن
أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ
(

(Say: "Do you order me to worship other than Allah O you fools!" And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.") This is like the Ayah:

(وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ)

(But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) (6:88).

(بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ)

(Nay! But worship Allah, and be among the grateful.) means, 'you and those who follow you and believe in you should make your worship sincerely for Allah Alone, with no partner or associate.'

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً
قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّتٌ بِيَمِينِهِ
سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(67. They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!)

The Idolators did not make a just Estimate of Allah such as is due to Him

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) means, the idolators did not give Allah His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power. Mujahid said, "This was revealed concerning Quraysh." As-Suddi said, "They did not venerate Him as He deserves to be venerated." Muhammad bin Ka`b said, "If they had made a just estimate of Allah such as is due to Him, they would not have lied." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) "These are the disbeliever who did not believe that Allah had power over them. Whoever believes that Allah is able to do all things, has made a just estimate of Allah such as is due to Him, and whoever does not believe that, has not made a just estimate of Allah such as is due to Him." Many Hadiths have been narrated concerning this Ayah and how it and other Ayat like it are to be interpreted and accepted without any attempts to twist or change the meaning. Concerning the Ayah,

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) Al-Bukhari recorded that `Abdullah bin Mas`ud, may Allah be pleased with him, said, "One of the rabbis came to the Messenger of Allah and said, `O Muhammad! We learn that Allah will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allah smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allah recited:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَمَةِ)

(They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand)." Al-Bukhari also recorded this in other places of his Sahih. It was also recorded by Imam Ahmad and Muslim, and by At-Tirmidhi and An-Nasa'i in the (books of) Tafsir in their Sunans. Abu Hurayrah, may Allah be pleased with him, said, "I heard the Messenger of Allah say:

«يَقْبِضُ اللَّهُ تَعَالَى الْأَرْضَ، وَيَطْوِي السَّمَاءَ يَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟»

(Allah will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth")" This version was recorded only by Al-Bukhari; Muslim recorded another version. Al-Bukhari also recorded from Ibn `Umar, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقْبِضُ يَوْمَ الْقِيَمَةِ الْأَرْضِينَ عَلَى أَصْبُعٍ، وَتَكُونُ السَّمَوَاتُ يَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ»

(On the Day of Resurrection, Allah, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King.") This version was also recorded by Al-Bukhari It is recorded that Ibn `Umar, may Allah be pleased with him, said, "The Messenger of Allah recited this Ayah on the Minbar one day:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّتٌ يَمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(They made not a just estimate of Allah such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!) The Messenger of Allah said while moving his hand forward and backward:

«يُمَجِّدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيمُ»

(And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most Generous.") And the Minbar shook so much that we feared that the Messenger of Allah would fall." This was also recorded by Muslim, An-Nasa'i and Ibn Majah.

(وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ - وَأُشْرِقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ - وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ)

(68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown another time, and behold they will be standing, looking on.) (69. And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.) (70. And each person will be paid in full of what he did; and He is Best Aware of what they do.)

The Blast of the Trumpet, the Judgement and the Recompense

Allah tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

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

(And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.) This will be the second trumpet-blast, which

will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allah wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say three times,

(لَمَنْ الْمُلْكُ الْيَوْمَ)

("Whose is the kingdom this day"), then He will answer Himself:

(لِلَّهِ الْوَحْدِ الْقَهَّارِ)

("It is Allah's, the One, the Irresistible!") (40:16). 'I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.' Then the first one to be brought back to life will be Israfil, and Allah will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection. Allah says:

(ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ)

(Then it will be blown another time, and behold they will be standing, looking on) means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. This is like the Ayat:

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah, when behold, they find themselves alive.) (79:13-14)

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while!) (17:52), and

(وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

(And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.) (30:25) Imam Ahmad recorded that a man said to `Abdullah bin `Amr, may Allah be pleased with him, "You say that the Hour will come at such and such time." He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great

importance." ` Abdullāh bin ` Amr, may Allāh be pleased with him, said, "The Messenger of Allāh said:

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمْكُتُ فِيهِمْ أَرْبَعِينَ

(The Dajjal will emerge in my Ummah and he will stay among them for forty.) I do not know whether he said forty days or forty months or forty years or forty nights.

«فَيَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ، كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ النَّقْفِيُّ، فَيَظْهَرُ
فِيهِلْكُهُ اللَّهُ تَعَالَى، ثُمَّ يَلْبَثُ النَّاسُ بَعْدَهُ سِنِينَ
سَبْعًا، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ
تَعَالَى رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى أَحَدٌ
فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى
لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي كَيْدِ جَبَلٍ لَدَخَلَتْ عَلَيْهِ»

(Then Allāh will send ` Isa bin Maryam, peace be upon him, who resembles ` Urwah bin Mas` ud Ath-Thaqafi, and he will prevail. Allāh will destroy him (the Dajjal), then after that mankind will live for seven years with no enmity between any two people. Then Allāh will send a cool wind from the direction of Ash-Sham, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.)" He said, "I heard it from the Messenger of Allāh :

«وَيَبْقَى شِرَارُ النَّاسِ فِي خِقَّةِ الطَّيْرِ وَأَحْلَامِ
السَّبَّاحِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا،
قَالَ: فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَحْيُونَ؟
فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ
دَارَةٌ أَرْزَاقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي

الصُّورَ ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَهُ ، وَأَوَّلُ مَنْ
يَسْمَعُهُ ، رَجُلٌ يَلُوطُ حَوْضَهُ فَيَصْنَعُ ، ثُمَّ لَا يَبْقَى
أَحَدٌ إِلَّا صَعِقَ ، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى أَوْ يُنْزِلُ اللَّهُ
عَزَّ وَجَلَّ مَطَرًا كَأَنَّهُ الطَّلُّ أَوْ الظَّلُّ شَكَ نَعْمَانِ
فَتَبَّتْ مِنْهُ أَجْسَادُ النَّاسِ ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا
هُمْ قِيَامٌ يَنْظُرُونَ ، ثُمَّ يُقَالُ : أَيُّهَا النَّاسُ هَلُمُّوا إِلَى
رَبِّكُمْ

(وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ)

(There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil. Then Shaytan will appear to them and say, "Will you not obey me" Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died. Then Allah will send) -- or -- send down (rain like drizzle) -- or -- shade -- An-Nu' man)one of the narrators(was not sure of its wording (from which the bodies of the people will grow. Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said, "O mankind, come to your Lord, (But stop them, verily, they are to be questioned) (37:24). Then it will be said,

«أُخْرِجُوا بَعَثَ النَّارَ ، قَالَ : فَيُقَالُ : كَمْ؟ فَيُقَالُ :
مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ ، فَيَوْمَئِذٍ
يُبْعَثُ الْوِلْدَانُ شَبَابًا ، وَيَوْمَئِذٍ يُكْشَفُ عَنْ سَاقٍ»

("Send forth the people of Hell." It will be said, "How many" It will said, "From every thousand, nine hundred and ninety- nine." On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.)" This was recorded by Muslim in his Sahih. Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»