

(وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا)

رحمان کے (سچے) بندے وہ ہیں جو زمین پر مصلحت کے ساتھ چلتے ہیں اور جب بے علم لوگ ان سے باتیں کرنے لگتے ہیں تو وہ کہہ دیتے ہیں کہ سلام ہے

• وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا اور جو اپنے رب کے سامنے سجدے اور قیام کرتے ہوئے راتیں گزار دیتے ہیں۔

• وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا اور جو یہ دعا کرتے ہیں اے ہمارے پروردگار! ہم سے دوزخ کا عذاب پرے ہی پرے رکھ، کیونکہ اس کا عذاب چٹ جانے والا ہے

• إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا بیشک وہ ٹھہرنے اور رہنے کے لحاظ سے بدترین جگہ ہے

• وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا اور جو خرچ کرتے وقت بھی اسراف کرتے ہیں نہ بخیلی، بلکہ ان دونوں کے درمیان معتدل طریقے پر خرچ کرتے ہی

(63. And the servants of the Most Gracious are those who walk on the earth Hawna, and when the foolish address them they say; "Salama.") (64. And those who spend the night in worship of their Lord, prostrate and standing.) (65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment.") (66. Evil indeed it is as an abode and as a place to rest in.) (67. And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.)

ATTRIBUTES OF THE SERVANTS OF THE MOST GRACIOUS

These are the attributes of the believing servants of Allah,

(الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا)

(those who walk on the earth Hawna,) meaning that they walk with dignity and humility, not with arrogance and pride. This is like the Ayah:

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا)

(And walk not on the earth with conceit and arrogance...) (17:37). So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Adam (the Prophet) used to walk as if he was coming downhill, and as if the earth were folded up beneath him. What is meant here by Hawn is serenity and dignity, as the Messenger of Allah said:

« إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأَتُوهَا وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ مِنْهَا فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا »

(When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.)

(وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا)

(and when the foolish address them they say: "Salama.") If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words. This is what the Messenger of Allah did: the more ignorant the people, the more patient he would be. This is as Allah says:

(وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ)

(And when they hear Al-Laghwa (evil or vain talk), they withdraw from it) (28:55). Then Allah says that their nights are the best of nights, as He says:

(وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا)

(And those who spend the night in worship of their Lord, prostrate and standing.) meaning, worshipping and obeying Him. This is like the Ayat:

(كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ • وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ)

(They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness) (51:17-18).

(تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds...) (32:16).

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(Is one who is obedient to Allah, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord...) (39:9). Allah says:

(وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا)

(And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment.") meaning, ever-present and never ending. Al-Hasan said concerning the Ayah,

(إِنَّ عَذَابَهَا كَانَ غَرَامًا)

(Verily, its torment is ever an inseparable, permanent punishment.) Everything that strikes the son of Adam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth. This was also the view of Sulayman At-Taymi.

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا)

(Evil indeed it is as an abode and as a place to rest in.) means, how evil it looks as a place to dwell and how evil it is as a place to rest.

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا)

(And those who, when they spend, are neither extravagant nor stingy...) They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one extreme nor the other.

(وَكَانَ بَيْنَ ذَلِكَ قَوَامًا)

(but are in a just balance between them.) This is like the Ayah,

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ)

(And let not your hand be tied to your neck, nor stretch it forth to its utmost reach.)(17:29)

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا)

معبود کو نہیں پکارتے اور کسی ایسے شخص کو جسے قتل کرنا اللہ تعالیٰ نے منع کر دیا ہو وہ بجز حق کے قتل نہیں کرتے نہ وہ زنا کے مرتکب ہوتے

ہیں اور جو کوئی یہ کام کرے وہ اپنے اوپر سخت وبال لائے گا۔

• يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخَذُّ فِيهِ مَهَانًا اے قیامت کے دن دوہرا

عذاب کیا جائے گا اور وہ ذلت و خواری کے ساتھ ہمیشہ اسی میں رہے گا

• إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ

حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا سوائے ان لوگوں کے جو توبہ کریں اور ایمان لائیں اور نیک کام

کریں، ایسے لوگوں کے گناہوں کو اللہ تعالیٰ نیکیوں سے بدل دیتا ہے اللہ بخشنے والا مہربان کرنے والا ہے۔

• وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا اور جو شخص توبہ کرے اور نیک عمل کرے وہ تو (حقیقتاً) اللہ تعالیٰ کی طرف سچا رجوع کرتا ہے)

(68. 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 -- and whoever does this shall receive Athama.) (69. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace;) (70. Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.) (71. And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Mataba.)

THE ATTRIBUTES OF THE SERVANTS OF THE MOST GRACIOUS INCLUDE AVOIDING SHIRK, MURDER AND ZINA

Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah was asked which sin is the most serious" He said:

« أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ »

(That you appoint a rival to Allah when He has created you.) He asked, "Then what" He said:

« أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ »

(That you kill your child for fear that he may eat with you.) He said, "Then what" He said:

« أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ »

(That you commit adultery with your neighbor's wife.) `Abdullah said, "Then Allah revealed, confirming that:

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah...) This was also recorded by An-Nasa'i, and by Al-Bukhari and Muslim. It was narrated that Sa'id bin Jubayr heard Ibn `Abbas saying that some of the people of Shirk killed a great deal and committed Zina a great deal, then they came to Muhammad and said: "What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done." Then the Ayah:

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah...) was revealed, as was the Ayah,

(قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ)

(Say: "O My servants who have transgressed against themselves!") (39:53).

(وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا)

(and whoever does this shall receive Athama.) It was recorded that `Abdullah bin `Amr said: "Athama is a valley in Hell." `Ikrimah also said that Athama refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa`id bin Jubayr and Mujahid. As-Suddi said that Athama referred to punishment, which is closer to the apparent meaning of the Ayah. This interpretation makes it interchangeable with what comes next, the Ayah:

(يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ)

(The torment will be doubled for him on the Day of Resurrection,) i.e., repetitive and intensified.

(وَيَخْلَدُ فِيهِ مُهَانًا)

(and he will abide therein in disgrace;) scorned and humiliated.

(إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا)

(Except those who repent and believe, and do righteous deeds;) means, those who do these evil deeds will be punished in the manner described,

(إِلَّا مَنْ تَابَ)

(Except those who repent), that is; those who repent in this world to Allah from all of those deeds, for then Allah will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the Ayah in Surat An-Nisa':

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally) (4:93), because even though this was revealed in Al-Madinah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this Ayah states that forgiveness is only for those who repent. Moreover Allah says:

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah forgives not that partners should be set up with Him, but He forgives except that to whom He wills) (4:48). And in the authentic Sunnah, it is reported from the Messenger of Allah that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allah accepted his repentance, and other Hadiths.

(فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.) Imam Ahmad recorded that Abu Dharr (may Allah be pleased with him) said, "The Messenger of Allah said:

« إِنِّي لَا أَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ، يُؤْتَى بِرَجُلٍ فَيَقُولُ: نَحْنُوا عَنْهُ كِبَارَ ذُنُوبِهِ وَسَلُّوهُ عَنْ صِغَارِهَا، قَالَ: فَيَقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، وَعَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، فَيَقُولُ: نَعَمْ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ مِنْ ذَلِكَ شَيْئًا، فَيَقَالُ: فَإِنَّ لَكَ بِكُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: يَا رَبِّ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هَهُنَا »

(I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes, and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here.") He (Abu Dharr) said: "And the Messenger of Allah smiled so broadly that his molars could be seen." Muslim recorded it. Ibn Abi Hatim recorded that Abu Jabir heard Makhul say, "A very old man with sunken eyes came and said, 'O Messenger of Allah, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him'" The Messenger of Allah said:

« أَسْلَمْتَ؟ »

(Have you become Muslim) He said, "As for me, I bear witness that there is no God but Allah Alone, with no partner or associate, and that Muhammad is His servant and Messenger." The Prophet said:

« فَإِنَّ اللَّهَ غَافِرٌ لَكَ مَا كُنْتَ كَذَلِكَ، وَمُبَدِّلٌ سَيِّئَاتِكَ حَسَنَاتٍ »

(Allah will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.) The man said: "O Messenger of Allah, even my betrayals and immoral actions" The Prophet said:

« وَغَدَرَاتُكَ وَفَجَرَاتُكَ »

(Even your betrayals and immoral actions.) "The man went away saying 'La ilaha illallah' and 'Allahu Akbar.'" Allah tells us how His mercy extends to all His creatrues, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allah says:

(وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا)

(And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Mataba.) meaning, Allah will accept his repentance. This is like the Ayat:

(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).

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

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

(قُلْ يَاعِبَادِيَ 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.") (39:53) - for those who repent to Him.

(وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

جھوٹی گواہی نہیں دیتے اور جب کسی لغوی چیز پر ان کا گزر ہوتا ہے تو شرافت سے گزر جاتے ہیں

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

جب ان کے رب کے کلام کی آیتیں سنائی جاتی ہیں تو اندھے بہرے ہو کر ان پر نہیں گرتے

• وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا)

اور یہ دعا کرتے ہیں کہ اے ہمارے پروردگار! تو ہمیں ہماری بیویوں اور اولاد سے آنکھوں کی ٹھنڈک عطا فرما اور ہمیں پرہیزگاروں کا پیشوا بنا

(72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.) (73. And those who, when they are reminded of the Ayat of their Lord, fall not deaf and blind thereat.) (74. And those who say: "Our Lord!

Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwa.")

MORE ATTRIBUTES OF THE SERVANTS OF THE MOST GRACIOUS

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. `Amr bin Qays said, this refers to gatherings of sexual immorality. It was said that the Ayah,

(لَا يَشْهَدُونَ الزُّورَ)

(And those who do not bear witness to falsehood,) refers to giving false testimony, which means lying deliberately to someone else. It was recorded in the Two Sahihs that Abu Bakrah said, "The Messenger of Allah said three times:

« أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ؟ »

(Shall I not tell you of the greatest of major sins) We said, "Of course, O Messenger of Allah." The Messenger of Allah said:

« الشِّرْكَ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ »

(Associating others in worship with Allah and disobeying one's parents.) He was lying down, then he sat up and added:

« أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ »

(Beware false speech, and bearing witness to falsehood.) and he kept repeating it until we thought, would that he would stop." From the context it seems that what is meant by those who do not bear witness to falsehood is those who do not attend it or are not present when it happens. Allah says:

(وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

(and if they pass by some evil play or evil talk, they pass by it with dignity.) They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allah says:

(مَرُّوا كِرَامًا)

(they pass by it with dignity.)

(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 deaf and blind thereat.) This is also a characteristic of the believers,

(الَّذِينَ إِذَا ذَكَرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ)

(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.) (8:2) Unlike the disbelievers. When they hear the Words of Allah, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allah says:

(وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ • وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ)

(And whenever there comes down a Surah, some of them say: "Which of you has had his faith increased by it" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add doubt to their doubt) (9:124-125).

(لَمْ يَخْرُوْا عَلَيْهَا صُمًّا وَعُمْيَانًا)

(fall not deaf and blind thereat.) means, unlike the disbelievers who, when they hear the Ayat of Allah, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind. His saying:

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ)

(And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes...") means those who ask Allah to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him. Ibn 'Abbas said, "This means (offspring) who will strive to obey Allah and bring them joy in this world and the Hereafter." Imam Ahmad recorded that Jubayr bin Nufayr said: "We sat with Al-Miqdad bin Al-Aswad one day, and a man passed by and said, "How blessed are these two eyes which saw the Messenger of Allah ! Would that we had seen what you saw and witnessed what you witnessed." Al-Miqdad got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said, "What makes a man wish to be present when Allah had caused him to be absent, and he does not know how he would have behaved if he had been there By Allah, there are people who saw the Messenger of Allah, and Allah will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allah brought you forth from your mothers' wombs believing in your Lord and in what your Prophet brought, and that the test

went to others and not to you Allah sent His Prophet during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allah had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing that his loved one was in the Fire. This is what Allah referred to in the Ayah,

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ)

(And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes...") Its chain of narrators is Sahih, although they did not report it.

(وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا)

(and make us leaders of those who have Taqwa.) Ibn `Abbas, Al-Hasan, As-Suddi, Qatadah and Rabi` bin Anas said: "Leaders who would be taken as examples in good." Others said: "Guides who would call others to goodness." They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in Sahih Muslim from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah said:

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

(When a son of Adam dies, his deeds cease apart from three: a righteous child who will pray for him, knowledge from which others may benefit after him, or ongoing charity.)

(أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا)

لوگ ہیں جنہیں ان کے صبر کے بدلے جنت کے بلند و بالا خانے دیئے جائیں گے جہاں انہیں دعا سلام پہنچایا جائے گا۔

• خَالِدِينَ فِيهَا حَسَنَاتٌ مُسْتَقَرًّا وَمُقَامًا اس میں یہ ہمیشہ رہیں گے، وہ بہت ہی اچھی جگہ اور عمدہ مقام

ہے۔

• قُلْ مَا يَعْبَوُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ

لِزَامًا کہہ دیجئے! اگر تمہاری دعا التجا (پکارنا) نہ ہوتی تو میرا رب تمہاری مطلق پرواہ نہ کرتا) ۱) تم تو جھٹلا چکے اب عنقریب اس کی سزا

تمہیں چٹ جانے والی ہوگی)

(75. Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.) (76. Abiding therein --

excellent it is as an abode, and as a place to rest in.) (77. Say: "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever.")

THE REWARD OF THE SERVANTS OF THE MOST GRACIOUS, AND A WARNING TO THE PEOPLE OF MAKKAH

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allah then says:

(أُولَٰئِكَ)

(Those) meaning, the people who are described in this manner,

(يُجْزَوْنَ)

(will be rewarded) on the Day of Resurrection,

(الْعُرْفَةِ)

(with the highest place), which is Paradise. Abu Ja'far Al-Baqir, Sa'id bin Jubayr, Ad-Dahhak and As-Suddi said, "It was so called because of its elevation."

(بِمَا صَبَرُوا)

(because of their patience.) means, their patience in doing what they did.

(وَيُلَقَّوْنَ فِيهَا)

(Therein they shall be met) means, in Paradise.

(تَحِيَّةً وَسَلَامًا)

(with greetings and the word of peace and respect.) This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying, "Peace be upon you for that you persevered in patience! Excellent indeed is the final home!"

(خَالِدِينَ فِيهَا)

(Abiding therein) means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else. This is like the Ayah,

(وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ)

(And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure) (11:108).

(حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا)

(excellent it is as an abode, and as a place to rest in.) Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allah says:

(قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي)

(Say: "My Lord pays attention to you only because of your invocation to Him...") meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening. His saying:

(فَقَدْ كَذَّبْتُمْ)

(But now you have indeed denied.) "O you disbelievers."

(فَسَوْفَ يَكُونُ لِزَامًا)

(So the torment will be yours forever.) So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter. This also refers to the day of Badr, as it was interpreted by `Abdullah bin Mas`ud, Ubayy bin Ka`b, Muhammad bin Ka`b Al-Qurazi, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others.

(فَسَوْفَ يَكُونُ لِزَامًا)

(So the torment will be yours forever.) Al-Hasan Al-Basri said: "The Day of Resurrection." And there is no conflict between the two interpretations. This is the end of the Tafsir of Surat Al-Furqan, all praise and thanks are due to Allah.