

The Tafsīr of Sūrah Yūnus (Chapter - 10)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٠٨

الْحَكِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٢﴾ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأُمُورَ مَنْ شَفِيعٌ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَ كُمْ اللَّهُ رَبُّكُمْ فَأَعْبُدُوهُ أَقْلًا تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ يَمَسُّهُمْ كَمَا وَابَّ كُفْرُهُمْ هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السَّعِيرِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٤﴾ إِنَّ فِي آخِذِ الْاَيْلِ وَالْأَنْهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٥﴾

﴿الر تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ﴾
﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٢﴾

﴿1. Alif-Lām-Rā. These are the verses of the Book (the Qur'ān) Al-Hakīm.﴾

﴿2. Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident

sorcerer!"﴾

The isolated letters in the beginning of this Sūrah, as well as in others, have been previously discussed at the beginning of

Sūrat Al-Baqarah. Allāh said:

﴿إِنَّكَ مَائِتٌ الْكِتَابِ الْكَبِيرِ﴾

﴿These are the verses of the Book (the Qur'ān) Al-Hakīm.﴾

This indicates that these are verses of the Qur'an, in which the wisdom of judgment is clear.

The Messenger ﷺ cannot be but a Human Being

Allāh rebukes the attitude of the disbelievers with the words

﴿أَكَانَ لِلنَّاسِ عَجَبًا﴾

﴿Is it a wonder for mankind...﴾^[1]

They have always found it strange that Allāh would send Messengers to them from among mankind. Allāh also tells us about other people from previous nations who said,

﴿أَبَشَرٌ مِّثْلُكُمْ﴾

﴿Shall mere men guide us?﴾ (64:6)

Hūd and Ṣāliḥ^[2] said to their people:

﴿أَوَ عَجَبٌ أَنْ جَاءَكُمُ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى بَشَرٍ مِثْلِكُمْ﴾

﴿Do you wonder that there has come to you a reminder from your Lord through a man from among you.﴾ (7:63)

Allāh also told us what the disbelievers from Quraysh said:

﴿أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

﴿Has he made the gods into one God? Verily, this is a curious thing!﴾ (38:5)

Aḍ-Ḍaḥḥāk reported Ibn 'Abbās that he said: "When Allāh sent Muḥammad ﷺ as a Messenger, most of the Arabs denied him and his message and said: Allāh is greater than sending a human Messenger like Muḥammad." Ibn 'Abbās said, "So Allāh revealed:

﴿أَكَانَ لِلنَّاسِ عَجَبًا﴾

[1] Aṭ-Ṭabari 15:13.

[2] Note: In Āyah 7:63 this statement is made by Nūḥ (not Ṣāliḥ, as erroneously mentioned by Ibn Kathīr), and Hūd said the same to his people, in Āyah 7:69.]

﴿Is it a wonder for mankind...﴾^[1]

Allāh's statement;

﴿أَن لَّهُمْ قَدَمٌ مِّدْقٍ عِنْدَ رَبِّهِمْ﴾

﴿that they shall have with their Lord the rewards of their good deeds﴾

Scholars have differed over the meaning of the reward for the good deeds in this Āyah:

﴿وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ مِّدْقٍ﴾

﴿and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about this Āyah, "Eternal happiness has been written for them."^[2] Al-'Awfi reported that Ibn 'Abbās said: "It is the good reward for what they have done." Mujāhid said: "It is their good deeds – their prayers, fasting, charity, and glorification." He then said, "And Muḥammad ﷺ will intercede for them."^[3]

Allāh said:

﴿قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ﴾

﴿(But) the disbelievers say: "This is indeed an evident sorcerer!"﴾

This means that the disbelievers said this although Allāh has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَيْءٍ إِلَّا مِنْ عِنْدِ إِذِيهِ. ذَلِكَمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾

﴿3. "Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne, arranging the affair [of all things]. No intercessor (can plead with Him) except after He permits. That is Allāh, your Lord;

[1] Aṭ-Ṭabari 15:13.

[2] Aṭ-Ṭabari 15:15.

[3] Aṭ-Ṭabari 15:14.

so worship Him (alone). Then, will you not remember?﴾

Allāh is the Creator Who arranges the Affairs of the Universe

Allāh tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days. It was said: "Like these days (meaning our worldly days)." It was also said: "Every day is like a thousand years of what we reckon." Later, this will be discussed further.

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

﴿and then rose over (Istawā) the Throne.﴾

The Throne is the greatest of the creatures and is like a ceiling for them.

Allāh's statement:

﴿يُدِيرُ الْأَمْرَ﴾

﴿arranging the affair [of all things].﴾ means that He controls the affairs of the creatures.

﴿لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ﴾

﴿Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth.﴾ (34:3)

No affair distract Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

﴿And no moving creature is there on earth but its provision is due from Allāh.﴾ (11:6)

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

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

Ad-Darāwardi narrated from Sa'd bin Ishāq bin Ka'b bin 'Ujrah that he said: "When this Āyah was revealed,

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

﴿Surely, your Lord is Allāh Who created the heavens and the earth﴾

they met a great caravan whom they thought should be Arabs. They said to them: 'Who are you?' They replied: 'We are Jinns. We left Al-Madinah because of this Āyah.'" This was recorded by Ibn Abi Hātim.

Allāh said:

﴿مَا مِنْ شَيْعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ﴾

﴿No intercessor (can plead with Him) except after He permits.﴾

This is similar to what is in the following Āyāt:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

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

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ
وَرَضَىٰ﴾

﴿And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.﴾(53:26), and;

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

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

Allāh then said:

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾

﴿That is Allāh, your Lord; so worship Him (alone). Then, will you not remember?﴾

meaning worship Him alone with no partners.

﴿أَفَلَا تَذَكَّرُونَ﴾

﴿Then will you not remember?﴾ meaning "O idolators, you

worship gods with Allāh while you know that He alone is the Creator," as He said:

﴿رَبِّينَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ يَقُولُ اللَّهُ﴾

﴿And if you ask them who created them, they will surely say: "Allāh."﴾ (43:87),

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٧﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٨﴾﴾

﴿"Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne? They will say: "Allāh." Say: "Will you not then have Taqwā?"﴾ (23:86-87),

Similar is mentioned in the Āyah before this Āyah and after it.

﴿إِنِّي مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَتَبَرَّى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿١﴾﴾

4. To Him is the return of all of you. The promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.﴾

The Return of Everything is to Allāh

Allāh tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allāh states that He is going to bring all the creatures into being.

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.﴾ (30:27),

﴿لِيَتَبَرَّى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ﴾

﴿that He may reward with justice those who believed and did deeds of righteousness.﴾

meaning, the reward will be with justice and complete recompense.

﴿وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.﴾

meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

﴿هَذَا قَلْبُوهُمْ حَمِيمٌ وَعَسَاءَ مَا يَحْكُمُونَ مِنْ شَقِوَةٍ ۚ وَآخَرُ مِنْ شَقِوَةٍ ۚ أَرْسِلْ أَرْسِلْ﴾

﴿This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together!﴾ (38:57-58)

﴿هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُكْفِرُونَ ۚ بِهَا يَكُونُونَ فِيهَا وَيَنْزِلُ فِيهَا حَمِيمٌ ۚ﴾

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

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ عَاقِلًا لَعَلَّكُمْ تَعْلَمُونَ ۚ وَالْحِجَابُ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۚ إِنَّ فِي أَنْخِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۚ﴾

﴿5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.﴾

﴿46. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are Āyāt for those who have Taqwā.﴾

Everything is a Witness to the Power of Allāh.

Allāh tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be

confused with one another. Allāh made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month. Allāh said:

﴿وَالْقَمَرَ فَدَرَنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْشُونِ الْقَدِيمِ ۚ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾ (36:39-40)

And He said:

﴿وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا﴾

﴿And the sun and the moon for counting﴾

And in this Āyah He said:

﴿وَقَدَرَهُ﴾

﴿and measured﴾ that is the moon,

Allāh said:

﴿مَنَازِلَ لِتَعْلَمُوا عَدْدَ السِّنِينَ وَالْحِسَابَ﴾

﴿And measured out for it stages that you might know the number of years and the reckoning.﴾

The days are revealed by the action of the sun, and the months and the years by the moon. Allāh then stated

﴿مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ﴾

﴿Allāh did not create this but in truth.﴾

He didn't create that for amusement but with great wisdom and perfect reasoning. With a similar meaning, Allāh said:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ﴾

﴿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!﴾ (38:27)

He also said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَوْبَرِ ﴿١١٦﴾﴾

﴿“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?” So Exalted be Allāh, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne!﴾ [23:115-116]

Allāh said:

﴿يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

﴿He explains the Āyāt in detail for people who have knowledge.﴾ In other words, He explained the signs and proofs for people who know.

Allāh further stated:

﴿إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ﴾

﴿Verily, in the alternation of the night and the day﴾

The day and the night alternate, when one arrives, the other goes, and so on, with no errors. This is similar to the meaning indicated in the following Āyāt:

﴿يَبْسُطُ اللَّيْلَ بِالنَّهَارِ بَطْلَبُهُ حَيْنًا﴾

﴿He brings the night as a cover over the day, seeking it rapidly...﴾.

﴿لَا الشَّمْسُ بِنَبِيٍّ لَّمَّا أَنْ تَدْرِكَ الْقَمَرَ﴾

﴿It is not for the sun to overtake the moon.﴾ [36:40], and

﴿فَالِقُ الْإِصْبَاحِ وَجَمَلَ اللَّيْلِ سَكَنًا﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting﴾. [6:96]

Allāh continued:

﴿وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَارٍ وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا
 بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ مَا لَهُمْ
 النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 سَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِمْ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 سَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِمْ ﴿٩﴾ دَعَوْهُمْ فِيهَا سَبْعَ مِائَةٍ
 أَلْفَ سَنَةٍ وَمَا هُمْ بِبَالِيٍّ ﴿١٠﴾ وَالَّذِينَ كَفَرُوا سَيُجْزَوْنَ
 أَلْفَ سَنَةٍ وَمَا هُمْ بِبَالِيٍّ ﴿١١﴾ وَالَّذِينَ كَفَرُوا سَيُجْزَوْنَ
 أَلْفَ سَنَةٍ وَمَا هُمْ بِبَالِيٍّ ﴿١٢﴾ وَالَّذِينَ كَفَرُوا سَيُجْزَوْنَ
 أَلْفَ سَنَةٍ وَمَا هُمْ بِبَالِيٍّ ﴿١٣﴾ وَالَّذِينَ كَفَرُوا سَيُجْزَوْنَ
 أَلْفَ سَنَةٍ وَمَا هُمْ بِبَالِيٍّ ﴿١٤﴾ وَالَّذِينَ كَفَرُوا سَيُجْزَوْنَ
 أَلْفَ سَنَةٍ وَمَا هُمْ بِبَالِيٍّ ﴿١٥﴾

﴿and in all that Allāh has created in the heavens and the earth﴾

meaning the signs that indicate His greatness. This is similar to Allāh's statements:

﴿وَكَايْنِ مِنْ آيَاتِي فِي السَّمَاءِ وَالْأَرْضِ﴾

﴿And how many a sign in the heavens and the earth...﴾ [12:105],

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُنْفِ الْأَبْصَارُ وَالَّذِينَ لَا يُؤْمِنُونَ﴾

﴿"Say: "Behold all that is in the heavens and the earth," but neither Āyāt nor warners benefit those who believe not.﴾ [10:101]

﴿أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ سَمَاءٍ وَالْأَرْضِ﴾

﴿See they not what is before them and what is behind them, of the heaven and the earth.﴾ [34:9].

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾ [3:190]

means intelligent men. Allāh said here,

﴿لَآ يَتَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

﴿Āyāt for those who have Taqwā.﴾ meaning fear Allāh's punishment, wrath and torment.

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَالْمَالِهَا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ مَا لَهُمْ أَمْرٌ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾﴾

﴿7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Āyāt,﴾

﴿8. Those, their abode will be the Fire, because of what they used to earn.﴾

The Abode of Those Who deny the Hour is Hell-Fire

Allāh describes the state of the wretched who disbelieved in the meeting with Allāh on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it. Al-Ḥasan said: "They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allāh's signs in the universe, they did not contemplate them. They were also heedless of Allāh's Laws, for they didn't abide by them. Their abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allāh, His Messenger and the Last Day."

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِسْمِهِمْ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾ دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَفِيهِمْ نِسَاءٌ كَمَنْ دَعَوْهُمْ أَلَمْ يَكُنْ لِلَّهِ رَبُّ الْعَالَمِينَ ﴿١٠﴾﴾

﴿9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).﴾

﴿10. Their way of request therein will be: "Glory to You, O Allāh!" and "Salām" (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allāh, the Lord of all that exists."﴾

The Good Reward is for the People of Faith and Good Deeds

In these two Āyāt, Allāh promises the happy blessings for those who believed in Allāh and His Messengers. And for those

that have complied with what they were commanded to follow. The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allāh will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world. The other meaning is that their faith will assist them on the Day of Resurrection as Mujāhid said:

﴿يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ﴾

﴿Their Lord will guide them through their faith﴾ meaning "Their faith will be a light in which they will walk."^[1]

﴿دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ، وَآخِرُ دَعْوَتِهِمْ أَنْ لَنَسْأَلَنَّكَ رَبِّهِ
الْعَالَمِينَ﴾

﴿Their way of request therein will be: "Glory to You, O Allāh!" And Salām (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allāh, the Lord of all that exists."﴾

meaning this is the condition of the people of Paradise. This is similar to what is found in the following Āyāt:

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾

﴿Their greeting on the Day they shall meet Him will be "Salām [Peace]!"﴾ [33:44],

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۚ إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

﴿No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!!"﴾ [56:25-26],

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾

﴿(It will be said to them): "Salām" - a Word from the Lord, Most Merciful.﴾ [36:58],

﴿وَاللَّهُ يَكْتُبُ لَهُمْ دُخْلَ الْجَنَّةِ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْهِمْ﴾

[1] Aṭ-Ṭabari 15:28.

﴿And angels shall enter unto them from every gate (saying):
"Salāmun 'Alaykum (peace be upon you)!"﴾ [13:23-24]

In Allāh's statement,

﴿وَاٰخِرُ دَعْوَاهُمْ اَنْ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ﴾

﴿And the close of their request will be: All praise is due to Allāh, the Lord of all that exists."﴾

There is an indication that Allāh Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation. Allāh said:

﴿الْحَمْدُ لِلّٰهِ الَّذِي اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ﴾

﴿All the praises and thanks be to Allāh, Who has sent down to His servant the Book (the Qur'ān).﴾ [18:1],

﴿الْحَمْدُ لِلّٰهِ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ﴾

﴿All praise is due to Allāh, Who (alone) created the heavens and the earth,﴾ [6:1],

and many other citations with this meaning. The Āyah also indicates that Allāh is the Praised One in this world and in the Hereafter and in all situations. In a Ḥadīth recorded by Muslim:

﴿اِنَّ اَهْلَ الْجَنَّةِ يُلْهَمُوْنَ التَّسْبِيْحَ وَالتَّحْمِيْدَ كَمَا يُلْهَمُوْنَ النَّفْسَ﴾

﴿The people of Paradise will be inspired to glorify Allāh and praise Him as they instinctively breath.﴾^[1]

This will be their nature because of the increasing bounties of Allāh upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allāh for there is no God but He and no Lord save He.

﴿وَلَوْ يَمَعِدُ اللّٰهُ لِلنَّاسِ اَلْشَّرَّ لَسَمِعْتُمْ اِلَيْهِمْ بِالْخَيْرِ لَقَوٰى اِتِيْمَ اَجَلُهُمْ فَتَدَّرُ اَلْدِّيْنَ لَا يَرْجُوْنَ لِقَاءَنَا فِي طُغْيَانِهِمْ بِمَهْمُوتٍ ﴿١١﴾﴾

^[1] Muslim 4:2181.

﴿11. And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.﴾

Allāh does not respond to the Requests for Evil like He does with the Requests for Good

Allāh tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth. Allāh has said,

﴿وَلَوْ يُعِجِلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفُتِنَ إِلَيْهِمْ أَمْوَالُهُمْ﴾

﴿And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined.﴾

This means that if He had responded to all of their evil requests, He would have destroyed them. However, people should avoid praying for evil as much as they can. Abu Bakr Al-Bazzār recorded in his *Musnad* that Jābir said, "Allāh's Messenger ﷺ said:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، لَا تَدْعُوا عَلَى أَوْلَادِكُمْ، لَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تَوَافِقُوا مِنْ اللَّهِ سَاعَةً فِيهَا إِجَابَةٌ فَيَسْتَجِيبَ لَكُمْ»

«Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allāh and Allāh will respond to you.»

This *Ḥadīth* was also recorded by Abu Dāwud.^[1] This is similar to what is understood from the following *Āyah*:

﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ﴾

[1] Abu Dāwud 2:185.

﴿And man invokes (Allāh) for evil as he invokes (Allāh) for good.﴾[17:11]

In regard to the interpretation of this Āyah,

﴿وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ﴾

﴿And were Allāh to hasten for mankind the evil as He hastens for them the good﴾

Mujāhid said: "It is the man saying to his son or money when he is angry, 'O Allāh don't bless him (or it) and curse him (or it).'^[1] Should Allāh respond to this man in this request as He responds to him with good, He would destroy them."

﴿وَإِنَّا مِّنَ آلِ الْإِنسَنِ الشَّرُّ دَعَاكَ لِجُنُودِهِ أَوْ قَائِدًا أَوْ فَأْتِمًا فَلَمَّا كَشَفْنَا عَنْهُ غُصْرَهُ مَرَّ كَأَن

لَمْ يَدْعُنَا إِلَىٰ شَيْءٍ مَّا كَانُوا يَعْمَلُونَ﴾

﴿12. 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! Thus it is made fair seeming to the wasteful that which they used to do.﴾

Man remembers Allāh at Times of Adversity and forgets Him at Times of Prosperity

Allāh tells us about man and how he becomes annoyed and worried when he is touched with distress.

﴿وَإِنَّا مَسَّهُ الشَّرُّ فَرَّ دُعَاؤَ عَرِيضٍ﴾

﴿but when evil touches him, then he has recourse to long supplications.﴾[41:51]

'Long supplications' also means many supplications. When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allāh to lift and remove the adversity. He prays while standing, sitting or laying down. When Allāh removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

﴿مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ شَيْءٍ مَّا كَانُوا يَعْمَلُونَ﴾

^[1] Aṭ-Ṭabari 15:34.

﴿He passes on as if he had never invoked Us for a harm that touched him!﴾

Allāh then criticized and condemned those who have these qualities or act this way, so He said:

﴿كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ﴾

﴿Thus it is made fair seeming to the wasteful that which they used to do.﴾

But those on whom Allāh has bestowed good guidance and support are an exception.

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who have patience believe and do righteous good deeds.﴾ [11:11]

The Prophet ﷺ said:

«عَجَبًا [لِأَمْرِ] الْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءٌ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allāh, and that is good for him. And if adversity befalls him, he endures it patiently and that is also good for him.»^[1]

﴿وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُم رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا يَظُنُّوْنَ
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾﴾

﴿13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.﴾

﴿14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.﴾

^[1] Muslim 4 :2295.

The Admonition held in the Destruction of the Previous Generations

Allāh tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allāh then made this nation successors after them. He sent to them a Messenger to test their obedience to Him and following His Messenger. Muslim recorded that Abu Naḍrah reported from Abu Saʿīd that he said: "Allāh's Messenger said:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُتَخَلِّفُكُمْ فِيهَا، فَتَأْتِرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنْ أَوَّلَ فِتْنَةٍ بَنَى إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

«The world is indeed sweet and green; and verily Allāh is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women...»^[1]

Ibn Jarīr reported from 'Abdur-Raḥmān from Ibn Abi Laylā that 'Awf bin Mālik said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allāh's Messenger ﷺ was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the *Minbar*, and 'Umar was favored with three forearm measurements." 'Umar said: "Keep your dream away from us, we have no need for it." When 'Umar succeeded, he called for 'Awf and said to him, "Tell me about your dream?" 'Awf said: "Do you need to hear about my dream now? Did you not scold me before?" He then said, "Woe unto you! I hated for you to announce it to the successor of Allāh's Messenger ﷺ himself." So 'Awf related his dream until he got to the three forearms, he said: "One that he was Khalīfah, second he did not – for the sake of Allāh – fear the blame of blamers, and third he was a martyr." Allāh said:

﴿ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَدْوِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ﴾

«Then We made you successors after them, generations after generations in the land, that We might see how you would

^[1] Muslim 4:2098.

work. (10:14)

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰیٰتُنَا بَيِّنٰتٌ قَالَ الَّذِیْنَ لَا یَرْجُوْنَ لِقَاءَنَا اَنْتَ بِشَرٍّ اَوْ غَیْرِ هٰذَا اَوْ بَدَّلَهُ قُلْ مَا یَكُوْنُ لِيْ اَنْ اُبَدِّلَهٗ مِنْ یَلْقَآئِیْ نَفْسِیْ اِنْ اَنْتُمْ اِلَّا مَآ یُوحِیْ اِلَیَّ اِنْیَّ اَخَافُ اِنْ عَصَيْتُ رَیَّ عَذَابَ یَوْمٍ عَظِیْمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللّٰهُ مَا تَلَوْنٰهُ عَلَیْكُمْ وَلَا اَذْرَبْكُمْ بِهٖۤ فَقَدْ لَبِثْتُ فِیْكُمْ عُمُرًا مِّنْ قَبْلِهٖۤ اَفَلَا تَعْقِلُوْنَ ﴿١٦﴾ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلٰی اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِآیٰتِهٖۤ اِنَّهٗ لَا یُفْلِحُ الْمُجْرِمُوْنَ ﴿١٧﴾ وَیَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا یَضُرُّهُمْ وَلَا یَنْفَعُهُمْ وَیَقُولُوْنَ هٰذَا لَآءُ شَفَعْنَا عِنْدَ اللّٰهِ قُلْ اَتُنَبِّئُوْنَ اللّٰهَ بِمَا لَا یَعْلَمُ فِی السَّمٰوٰتِ وَلَا فِی الْاَرْضِ سُبْحٰنَهٗ وَتَعَالٰی عَمَّا یُشْرِكُوْنَ ﴿١٨﴾ وَمَا كَانَ النَّاسُ اِلَّا اُمَّةٌ وَاحِدَةٌ فَاَخْلَكْنٰهُمُ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّیْ بَیْنَهُمْ فِی مَا فِیْهِمْ یَخْتَلِفُوْنَ ﴿١٩﴾ وَیَقُولُوْنَ لَوْلَا اَنْزَلَ عَلَیْهِ اٰیةٌ مِّنْ رَّبِّهِۦ فَقُلْ اِنَّمَا الْغَیْبُ لِلّٰهِ فَانْتَظِرُوْا اِنِّیْ مَعَكُمْ مِنَ الْمُنْتَظِرِیْنَ ﴿٢٠﴾

Then he said: "Son of the mother of 'Umar, you have been appointed as Khalīfah, so look at what you will do! About not fearing the blame of blamers, that is Allāh's will. About becoming a martyr, how can 'Umar reach that when the Muslims are in support of him?"^[1]

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِشَرٍّ أَوْ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ يَلْقَائِيْ نَفْسِيْ إِنْ أَنْتُمْ إِلَّا مَا يُوحَى إِلَيَّ إِنْى أَخَافُ إِنْ عَصَيْتُ رَأْيَ عَذَابٍ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْنَاهُ عَلَيْكُمْ وَلَا أَذْرَبْكُمْ بِهِۦ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِنْ قَبْلِهِۦ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِۦ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَٰذَا لَآءُ شَفَعْنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ سُبْحٰنَهُ وَتَعَالٰی عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةٌ وَاحِدَةٌ فَاَخْلَكْنٰهُمُ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّیْ بَیْنَهُمْ فِی مَا فِیْهِمْ يَخْتَلِفُونَ ﴿١٩﴾ وَیَقُولُونَ لَوْلَا أَنْزَلَ عَلَیْهِ آیةٌ مِّنْ رَبِّهِۦ فَقُلْ اِنَّمَا الْغَیْبُ لِلّٰهِ فَانْتَظِرُوْا اِنِّیْ مَعَكُمْ مِنَ الْمُنْتَظِرِیْنَ ﴿٢٠﴾

عَظِیْمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللّٰهُ مَا تَلَوْنٰهُ عَلَیْكُمْ وَلَا اَذْرَبْكُمْ بِهٖۤ فَقَدْ لَبِثْتُ فِیْكُمْ عُمُرًا مِّنْ قَبْلِهٖۤ اَفَلَا تَعْقِلُوْنَ ﴿١٦﴾

﴿15. And when Our clear Āyāt are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ān other than this, or change it." Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord."﴾

﴿16. Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I

[1] At-Ṭabari 15:39.

have stayed among you a lifetime before this. Have you then no sense?" ﴿﴾

Obstinance of the Chiefs of the Quraysh

Allāh tells us about the obstinance of the disbelievers of the Quraysh, who were opposed to the message and denied Allāh. When the Messenger ﷺ read to them from the Book of Allāh and His clear evidence they said to him: "Bring a Qur'ān other than this." They wanted the Prophet ﷺ to take back this Book and bring them another book of a different style or change it to a different form. So Allāh said to His Prophet ﷺ:

﴿قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسٍ﴾

﴿Say: "It is not for me to change it on my own accord;﴾

This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allāh.

﴿إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَنتَبِرُ﴾

﴿I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.﴾

The Evidence of the Truthfulness of the Qur'ān

Muḥammad ﷺ then argued with supporting evidence to the truthfulness of what he had brought them:

﴿قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُمْ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ﴾

﴿Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you..."﴾

This indicates that he brought this only with the permission and will of Allāh for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allāh sent the Message to him. The Prophet ﷺ was never criticized for anything or held in contempt. So he said,

﴿فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ﴾

﴿Verily, I have stayed among you a lifetime before this. Have you then no sense?﴾

Which meant "don't you have brains with which you may distinguish the truth from falsehood?"

When Heraclius, the Roman king, asked Abu Sufyān and those who were in his company about the Prophet ﷺ, he said: "Have you ever accused him of telling lies before his claim?" Abu Sufyān replied: "No." Abu Sufyān was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy. Heraclius then said: "I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh."^[1]

Ja'far bin Abu Ṭālib said to An-Najāshi, the king of Ethiopia: "Allāh has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the prophethood for forty years."^[2]

﴿مَنْ أَظْلَمُ مِنِّي أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُغْنِيهِ
الْمُجْرِمُونَ﴾

﴿17. So who does more wrong than he who forges a lie against Allāh or denies His Āyāt? Surely, the criminals will never be successful!﴾

Allāh says that no one is more wrong, unjust and arrogant than he who invented a lie against Allāh, forged claims about Allāh, or claimed that Allāh has sent a message to him but his claim was not true. No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allāh with proofs and signs of his falsehood or truthfulness. The difference between Muḥammad ﷺ and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muḥammad ﷺ and the

[1] *Fath Al-Bāri* 8:82.

[2] *Aḥmad* 1:202.

falsehood of Musaylamah the liar, Sajāḥ and Al-Aswad Al-'Ansi.

Abdullāh bin Salām said: "When Allāh's Messenger ﷺ arrived at Al-Madīnah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar. The first thing I heard from him was his statement:

«يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطِيعُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ
وَالنَّاسُ نِيَامُ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

«O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace.»^[1]

When Ḍimām bin Tha'labah came to Allāh's Messenger ﷺ and asked him in the presence of his people – Banu Sa'd bin Bakr: "Who raised this heaven?" He replied, «الله» «Allāh». He asked: "And who erected these mountains?" He replied, «الله» «Allāh». He asked: "Who spread out this earth?" He replied, «الله» «Allāh». Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allāh sent you as a Messenger to all mankind?" He said,

«اللَّهُمَّ نَعَمْ»

«By Allāh, Yes!» Then Ḍimām asked him about Ṣalāh, Zakāh, Ḥajj and fasting. With every question he swore by Allāh and with every response the Prophet ﷺ swore also. Ḍimām then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me." This man was content with the few responses of the Prophet ﷺ. He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed.^[2]

It was narrated that 'Amr bin Al-Āṣ went to Musaylamah. 'Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you 'Amr. What was revealed unto your friend – meaning Allāh's Messenger ﷺ – during this period?" 'Amr replied: "I heard his companions

[1] Aḥmad 5:451.

[2] See Zād Al-Ma'ād 3:647, and its source is in Al-Bukhāri no. 63, and Muslim no. 12, and others.

reading a short but great *Sūrah*." He asked, "And what was that?" He recited:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِيرٌ ۝٢﴾

﴿By Al-'Asr (the time). Verily, man is in loss.﴾ [103:1-2]

until the end of the *Sūrah*.

Musaylamah thought for a while and then said: "Something similar to that was also revealed to me." 'Amr asked: "And what is it?" He then recited: "O *Wabr*, O *Wabr*! You are only two ears and a breast. The rest of you is hollow.' What do you think, 'Amr?" 'Amr then said: "By Allāh, you know that I know that you are a liar."^[1]

This was a statement made by an idolator in judgment of Musaylamah. He knew Muḥammad ﷺ and his truthfulness. He also knew Musaylamah and his tendency toward falsehood and lying. People who think and have insight know even better. Allāh said:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ
بِشَيْءٍ مَا أَنْزَلَ اللَّهُ﴾

﴿And who does more aggression and wrong than he who invents a lie against Allāh or rejects His Āyāt.﴾ [6:21]

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُمْ لَا يُفْلِحُونَ
الْمُجْرِمُونَ﴾

﴿So who does more wrong than he who forges a lie against Allāh or denies His Āyāt? Surely, the criminals will never be successful!﴾ [10:17]

No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

﴿وَيَسْأَلُونَكَ عَنِ الْغَوَاةِ قُلْ هِيَ الْغَوَاةُ الَّتِي أُفْتِيَ بِهَا قُلُوبُهُمْ وَأَلْفَوْا الْآيَاتِ وَأَكْفَرُوا ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلِيمٌ خَبِيرٌ ۝١٧﴾

^[1] *Al-Bidāyah wan-Nihāyah* 6 :326.

﴿18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾

﴿19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.﴾

What do the Idolators believe about Their Gods?

Allāh reproaches the idolators that worshipped others beside Allāh, thinking that those gods would intercede for them before Allāh. Allāh states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them. That is why Allāh said:

﴿قُلْ أَنْتُمُوتُ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ﴾

﴿Say: 'Do you inform Allāh of that which He knows not in the heavens and on the earth?'﴾

Ibn Jarīr said: "This means, 'Are you telling Allāh about what may not happen in the heavens and earth?' Allāh then announced that His Glorious Self is far above their *Shirk* and *Kufr* by saying:

﴿سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

﴿Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾^[1]

Shirk is New

Allāh then tells us that *Shirk* was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islām. Ibn 'Abbās said: "There were ten centuries between Ādam and

[1] At-Ṭabari 15:46.

Nūḥ. They were all on Islām. Then differences among people took place. They worshipped idols and rivals. So Allāh sent extensive evidence and irrefutable proof with His Messengers."^[1]

﴿يَهْلِكُ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ﴾

﴿So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence.﴾[8:42]

Allāh's statement:

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ﴾

﴿And had not it been for a Word that went forth before from your Lord...﴾

means that if Allāh had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

﴿وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ

فِي السَّاعَةِ﴾

﴿20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs only to Allāh, so wait you, verily, I am with you among those who wait."﴾

The Idolators requested a Miracle

These stubborn, lying disbelievers said, "Why would not a sign be revealed to Muḥammad from his Lord." They meant a sign such as given to Ṣāliḥ. Allāh sent the she-camel to Thamūd. They wanted Allāh to change the mount of Aṣ-Ṣafā into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allāh is capable of doing all of that, but He is All-Wise in His actions and statements. Allāh

^[1] Al-Bidāyah wan-Nihāyah 1:101, and he said, "Al-Bukhārī recorded it."

said:

﴿بَارَكَ الَّذِي إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ
فُصُورًا ۖ بَلْ كَذَّبُوا بِآيَاتِنَا وَاعْتَدْنَا لِلْكَافِرِينَ كَذَبًا بَاطِلًا سَوِيرًا ۝﴾

«Blessed be He Who, if He wills, will assign you better than (all) that – Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.» [25:10-11]

He also said:

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ﴾

«And nothing stops Us from sending the Āyāt but that the people of old denied them.» [17:59]

Allāh's way of dealing with His creatures is that He would give to them if they asked things from Him. But if they then didn't believe He would expedite punishment for them. When Allāh's Messenger ﷺ was given the choice of Allāh giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allāh's Messenger ﷺ chose the latter.

Allāh guided His Prophet ﷺ to answer their question by saying:

﴿فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ﴾

«Say: "The Unseen belongs only to Allāh..."»

This Āyah means that the matter in its entirety is for Allāh. He is well aware of the outcome of all matters.

﴿فَانظُرُوا إِلَى مَعَكُمْ مِنَ السَّاعَةِ﴾

«"...so wait you, verily, I am with you among those who wait."»

If you would not believe unless you witness that which you asked for, then wait for Allāh's judgement for me, as well as for yourselves. Nonetheless, they had witnessed some of the signs and miracles of the Prophet ﷺ, which were even greater than what they had asked for. In their presence, the Prophet ﷺ pointed to the moon when it was full and it split into two parts,

one part behind the mountain and the other before them. If they were seeking the guidance and firm knowledge by asking for signs, Allāh would have known that and would have granted them what had been requested. But Allāh knew that it was their obstinacy that was behind their request. Therefore Allāh left them to suffer in their suspicion and doubt. Allāh knew that none of them would believe. This is similar to Allāh's statements:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ﴾

﴿Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them.﴾ [10:96-97] and;

﴿وَلَوْ أَنَّا رَزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَالْكُتُبَ وَالْحِزْنَ عَلَيْهِمْ كُلُّ شَيْءٍ قُبُلًا مَا كَانُوا يَؤْمِنُونَ ۚ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed.﴾ [6:111]

This was in addition to their arrogance. As Allāh said in another Āyah:

﴿وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ﴾

﴿And even if We opened to them a gate from the heaven.﴾ [15:14]

And He said:

﴿وَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا﴾

﴿And if they were to see a piece of the heaven falling down.﴾ [52:44]

He also said:

﴿وَلَوْ رَزَلْنَا عَلَيْكَ كِتَابًا فِي قُرْطَاسٍ فَلَسَوْهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

﴿And even if We had sent down unto you (O Muḥammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: 'This is nothing but

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِن بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِي
 مَا يَدْعُونَ ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٦١﴾
 هُوَ الَّذِي يُسَوِّرُ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلَكَ
 وَجَرَيْنَ بِهِم بِرِيحٍ طَبَئٍ وَفَرَحُوا بِهَا جَاءَتْهُم رِيحٌ عَاصِفٌ
 وَجَاءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا
 اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن أُنجَيْنَا مِن هَذِهِ لَنَكُونَنَّ مِنَ
 الشَّاكِرِينَ ﴿٦٢﴾ فَلَمَّا أَجْنَحَهُمْ إِذَا هُمْ يَبْعُونَ فِي الْأَرْضِ بِغَيْرِ
 الْحَقِّ يَقَاتِيَهُمُ النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ
 الدُّنْيَا ثُمَّ إِنَّهُمْ رَجَعُوكُمْ فَتَبَيَّنْتُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٣﴾
 إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنزِلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ
 نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ
 زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُوا عَلَىٰهَا
 أَنْنَاهُمْ آمُرَنَّا بِلَا أَوْثَارٍ فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبْ
 بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٦٤﴾ وَاللَّهُ
 يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦٥﴾

obvious

magic! ﴿6:7﴾

Such people don't deserve to have their requests answered, for there is no benefit in answering them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allāh told His Messenger ﷺ to say:

﴿فَانظُرُوا إِلَىٰ مَعَكُمْ يَوْمَ السَّعِيرِ﴾

﴿So wait you, verily, I am with you among those who wait.﴾

﴿وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِن بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِي مَا يَدْعُونَ ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ﴾

﴿هُوَ الَّذِي يُسَوِّرُ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلَكَ وَجَرَيْنَ بِهِم بِرِيحٍ طَبَئٍ وَفَرَحُوا بِهَا جَاءَتْهُم رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن أُنجَيْنَا مِن هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾ ﴿لَمَّا أَجْنَحَهُمْ إِذَا هُمْ يَبْعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَقَاتِيَهُمُ النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِنَّهُمْ رَجَعُوكُمْ فَتَبَيَّنْتُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Āyāt! Say: "Allāh is more swift in planning!" Certainly, Our messengers (angels) record all of that which you plot.﴾

﴿22. He it is Who enables you to travel through land and sea,

till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their faith pure for Him (alone), (saying): "If You (Allāh) deliver us from this, we shall truly, be of the grateful." ﴿

﴿23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion is only against yourselves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.﴾

Man changes when He receives Mercy after Times of Distress

Allāh tells us that when He makes men feel His mercy after being afflicted with distress,

﴿إِذَا لَهُمْ مُكْرٌ فِي مَائَاتِنَا﴾

﴿They take to plotting against Our Āyāt.﴾

The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought. Mujāhid said that man's attitude indicates a mockery and belying of blessings.^[1] The meaning here is similar to Allāh's statement:

﴿وَلِذَا مَنِ الْإِنْسَنَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِنَا أَوْ قَالِبَا﴾

﴿And when harm touches man, he invokes Us, lying on his side, or sitting or standing.﴾ (10:12)

Al-Bukhārī recorded that Allāh's Messenger ﷺ led the *Subh* (Dawn) prayer after it had rained during the night, then he ﷺ said:

«مَلْ تَذُرُونْ مَاذَا قَالَ رَبُّكُمْ اللَّيْلَةَ؟»

«Do you know what your Lord has said last night?»

They replied, "Allāh and His Messenger know better."

He ﷺ said:

^[1] Aṭ-Ṭabari 15:49.

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِيرَنَا بِفَضْلِ اللَّهِ
وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِيرَنَا بِنُورِ كَذَا
وَكَذَا فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ»

«Allāh said; "This morning, some of My servants have become believers and some disbelievers in Me. He who said: 'We have had this rainfall due to the grace and mercy of Allāh' is a believer in Me and a disbeliever in the stars. And he who said 'we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars.»^[1]

The Āyah:

﴿قُلْ اللَّهُ أَسْرِعُ مَكْرًا﴾

﴿Say: "Allāh is more swift in planning!"﴾

means that Allāh is more capable of gradually seizing them with punishment, while granting them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit.

Allāh further states:

﴿هُوَ الَّذِي يُسِّرُكَ فِي الْبَرِّ وَالْبَحْرِ﴾

﴿He it is Who enables you to travel through land and sea...﴾

which means that He preserves you and maintains you with His care and watching.

﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِ وَجَعَلْنَاهُمْ لِيَمِّ يَرِيحَ طَيِّبَةٍ وَفَرِحُوا بِهَا﴾

﴿Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...﴾ meaning smoothly and calmly;

﴿جَاءَتْهَا﴾

^[1] Fath Al-Bārī 2 :607.

﴿then comes (these ships)﴾

﴿رِيحٌ عاصِفٌ﴾

﴿a stormy wind﴾

﴿وَيَأْتِيهِمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ﴾

﴿and the waves come to them from all sides,﴾

﴿وَلَقَدْ أَتَوْا أَنَّهُمْ أَحْيَطَ بِهِمْ﴾

﴿and they think that they are encircled therein﴾ meaning that are going to be destroyed.

﴿دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴿Then they invoke Allāh, making their faith pure for Him (alone)﴾

meaning that in this situation they would not invoke an idol or statue besides Allāh. They would single Him out alone for their supplications and prayers. This is similar to Allāh's statement:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا جَنَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٧٧﴾﴾

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

And in this Sūrah, He says:

﴿دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذَا﴾

﴿They invoke Allāh, making their faith pure for Him (saying): "If You (Allāh) deliver us from this (situation).">﴾

﴿لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

﴿"We shall truly, be of the grateful."﴾

This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now. Allāh states;

﴿فَلَمَّا أَجْنَعَهُمْ﴾

﴿But when He delivers them﴾ from that distress,

﴿إِذَا هُمْ يَتُوءُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿behold! They rebel (disobey Allāh) in the earth wrongfully...﴾

meaning: they returned as if they had never experienced any difficulties and had never promised Him anything. So Allāh said:

﴿كَأَن لَّرُ بَدَعْنَا إِنْ هُوَ نَسَّئُهُ﴾

﴿He passes on as if he had never invoked Us for a harm that touched him!﴾[10:12]

Allāh then said:

﴿يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَى أَنْفُسِكُمْ﴾

﴿O mankind! Your rebellion (disobedience to Allāh) is only against yourselves,﴾

it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the *Hadīth*,

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَذْخِرُ اللَّهُ لِصَاحِبِهِ فِي
الْآخِرَةِ مِنَ النَّبِيِّ وَقَطِيعَةِ الرَّجْمِ»

«There is no sin that is more worthy that Allāh hasten punishment for in this world – on top of the punishment that Allāh has in store for it in the Hereafter – than oppression and cutting the ties of the womb.»^[1]

Allāh's statement:

﴿نَسْتَعِجُّ الْحَيَاةَ الدُّنْيَا﴾

﴿a brief enjoyment of this worldly life...﴾ means that you only have a short enjoyment in this low and abased worldly life.

﴿ثُمَّ إِلَيْنَا مَرْجِعُكُمْ﴾

﴿then (in the end) unto Us is your return...﴾ meaning your goal and final destination.

﴿نَسْتَعِجُّكُمْ﴾

[1] Abu Dāwud 5:208.

﴿and We shall inform you﴾ of all your deeds. Then we shall recompense you for them. So let him who finds good (in his record) praise Allāh, and let him who finds other than that blame no one but himself.

﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلَتْ مِنَ السَّمَاءِ فَتَخَلَطُ بِهِ ثَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ
وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُوا عَلَىٰهَا أُنْزِلْنَا
لَهُمْ لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَمْ بِالْأَرْضِ كَذَٰلِكَ تَتَصَلَّى الْأَيُّوبُ لِقَوْمِهِ
بِنَفْسِهِ ۖ وَاللَّهُ يَدْعُو إِلَىٰ كَارِ السَّالِيمِ وَهُدًى مِّنْ بَيْنِهِ إِنْ مَرَّ بِمُسْتَفْهِمٍ ۖ﴾

﴿24. Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Āyāt in detail for the people who reflect.﴾

﴿25. Allāh calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.﴾

The Parable of this Life

Allāh the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allāh brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

﴿حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا﴾

﴿until when the earth is clad in its adornments ,﴾

﴿وَأَزَّيَّنَتْ﴾

﴿and is beautified ﴾ meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.

﴿وَلَطَّى أَهْلُهَا﴾

﴿and its people think...﴾ those who planted it and put it in the ground,

﴿أَنَّهُمْ قَدِيرُونَ عَلَيْهَا﴾

﴿that they have all the powers of disposal over it﴾

to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits. Allāh said:

﴿أَتَيْنَاهَا أَشْرًا لَّيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا﴾

﴿Our command reaches it by night or by day and We make it like a clean-mown harvest,﴾

it became dry after it was green and flourishing.

﴿كَأَن لَّمْ تَتَّ بِالْأَنسِ﴾

﴿as if it had not flourished yesterday!﴾

as if nothing existed there before. Qatādah said: "As if it had not flourished; as if it was never blessed." Such are things after they perish, they are as if they had never existed. Similarly, the *Ḥadīth*,

﴿يُؤْتَى بِأَنْتَمِ أَهْلِ الدُّنْيَا، فَيُغْمَسُ فِي النَّارِ غَمْسَةً، فَيَقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَيُؤْتَى بِأَشَدِّ النَّاسِ عَذَابًا فِي الدُّنْيَا، فَيُغْمَسُ فِي النَّعِيمِ غَمْسَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ لَا﴾

«A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: 'Have you ever found any good or comfort?' He will reply: 'No.' And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: 'Did you ever face any hardship or misery?' He will reply: 'No.'»^[1]

Allāh said about those who were destroyed:

﴿فَأَصْبَحُوا فِي دِيَارِهِمْ جَنِينًا ﴿١٧﴾ كَأَن لَّمْ يَتَذَكَّرُوا فِيهَا﴾

﴿So they lay (dead), prostrate in their homes; as if they had never lived there.﴾[11:67-68]

^[1] Muslim 4:2162.

Allāh then said:

﴿كَذَٰلِكَ نَقُصُّ الْآيَاتِ﴾

﴿Thus do We explain the Āyāt...﴾

We do explain the proofs, and evidences, in detail

﴿لِقَوْمٍ يَتَفَكَّرُونَ﴾

﴿for the people who reflect.﴾ so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it. Allāh mentioned the parable of this world and the plants of the earth in several Āyāt in His Noble Book. He said in *Sūrat Al-Kahf*:

﴿وَأَضْرِبْ لَهُم مَّثَلًا الْغَيْثَ الْمُنْزِلَ الَّذِي نَزَّلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَذْرُوهُ الرِّيْحُ 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 Allāh is able to do everything.﴾
(18:45)

He also gave similar examples in both *Sūrat Az-Zumar* [39:21] and *Sūrat Al-Hadīd* [57:20].

Invitation to the Everlasting Gifts that do not vanish

Allāh said:

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ﴾

﴿And Allāh calls to the Abode of Peace﴾

When Allāh mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allāh said:

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

«Allāh calls to the Home of Peace and guides whom He wills to the straight path.»

It was narrated that Jābir bin ‘Abdullāh said: “Allāh’s Messenger ﷺ came out one day and said to us:

«إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَن جِبْرِيلَ عِنْدَ رَأْسِي، وَمِيكَائِيلَ عِنْدَ رِجْلِي، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اضْرِبْ لَهُ مَثَلًا، فَقَالَ: اسْمَعْ، سَمِعْتَ أَذُنُكَ، وَاغْفِلْ، غَفَلَ قَلْبُكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ كَمَثَلِ مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ فِيهَا مَادَبَةً، ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى طَعَامِهِ، فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ مَنْ تَرَكَهُ، فَالَّهُ الْمَلِكُ، وَالْدَّارُ الْإِسْلَامُ، وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدُ رَسُولُ، فَمَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ دَخَلَ الْإِسْلَامَ دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مِنْهَا»

‘I have seen in my sleep that it was as if Jibrīl was at my head and Mikā’il at my leg. They were saying to each other: ‘Give an example for him.’ He said: ‘Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allāh is the King and the land is Islām, the house is Paradise and you Muḥammad are the Messenger. Whosoever responds to your call enters Islām. And whosoever enters Islām enters Paradise. And whosoever enters Paradise eats from it.’^[1]

Ibn Jarīr recorded this Ḥadīth.

It was also reported that Abu Ad-Dardā’ said that Allāh’s Messenger ﷺ said:

«مَا مِنْ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ إِلَّا وَبِجَنَّتَيْهَا مَلَكَانِ بُنَادِيَانِ يَسْمَعُهُ خَلْقُ اللَّهِ كُلُّهُمْ إِلَّا الثَّقَلَيْنِ: يَا أَيُّهَا النَّاسُ! هَلُّمُوا إِلَى رَبِّكُمْ، إِنَّ مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَلْهَى»

‘Two angels descend every day in which the sun rises and say that which all Allāh’s creatures would hear except Jinn and humans: ‘O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.’» And He sent this down in the Qur’ān when He said:

^[1] Aṭ-Ṭabari 15:61.

﴿لِّلَّذِينَ أَحْسَنُوا لِحُسْنَىٰ وَزِيَادَةٌ ۚ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَمْشِيهَا وَرَثَتُهَا هُمْ فِيهَا خَالِدُونَ ٢٧ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ٢٨ وَنَوْمٌ يَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَشْرَكُكُمْ وَشُرَكَاءُكُمْ فَوَيْلٌ لَّيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِنَّا نَتَعْبُدُونَ ٢٩ فَكُفَىٰ بِاللَّهِ شَهِيدًا ۖ يَتَنَبَّأُونَ بَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لِغَيْبٍ لَّكُمْ هُنَا لَكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ وَصَلَ عَنْهُمْ مَا كَانُوا يَفْرُقُونَ ٣٠ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ٣١ فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ ٣٢ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ٣٣

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ﴾

﴿"Allāh calls to the Abode of Peace"﴾

Ibn Abi Ḥatim and Ibn Jarīr recorded this.^[1]

﴿لِّلَّذِينَ أَحْسَنُوا لِحُسْنَىٰ وَزِيَادَةٌ ۚ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ٢٦﴾

﴿26. For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.﴾

The Reward of the Good-Doers

Allāh states that those who do good in this world – by having faith and performing righteous deeds – will be rewarded with a good reward in the Hereafter. Allāh said:

﴿مَثَلُ جَزَاءٍ إِنْ أَحْسَنَ ۖ﴾

﴿Is there any reward for good other than good?﴾ (55:60) Then Allāh said:

﴿وَزِيَادَةٌ﴾

﴿and even more.﴾

the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that. This reward

[1] Aṭ-Ṭabari 15:60, and Aḥmad 5:197.

includes what Allāh will give them in Paradise, such as the palaces, *Al-Hūr* (virgins of Paradise), and His pleasure upon them. He will give them what He has hidden for them of the delight of the eye. He will grant them on top of all of that and even better, the honor of looking at His Noble Face. This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allāh and His mercy.

The explanation that this refers to looking at Allāh's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yamān, 'Abdullāh bin 'Abbās, Sa'īd bin Al-Musayyib, 'Abdur-Raḥmān bin Abu Laylā, 'Abdur-Raḥmān bin Sābiṭ, Mujāhid, 'Ikrimah, 'Āmir bin Sā'ad, 'Atā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi, Muḥammad bin Ishāq, and others from the earlier and later scholars.^[1] There are many *Ḥadīths* that contain the same interpretation. Among these *Ḥadīths* is what Imām Aḥmad recorded from Ṣuhayb that Allāh's Messenger ﷺ recited this *Āyah*,

﴿لِّلَّذِينَ أَحْسَنُوا لَسَقَىٰ وَرِثَةً﴾

«For those who have done good is the best and even more.»

And then he said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَىٰ مُنَادٌ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُثْقَلْ مَوَارِيتَنَا؟ أَلَمْ يَبْيَضْ وَجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُخْرِجْنَا مِنَ النَّارِ؟ - قَالَ - فَيَكْشِفُ لَهُمُ الْحِجَابَ، فَيَنْظُرُونَ إِلَيْهِ، فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقَرَّ لَأَعْيُنِهِمْ»

«When the people of Paradise enter Paradise, a caller will say: 'O people of Paradise, Allāh has promised you something that He wishes to fulfill.' They will reply: 'What is it? Has He not made our Scale heavy? Has He not made our faces white and delivered us from Fire?' Allāh will then remove the veil and they will see Him. By Allāh, they have not been given anything dearer to them and more delightful than looking at Him.»

[1] Aṭ-Ṭabari 15:63-68.

Muslim and a group of Imāms also related this *Ḥadīth*.^[1]
Allāh then said:

﴿لَا يَغْفُ وَيُغْمُهُمْ فَتْرٌ﴾

﴿Neither darkness nor dust shall cover their faces...﴾

meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

﴿لَا ذِلَّةٌ﴾

﴿nor any humiliating disgrace﴾ meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored. For as Allāh has said:

﴿فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَصْرًا وَمُجْرًا﴾

﴿So Allāh saved them from the evil of that Day, and gave them Naḍrah (brightness) and joy.﴾ [76:11]

meaning, light in their faces and delight in their hearts. May Allāh make us among those by His grace and mercy.

﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَنْظِلُّهَا وَيَرْجِعُهُمْ اللَّهُ فِي عَاصِرٍ لَّانَّا أَفْنَيْتَ وَمُجْرَاهُمْ يَوْمًا وَيَوْمَئِذٍ يَكْلِلُ ظَظْلًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

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

The Reward of the Wicked Criminals

After Allāh told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones. He told us about His justice with them. He will reward them with

[1] Aḥmad 4:333, Muslim 1:163, *Tuhfat Al-Aḥwadhī* 8:522, An-Nasā'ī in *Al-Kubrā* 6:361, and Ibn Mājah 1:67.

similar evil, without any increase

﴿وَرَمَهُمْ﴾

﴿and will cover them﴾ meaning that their faces will be covered and overtaken by humiliation because of their sins and their fear from these sins. Similarly Allāh said:

﴿وَرَمَهُمْ يَمْرُضُونَ عَلَيْهَا حَسِيبًا مِنَ الدَّلِيلِ﴾

﴿And you will see them brought forward to it, (Hell) made humble by disgrace.﴾[42:45] He also said:

﴿وَلَا تَحْسَبِ أَنَّ اللَّهَ غَفِيلًا عَمَّا يَفْعَلُونَ إِنَّكَ بِأَعْيُنِنَا لَيَرَوْا نَذْرَهُمْ فِيهِ
الْأَبْصَرُ ﴿١٤﴾ مُهْطِعِينَ مُقْنِبِينَ رُؤُوسِهِمْ﴾

﴿Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky).﴾[14:42 - 43]

Allāh then said:

﴿مَنْ لَهُمْ مِنْ اللَّهِ عَاصِرٌ﴾

﴿No defender will they have from Allāh.﴾

meaning, there will be no protectors to prevent them from punishment as Allāh said:

﴿يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْزَعُ ﴿١٠﴾ كَلَّا لَا وَدَّاعٌ ﴿١١﴾ إِلَ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾﴾

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

Allāh's statement:

﴿كَأَنَّمَا أَغْشِيَتْ وُجُوهُهُمْ﴾

﴿Their faces will be covered as it were...﴾

means that their faces will be dark in the Hereafter. This is similar to His statement:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا
الْعَذَابَ ﴿١٦﴾ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٧﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا
خَالِدُونَ ﴿١٨﴾﴾

﴿On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith." And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.﴾[3:106-107]

He also said:

﴿وَجُودٌ يُؤْمِرُ شَيْئًا ۖ مَا يَكُونُ شَيْئًا ۚ وَجُودٌ يُؤْمِرُ عَلِيًّا ۖ غَيْرًا ۚ﴾

﴿Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained.﴾[80:38-40]

﴿وَيَوْمَ نَحْشُرُهُمْ جِجَارًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا قَبْدُونَ ۚ فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ لَئِن لَّمْ يَكُنْ هُنَاكَ بَيِّنَاتٌ لِّكُلِّ نَفْسٍ مَّا أَتَتْهُ وَأَنزَلْنَا إِلَى اللَّهِ مَوْلَاهُمْ أَلَعَلَّ وَعَلَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ۚ﴾

﴿28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them, and their partners shall say: "It was not us that you used to worship."﴾

﴿29. "So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."﴾

﴿30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful Mawlā (Lord), and their invented false deities will vanish from them.﴾

The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allāh said:

﴿وَيَوْمَ نَحْشُرُهُمْ﴾

﴿And the Day whereon We shall gather them﴾

Allāh will gather together all the creatures of earth, human

and Jinn, righteous and rebellious. He said in another Āyah:

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۖ﴾

«and We shall gather them all together so as to leave not one of them behind.» [18:47]

﴿ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ﴾

«then We shall say to those who did associate partners: "Stop at your place! You and your partners."»

He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers. Similarly, Allāh said:

﴿وَأَنصَرُوا إِلَيْنَا الْمُجْرِمُونَ﴾

«(It will be said): "And O you the criminals! Get you apart this Day (from the believers).» (36:59)

Allāh also said:

﴿وَيَوْمَ نَقُومُ السَّاعَةَ يُفَارِقُونَ﴾

«And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers).» [30:14]

In the same Sūrah, [Ar-Rūm], Allāh said:

﴿يَوْمَ يُصَدَّعُونَ﴾

«On that Day men shall be divided.» [30:43] means, they shall be divided in two.

This is what will take place when Allāh Almighty will come for Final Judgement. The believers intercede to Allāh so the Final Judgement may come and they get rid of that state. The Prophet ﷺ said,

«نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى كُورٍ فَوْقَ النَّاسِ»

«On the Day of Resurrection, we will be in a visible place above the [other] people.»^[1]

Allāh tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

[1] Aḥmad 3:346.

﴿مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَرَلْنَا بَيْنَهُمْ﴾

﴿“Stop at your place! You and your partners.” Then We shall separate them,﴾

and that they would deny their worship and claim their innocence from them. Similarly, Allāh said: ‘

﴿كَلَّا سَيَكْفُرُونَ بِبِرَّادِهِمْ﴾

﴿Nay, but they will deny their worship of them.﴾[19:82],

﴿إِذَا تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا﴾

﴿When those who were followed declare themselves innocent of those who followed (them).﴾[2:166], and;

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَهٌ يَوْمَ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءُ﴾

﴿And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies﴾[46:5-6].

This refers to the partners responding to those who worshipped them,

Then Allāh said:

﴿فَكُنْ لِلَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ﴾

﴿So sufficient is Allāh as a witness between us and you.﴾

They say that we did not know or think that you were worshipping us. Allāh is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us.

Allāh said:

﴿هَٰذَا كُلُّ شَيْءٍ مَا كُنْتُمْ﴾

﴿There! Every person will know (exactly) what he had earned before﴾

This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth,

both good and evil. Similarly, Allāh said:

﴿يَوْمَ تَبْيَضُّ الْوُجُوهُ﴾

♣The Day when all the secrets will be examined.♠[86:9],

﴿يٰۤاَيُّهَا الْاِنْسَانُ رَوِّمِيْ بِمَا قَدَّمَ وَاَخَّرَ﴾ ﴿١٣﴾

♣On that Day man will be informed of what he sent forward (of deeds), and what he left behind.♢[75:13], and

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَشْوِرًا أَقْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَبِيبًا﴾ ﴿٧﴾

«...and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."» [17:13-14]

Then Allāh said,

﴿وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ﴾

﴿and they will be brought back to Allāh, their rightful Mawlā.﴾

All affairs and matters will be brought back to Allāh, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

﴿وَضَلَّ عَنْهُمْ﴾

and will vanish from them meaning what the idolators worshipped,

﴿مَا كَانُوا يَفْقَهُوْنَ﴾

﴿what they invented﴾ what they worshipped besides Allāh that they invented.

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَتَنْبِئُكُمْ بِشَيْءٍ أَكْبَرَ مِنْ ذَلِكَ أَلَمْ يَخْلُقِ الْعَالَمَ﴾^١
 ﴿وَيَخْلُقُ مَا يَشَاءُ مِنَ الْعَالَمِ وَمَنْ يُدِيرُ الْأَمْرَ﴾^٢ تَسْبِيحُ اللَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٣﴾
 ﴿فَذَلِكُمْ اللَّهُ الَّذِي بِنَافِلَتِهِ تَكُونُونَ﴾^٤ قُلْ أَفَلَا تَتَّقُونَ ﴿٥﴾
 ﴿فَذَلِكُمْ اللَّهُ الَّذِي بِنَافِلَتِهِ تَكُونُونَ﴾^٦ كَذَلِكَ حَقَّتْ لِرَبِّكَ عَلَى الَّذِينَ
 تَقُولُوا إِنَّهُمْ لَا يُفْعَلُونَ ﴿٧﴾

431. Say: 'Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And

who disposes of the affairs?" They will say: "Allāh." Say: "Will you not then be afraid (of Allāh's punishment)?"

﴿32. Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?﴾

﴿33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh), that they will not believe.﴾

The Idolators recognize Allāh's Tawhīd in Lordship and the Evidence is established against Them through this Recognition.

Allāh argues that the idolators' recognition of Allāh's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allāh said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿Say: "Who provides for you from the sky and the earth?"﴾ meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

﴿أَوَلَيْكَ مَعَ اللَّهِ﴾

﴿Is there a god, besides Allāh?﴾ [27:62]

[Who provides;]

﴿حَبًّا ۖ وَنَبَاتًا ۚ وَزَيْتُونًا ۖ وَنَخْلًا ۚ وَحَدَائِقَ غُلَابٍ ۚ وَفِجَةً ۚ وَأَبَا ۚ﴾

﴿Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage.﴾ [80:27-31]

﴿فَسَيَقُولُونَ اللَّهُ﴾

﴿They will say: "Allāh."﴾

﴿أَتَمَنَّا هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ﴾

﴿"Who is he that can provide for you if He should withhold His provision?﴾ [67:21]

Allāh's statement,

﴿أَمَّنْ بِمِلْكِ السَّمْعِ وَالْأَبْصَرِ﴾

﴿Or who owns hearing and sight?﴾

means that Allāh is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them. Similarly, Allāh said:

﴿قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ﴾

﴿Say it is He Who has created you, and endowed you with hearing and seeing.﴾ [67:23]

Allāh also said:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ﴾

﴿Say: "Tell me, if Allāh took away your hearing and your sight.﴾ [6:46]

Then Allāh said:

﴿وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴿And who brings out the living from the dead and brings out the dead from the living?﴾

by His great power and grace.

﴿وَمَنْ يُدِيرُ الْأَمْرَ﴾

﴿And who disposes of the affairs?﴾

In Whose Hand is the dominion of everything? Who protects all, while against Whom there is no protector? Who is the One who judges with none reversing His judgement? Who is the One that is not questioned about what He does while they will be questioned?

﴿يَسْتَعِظُونَ مِنَ السَّمَاءِ وَالْأَرْضِ كُلِّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

﴿Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair!﴾ [55:29]

The upper and lower kingdoms and what is in them both, including the angels, humans, and *Jinn* are in desperate need of Him. They are His servants and are under His control.

﴿فَسَيَقُولُونَ اللَّهُ﴾

﴿They will say: "Allāh."﴾ they say this knowingly and they

admit it.

﴿نَقُلْ أَفَلَا تَتَّقُونَ﴾

﴿Say: 'Will you not then be afraid (of Allāh's punishment)?'﴾

meaning, don't you fear Him when you worship others because of your ignorance and false opinions? Allāh then said:

﴿فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ﴾

﴿Such is Allāh, your Lord in truth.﴾

This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾

﴿So after the truth, what else can there be, save error?﴾

any one worshipped other than Him is false, for there is no God but Allāh, He Has no partners.

﴿فَإِن تَشْرُكُوا﴾

﴿How then are you turned away?﴾

How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything? Allāh then said:

﴿كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا﴾

﴿Thus is the Word of your Lord justified against those who rebel,﴾

These idolators disbelieved and continued to practice their *Shirk*, and worship others beside Allāh. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their *Shirk*, Allāh's Word proved true and was justified that they would be miserable inhabitants of the Fire. Allāh said:

﴿قَالُوا بَلَىٰ وَلَئِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾

﴿They will say: "Yes," but the Word of torment has been justified against the disbelievers!﴾ [39:71]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْحَقُّ

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَدْعُوا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَدْعُوا الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنْتُمْ تَوَكُّونَ ﴿٣٤﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُنَبِّئَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَّ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَنْبَغُ أَكْثَرُهُمْ أَظْلَمًا إِنَّ الظَّلْمَ لَا يَقْنِي مِنَ الْعَذَابِ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا بَأْنَاهُمْ ثَأْوِيلَهُ كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ فَنَنْظُرُ كَيْفَ كَانَتْ عِقَابَةُ الظَّالِمِينَ ﴿٣٩﴾ وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَدْعُوا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَدْعُوا الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنْتُمْ تَوَكُّونَ﴾ ﴿٣٤﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُنَبِّئَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَّ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾ ﴿٣٥﴾ وَمَا يَنْبَغُ أَكْثَرُهُمْ أَظْلَمًا إِنَّ الظَّلْمَ لَا يَقْنِي مِنَ الْعَذَابِ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ﴾ ﴿٣٦﴾

﴿34. Say: "Is there of your partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"﴾

﴿35. Say: "Is there of your partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"﴾

﴿36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Aware of what they do.﴾

This invalidates and falsifies their claims for committing Shirk with Allāh and worshipping different idols and rivals.

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَدْعُوا الْخَلْقَ ثُمَّ يُعِيدُهُ﴾

﴿Say: "Is there of your partners one that originates the creation

and then repeats it?"﴾

meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them? Who can place the planets and the stars in their positions? Who can then repeat the process of the creation?

﴿قُلِ اللَّهُ﴾

﴿Say: "Allāh"﴾ It is He Who does this. He does it by Himself, alone without partners.

﴿مَا أَنَا بِمُتَكَبِّرٌ﴾

﴿"Then how are you deluded away (from the truth)?"﴾

How is it that you are so misled from the right path to falsehood?

﴿قُلْ هَلْ مِن شُرَكَائِكَ مَن يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ﴾

﴿Say: "Is there of your partners one that guides to the truth?"

Say: "It is Allāh who guides to the truth..."﴾

You know that your deities are incapable of guiding those who are astray. It is Allāh alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allāh, none has the right to be worshipped but He.

﴿أَفَمَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَن يُهْدَى﴾

﴿Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided?﴾

Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness? Allāh said that Ibrāhīm said:

﴿يَتَابِعُ لِمِ قَبْلَ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُفْقِئُ عَنْكَ شَيْئًا﴾

﴿O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?﴾ [19:42]

And said to his people

﴿أَتَعْبُدُونَ مَا تَحْمِلُونَ ۖ وَاللَّهُ خَلَقَكُمْ وَمَا تَحْمِلُونَ﴾

﴿Worship you that which you (yourselves) carve? While Allāh has created you and what you make!﴾ [37: 95-96]

Also, there are many Ayāt in this regard. Allāh then said:

﴿مَا لَكُمْ كَيْفَ تَعْبُدُونَ﴾

﴿Then, what is the matter with you? How judge you?﴾

What is the matter with you? What has happened to your mind? How did you make Allāh's creatures equal to Him? What kind of judgement did you make to turn away from Allāh and worship this or that? Why did you not worship the Lord – Glorified be He, the True King, the Judge and the One Who guides to the truth? Why didn't you call upon Him alone and turn towards Him? Allāh then explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth. At the end of this Āyah. He said,

﴿إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ﴾

﴿Allāh is All-Aware of what they do.﴾

This is both a threat and a promise of severe punishment. Allāh said that He would reward them for their actions with a complete reward.

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يَقْرَأَ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْمَلَكِينَ ﴿٣٦﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَلْقَاهُ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِغَيْبِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّابٌ أَذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ﴿٣٨﴾ وَمَنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمَنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُنِيعِينَ ﴿٣٩﴾﴾

﴿37. And this Qur'ān is not such as could ever be produced by other than Allāh but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.﴾

﴿38. Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴾

﴿39. Nay, they have belied the knowledge whereof they could

not comprehend and what has not yet been fulfilled. Thus those before them did belie. Then see what was the end of the wrongdoers!﴾

﴿40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.﴾

The Qur'an is the True, Inimitable Word of Allāh and It is a Miracle

The Qur'an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'an, nor ten Sūrahs or even one Sūrah like it. The eloquence, clarity, precision and grace of the Qur'an cannot be but from Allāh. The great and abundant principles and meanings within the Qur'an – which are of great benefit in this world and for the Hereafter – cannot be but from Allāh. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allāh said:

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ﴾

﴿And this Qur'an is not such as could ever be produced by other than Allāh﴾

meaning, a book like this cannot be but from Allāh. This is not similar to the speech uttered by humans.

﴿وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ﴾

﴿but it is a confirmation of (the revelation) which was before it,﴾

Such as previous revelations and Books. The Qur'an confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books. Then Allāh said,

﴿وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾

﴿and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.﴾

That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation, the Qur'an leaves no doubt that it

is from Allāh, the Lord of all that exists. Allāh says,

﴿أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَفَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾﴾

﴿Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴾

If you argue, claim and doubt whether this is from Allāh then you uttered a lie and blasphemy, and you say it is from Muḥammad – Muḥammad ﷺ, however is a man like you, and since he came as you claim with this Qur'ān – then you produce a Sūrah like one of its Sūrahs. Produce something of the same nature and seek help and support with all the power you have from humans and Jinns.

This is the third stage, Allāh challenged them and called them to produce a counterpart of the Qur'ān if they were truthful in their claim that it was simply from Muḥammad ﷺ. Allāh even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so. Allāh said:

﴿قُلْ لَيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِشَيْءٍ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٣٩﴾﴾

﴿Say: "If the mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."﴾ [17:88]

Then He reduced the number for them to ten Sūrahs similar to it, in the beginning of Sūrah Hūd, Allāh said:

﴿أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِينَ وَادْعُوا مَنِ اسْتَفَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾﴾

﴿Or they say, "He forged it." Say: "Bring you then ten forged Sūrah like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"﴾ [11:13]

In this Sūrah He went even further to challenge them to produce only one Sūrah like unto the Qur'ān. So He said:

﴿أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَفَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾﴾

﴿Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴾ [10:38]

He also challenged them in *Sūrat Al-Baqarah*, a Madinite *Sūrah*, to produce one *Sūrah* similar to it. He stated in that *Sūrah* that they would never be capable of doing so, saying:

﴿إِن لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْزَنُوا النَّارَ﴾

﴿But if you do it not, and you can never do it, then fear the Fire (Hell).﴾ [2:24]

It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including *Al-Mu'allaqāt* – the oldest complete collection of the most eloquent ancient Arabic poems – was considered to be the best in the literary arts. However Allāh sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'ān and its best in adhering to it.

The same thing happened to the magicians during Fir'awn's time. They were knowledgeable of the arts of sorcery, however, when Mūsā performed his miracles, they knew that it must have come through someone that was supported and guided by Allāh. They knew that no human could perform such acts without the permission of Allāh. Similarly, 'Īsā was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allāh's leave. What 'Īsā was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allāh's servant and His Messenger. Similarly, in the *Ṣaḥīḥ*, Allāh's Messenger ﷺ said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَىٰ مِنْلِ الْبَشَرِ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا»

«There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is

revelation that Allāh revealed, so I hope that I will have the most followers among them.»^[1]

Allāh then said:

﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾

«Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.»

They did not believe in the Qur'ān and they have not yet grasped it or comprehended it.

﴿وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾

«And what has not yet been fulfilled.»

They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

﴿كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

«Those before them did belie.» meaning, the past nations,

﴿فَانظُرْ كَيْفَ كَانَتْ عِقَابُ الظَّالِمِينَ﴾

«Then see what was the end of the wrongdoers!»

Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you. Allāh's statement,

﴿وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ﴾

«And of them there are some who believe therein ;»

means that among those you were sent to, O Muḥammad, are people who will believe in this Qur'ān, follow you and benefit from what has been sent to you.

﴿وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ﴾

«and of them there are some who believe not therein ,»

but dies as a disbeliever and will be resurrected as such.

﴿وَرَبُّكَ أَعْلَمُ بِالْمُنْفِيْنَ﴾

«And your Lord is All-Aware of the mischief makers.»

^[1] Fath Al-Bāri 8 :619.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٤

الْأَنْعَامِ

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعَمَىٰ وَلَوْ كَانُوا لَا يَتَّبِعُونَ ﴿٤١﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ﴿٤٢﴾ وَيَوْمَ يُحْشَرُهُمْ كَانُوا يُزَيَّلُونَ ﴿٤٣﴾ سَاعَهُ مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِقَوْلِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٤﴾ وَإِنَّمَا تَرَكُّ بَعْضَ الَّذِي يَعْتَدُونَ ﴿٤٥﴾ فَأَيْنَمَا تَجْمَعُهُمْ ثُمَّ اللَّهُ يَخْشِدُ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أَتَقَرُّ رَءُوسٌ ﴿٤٧﴾ إِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يَظْلِمُونَ ﴿٤٨﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٩﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَجِرُّونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٥٠﴾ قُلْ أَرَأَيْتُمْ إِنِ اتَّخَذْتُمْ عَذَابِي يَوْمًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥١﴾ أَتَعْلَمُونَ إِذَا مَا وَقَعَ أَمْنٌ بَيْنَهُم بَعْدَ مَا كُنْتُمْ بِهُمْ تَسْتَعْجِلُونَ ﴿٥٢﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْغُلَاظِ هَلْ تَحْزَنُونَ ﴿٥٣﴾ لَا يَمَّا كُنْتُمْ تُكَسِبُونَ ﴿٥٤﴾ وَيَسْتَعْجِلُونَكَ ﴿٥٥﴾ أَحَقُّ هُوَ قَوْلِي وَرَقِّي إِنَّهُ لَحَقٌّ وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿٥٦﴾

He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray. Allāh is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

﴿٤١﴾ وَإِن كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلكُمْ عَمَلٌم أَنْتُمْ بَرِيءُونَ مِنَّا عَمَلِ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤٢﴾ وَهُمْ مَن يَسْتَعِثُونَ إِلَيْكَ أَفَأَنْتَ تُنصِتُ الْعَمَىٰ وَلَوْ كَانُوا لَا يَتَّبِعُونَكَ أَفَأَنْتَ تَهْدِي الْعَمَىٰ وَلَوْ كَانُوا لَا يَتَّبِعُونَكَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ

النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾

﴿41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾

﴿42. And among them are some who listen to you, but can you make the deaf to hear - even though they apprehend not?﴾

﴿43. And among them are some who look at you, but can you guide the blind - even though they see not?﴾

﴿44. Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.﴾

The Command to be Free and Clear from the Idolators

Allāh said to His Prophet ﷺ: 'If these idolators belie you, then be clear from them and their deeds.'

﴿فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ﴾

﴿Say: "For me are my deeds and for you are your deeds!"﴾

Similarly, Allāh said:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۚ لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ﴾

﴿Say: "O you disbelievers! I worship not that which you worship."﴾ [109:1-2]

to the end of the Sūrah. Ibrāhīm Al-Khalīl (the Friend) and his followers said to the idolators among their people:

﴿إِنَّا بَرَاءٌ مِّنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ﴾

﴿Verily, we are free from you and whatever you worship besides Allāh﴾ [60:4]

Allāh then said:

﴿وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ﴾

﴿And among them are some who listen to you,﴾

They listen to your beautiful talk and to the Glorious Qur'ān. They listen to your truthful, eloquent and authentic *Ḥadīths* that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allāh wishes.

﴿وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ﴾

﴿And among them are some who look at you,﴾

They look at you and at what Allāh has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you with respect and dignity while disbelievers regard you with contempt.

﴿وَأَنَّا رَآكَ إِن يَتَجَدَّوْكَ إِلَّا هُزُوًا﴾

﴿And when they see you, they treat you only in mockery.﴾ [25:41]

Then Allāh announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while he will question everyone else. He is Omniscient, All-Wise, and All-Just. So Allāh said:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ﴾

﴿Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.﴾

In the *Hadīth* narrated by Abu Dharr, he states that the Prophet ﷺ related that His Lord, Exalted and High is He, said:

«يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا»

«O My servant! I have prohibited oppression for Myself and made it prohibited for you, so do not oppress one another...»

Until He said at the end of the *Hadīth*:

يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْهَا لَكُمْ، ثُمَّ أَوْفَيْكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ،

«O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allāh. And let him who finds other than that blame no one but himself.»^[1] The complete version was recorded by Muslim.

﴿وَيَوْمَ يُحْشَرُهُمْ كَانَ رَأْيُ الْيَهُودِ وَالنَّاصِرَةِ مِنَ الَّذِينَ أُفْوِدَ بِهِمُ الْقُرْآنَ كَلِمَاتٍ يَلْعَلْنَ أَنَّهَا لَأَنْفُسُهُمْ﴾

﴿45. And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and

^[1] Muslim 4:1994.

graves) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allāh and were not guided.﴾

The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allāh says:

﴿وَيَوْمَ يُحْشَرُهُمْ﴾

﴿And on the Day when He shall gather (resurrect) them.﴾

Similarly Allāh said:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَوْ بَلَيُوا إِلَّا سَاعَةً مِنْ نَهَارٍ﴾

﴿On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day.﴾ [46:35]

Allāh also said:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَوْ بَلَيُوا إِلَّا غَيْثًا أَوْ صُبْحًا﴾

﴿The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.﴾ [79:46]

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا يَخْتَطِفُونَ يَتَنَّهُمْ إِنْ لَيْتُمْ إِلَّا عَشْرًا﴾
﴿نَحْنُ أَكْفَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَيْتُمْ إِلَّا يَوْمًا﴾

﴿The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"﴾ [20:102-104] and,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ﴾

﴿And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour.﴾ [30:55]

These all are evidence of the brevity of the worldly life

compared to the Hereafter. Allāh said:

﴿قَدْ كَمْ لَئِنَّتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا لَيْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنَّا الَّذِينَ ﴿١١٣﴾ قَدْ إِنْ لَئِنَّتُمْ إِلَّا لَقِيلًا أَوْ أَتُكْمُ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾﴾

«He (Allāh) will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say: "You stayed not but a little, if you had only known!"» [23:112-124]

Allāh then said:

﴿يَتَعَارَفُونَ بَيْنَهُمْ﴾

«They will recognize each other»

The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself. Allāh then said:

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ﴾

«Then, when the Trumpet is blown, there will be no kinship among them.» [23:101]

Allāh also said:

﴿وَلَا يَسْأَلُ حِمِيًّا حِمِيًّا﴾

«And no friend will ask a friend (about his condition).» [70:10]

Allāh then said:

﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِفُلْهٖ أَلَّهِ وَمَا كَانُوا مُهْتَدِينَ﴾

«Ruined indeed will be those who denied the meeting with Allāh and were not guided.»

This is similar to the Āyah:

﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٧٧﴾﴾

«Woe that Day to the deniers.» [77:15]

Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.

﴿وَأَنَّا رُزِّقْنَا بَعْضَ الَّذِي نُوَدُّهُ أَوْ تَنَوَّعَتْ فَاِئَاتِنَا مَرِجْمُهُمْ ثُمَّ اللَّهُ شَهِدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٧٨﴾﴾

لَكَ كُلُّ أَثَرِ رَسُولٍ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٦﴾

«46. Whether We show you some of what We promise them (the torment), or We cause you to die – still unto Us is their return, and moreover Allāh is Witness over what they used to do.»

«47. And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.»

The Criminals will certainly be avenged – whether in This World or in the Hereafter

Allāh said to His Messenger ﷺ:

﴿وَلَمَّا تَرَىٰكَ بِمَعْشَرَ الْكٰفِرِیْنَ﴾

«Whether We show you some of what We promise them (the torment),»

We shall avenge them in your lifetime so your eye will be delighted.

﴿وَلَوْ تَرَىٰكَ إِلَیَّا تَرْجَعُهُمْ﴾

«Or We cause you to die – still unto Us is their return,»

Allāh will then be the Witness watching over their actions for you. Allāh then said,

﴿لَكَ كُلُّ أَثَرِ رَسُولٍ فَإِذَا جَاءَ رَسُولُهُمْ﴾

«And for every Ummah there is a Messenger; when their Messenger comes,»

Mujāhid said: "This will be on the Day of Resurrection."^[1]

﴿قُضِيَ بَيْنَهُم بِالْقِسْطِ﴾

«the matter will be judged between them with justice,» is similar to the Āyah:

﴿وَأَنشَرَّتِ الْأَرْضُ نَوْرَ رَبِّهَا﴾

«And the earth will shine with the light of its Lord (Allāh),»
[39:69]

[1] Aṭ-Ṭabari 15:99.

So every nation will be presented before Allāh in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one.

Our noble *Ummah*, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allāh's Messenger ﷺ in a *Hadīth* recorded by both Al-Bukhārī and Muslim. Allāh's Messenger ﷺ said:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ»

«We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.»^[1]

His *Ummah* attains the honor of precedence only by the honor of its Messenger ﷺ, may Allāh's peace and blessings be upon him forever, until the Day of Judgement.

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ﴾ قُلْ لَا أَنَا لِنَقِي صَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَجِيرُونَ سَاعَةً وَلَا يَسْتَعِيدُونَ ﴿قُلْ أَوْبَتْهُنَّ إِلَيْنَا أَمَتُهُمْ يَوْمَ تَكُونُ الْأُمَّةُ يَوْمَ لَا يَمْنَعُ الْكَافِرِينَ يَوْمَ لَا يُغْنِي عَنْهُمْ كُفْرُهُمْ وَلَا هُمْ يُنصَرُونَ﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْغُلْغُلَةِ هَلْ عَجَزْتَ الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٤٨﴾

48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"

49. Say: "I have no power over any harm or profit for myself except what Allāh may will. For every *Ummah*, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)."

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on?"

51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"

[1] *Faṭḥ Al-Bārī* 6:595, and *Muslim* 2:585.

﴿52. Then it will be said to them who wronged themselves:
"Taste you the everlasting torment! Are you recompensed
(ought) save what you used to earn?"﴾

The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allāh told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway. Allāh said:

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

﴿Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.﴾ [42:18]

They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allāh instructed His Messenger ﷺ to answer them saying:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا﴾

﴿Say: "I have no power over any harm or profit to myself."﴾
[10:49, 7:188]

I will not say except what He has taught me. I also have no authority over anything that Allāh has not shown to me. I am Allāh's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur. But,

﴿إِكُلْ أَتَمَّ لَبَلٍ﴾

﴿For every Ummah, there is a term appointed;﴾

meaning that for every generation or community there is a set term appointed for them. When the end of that term approaches,

﴿فَلَا يَسْتَفْزِرُونَ سَاعَةً وَلَا يَسْتَأْخِرُونَ﴾

﴿neither can they delay it nor can they advance it an hour (or a moment).﴾

This is similar to what Allāh said in another Āyah:

﴿وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا﴾

﴿And Allāh grants respite to none when his appointed time (death) comes.﴾ [63:11]

Allāh instructed His Messenger ﷺ to tell the people that His punishment would come suddenly. He said:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عِنْدَ رَبِّنَا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿١٠﴾ أَتَرَىٰ إِذَا مَا وَقَعَ عَذَابُهُمْ أَهَلَّتْ وَقَفَتْ كَيْفَ تَسْتَعْجِلُونَ ﴿١١﴾﴾

﴿Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on? Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"﴾

When the punishment befalls them, they will say:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

﴿"Our Lord! We have now seen and heard."﴾ (32:12)

Allāh also said:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَلَتْ أَلْفَىٰ قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾﴾

﴿So when they saw Our punishment, they said: "We believe in Allāh alone and reject (all) that we used to associate with Him as (His) partners. Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them)."﴾ [40:84-85]

﴿ثُمَّ يَدُ لِلَّذِينَ ظَلَمُوا ذُرْقُوا عَذَابَ الْخَالِدِ﴾

﴿Then it will be said to them who wronged themselves: "Taste you the everlasting torment!"﴾

This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allāh said in another Āyah:

﴿يَوْمَ يَدْعُوكَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ﴿٣٢﴾ هَٰذَا النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٣٣﴾ أَفَيْسَ مَقَامًا أَمْ أَتَرَىٰ لَا يُعْرَبُونَ ﴿٣٤﴾ أَصَلُّوا فَاصْبِرُوا أَوْ لَا صَبْرًا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُ مَا كُنْتُمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٥

الْأَنْعَامِ

تَعْمَلُونَ ﴿٥٣﴾

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا
الْعَذَابَ لَمَّا رَأَوْا الْعَذَابَ وَفُتِحَ بَيْنَهُمْ بِالْفِئْطِ وَهُمْ
لَا يُظْلَمُونَ ﴿٥٤﴾ إِلَّا إِنَّا لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا إِنَّا
وَعَدَ اللَّهُ حَقًّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ
وَالْيَهُ تَرْجَعُونَ ﴿٥٦﴾ يَتَأْتِيَ النَّاسَ فِدْجَاهُ تَكُفُّكُمْ مَوْعِظَةٌ
مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ
﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا
يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِنْ رَبِّهِ
فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ مَا اللَّهُ أَدَبٌ لَكُمْ أَمْ عَلَى اللَّهِ
تَفَرُّونَ ﴿٥٩﴾ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنْ أَكْثَرُهُمْ
لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ
فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.﴾
[52:13-16]

﴿وَسْتَخِرُوكَ أَحَقُّ قَوْلٍ إِلَىٰ رَبِّهِ
إِنَّهُ لَحَقٌّ وَمَا أَنتَ بِمُعْجِزٍ ﴿٥٣﴾
وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي
الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا
الْعَذَابَ لَمَّا رَأَوْا الْعَذَابَ وَفُتِحَ
بَيْنَهُمْ بِالْفِئْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾﴾

﴿53. And they ask you to inform them (saying): "Is it true?"
Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"﴾

﴿54. And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.﴾

The Resurrection is Real

Allāh said that they ask you to inform them (saying):

﴿أَحَقُّ قَوْلٍ﴾

﴿“Is it true?”﴾ asking about the return and the Resurrection from the graves, after the bodies become sand.

﴿قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾

﴿Say: “Yes! By my Lord! It is the very truth! And you cannot escape it!”﴾

meaning that becoming sand does not make Allāh incapable of bringing you back, since He originated you from nothing.

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

﴿Verily, His command, when He intends a thing, is only that He says to it, ‘Be!’ - and it is!﴾ [36:82]

There are only two other Āyāt in the Qur’ān similar to this. Allāh commands His Messenger ﷺ to give an oath by Him to answer those who deny the return. He said in Sūrah Saba’,

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَكُمُ﴾

﴿Those who disbelieve say: “The Hour will not come to us.” Say: “Yes, by my Lord!, it will come to you.”﴾ (34:3)

The second is in Sūrat At-Taghābūn, He said:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْمَأْزَمَ قُلْ بَلَى وَرَبِّي لَتُعْمَأْزَمُنَّ بِمَا كُنتُمْ عَلَى اللَّهِ يُبَيِّنُ﴾

﴿The disbelievers claimed that they will never be resurrected. Say: “Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh.”﴾ (64:7)

Then Allāh informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allāh’s punishment with the equivalent of the weight of the earth in gold.

﴿وَأَسْرَأُ الْعَذَابَ لَمَّا رَأَوْا الْعَذَابَ وَفُتِنَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.﴾

﴿أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ هُوَ

يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥١﴾

﴿55. No doubt, surely, all that is in the heavens and the earth

*belongs to Allāh. No doubt, surely, Allāh's promise is true.
But most of them know not.* ﴿

﴿56. It is He Who gives life, and causes death, and to Him you
(all) shall return.﴾

Allāh is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

﴿يَأْتِيَا النَّاسَ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ ۝٧٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ ۚ فَبِذَلِكَ يُفَرِّحُونَ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ۝٧٨﴾

﴿57. O mankind! There has come to you good advice from your
Lord, and a cure for that which is in your breasts, – a guidance
and a mercy for the believers.﴾

﴿58. Say: "In the bounty of Allāh, and in His mercy; therein
let them rejoice." That is better than what (the wealth) they
amass.﴾

The Qur'ān is an Admonition, Cure, Mercy and Guidance

Allāh confers a great favor on His creatures in what He has sent down of the Gracious Qur'ān to His Noble Messenger ﷺ. He said:

﴿يَأْتِيَا النَّاسَ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ﴾

﴿O mankind! There has come to you good advice from your
Lord.﴾

A warning and a shield from shameful deeds.

﴿وَشِفَاءٌ لِمَا فِي الصُّدُورِ﴾

﴿and a cure for that which is in your breasts,﴾

A cure from suspicion and doubts. The Qur'ān removes all the filth and *Shirk* from the hearts.

﴿وَهُدًى وَرَحْمَةٌ﴾

﴿a guidance and a mercy﴾ The guidance and the mercy from

Allāh are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allāh said:

﴿وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾ (17:82)

«And We send down of the Qur'ān that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss.» (17:82) and;

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ﴾

«Say: "It is for those who believe, a guide and a cure."» (41:44)

Allāh then said:

﴿قُلْ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ قَدْ جَاءَكَ فَلْيَفْرَحُوا﴾

«Say: "In the bounty of Allāh, and in His mercy; therein let them rejoice."»

rejoice in what has come from Allāh. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

﴿هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

«That is better than what (the wealth) they amass.» from the ruins of the world and its vanishing bloom undoubtedly.

﴿قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّ اللَّهَ أَدَّبَ لَكُمْ أَنَّهُ عَلَى اللَّهِ تَفَقُّوهُمْ﴾ وَمَا عَلَى الَّذِينَ يَقْتُلُونَ عَلَى اللَّهِ الْعَذَابُ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ﴾

«59. Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"»

«60. And what think those who invent a lie against Allāh, on the Day of Resurrection? Truly, Allāh is full of bounty to mankind, but most of them are ungrateful.»

None can make Anything Lawful or Unlawful except Allāh or Those Whom Allāh has allowed to do so

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, 'Abdur-Raḥmān

bin Zayd bin Aslam and others said: "This Āyah was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the *Baḥīrah*,^[1] *Sā'ibah*^[2] and *Waṣīlah*."^[3] As Allāh said:

﴿وَجَعَلُوا يَوْمَئِذٍ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾

«And they assign to Allāh a share of the tilth and cattle which He has created.» [6:136]

Imām Aḥmad recorded a narration from Mālik bin Naḍlah who said, "I came to Allāh's Messenger ﷺ while in filthy clothes. He said,

«مَلَّ لَكَ مَالٌ؟»

«Do you have wealth?» I answered, 'Yes.' He said,

«مِنْ أَيِّ الْمَالِ؟»

«what kind of wealth?» I answered,

'All kinds; camels, slaves, horses, sheep.' So he said,

«إِذَا آتَاكَ اللَّهُ مَالًا فَلْيَرَّ عَلَيْكَ،»

«If Allāh gives you wealth, then let it be seen on you.» Then he said,

«مَلَّ تُشَجُّ إِبْنُكَ صِحَاخًا أَذَانَهَا، فَتَعْمِدَ إِلَى مُوسَى فَتَقَطَّعَ أَذَانَهَا، فَتَقُولُ: هَذِهِ

بُخْرٌ، وَتَشُقُّ جُلُودَهَا وَتَقُولُ: هَذِهِ ضُرْمٌ، وَتَحْرُمُهَا عَلَيْكَ وَعَلَى أَهْلِكَ؟»

«It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a Baḥr," tear its skin, then say, "This is a Ṣarm," and prohibit them for yourself and your family?»

I replied, 'Yes.' He said,

«فَإِنْ مَا آتَاكَ اللَّهُ لَكَ جِلٌّ، سَاعِدُ اللَّهِ أَشَدُّ مِنْ سَاعِدِكَ، وَمُوسَى اللَّهِ أَحَدٌ مِنْ مُوسَاكَ،»

[1] A she-camel whose milk was spared for the idols and nobody was allowed to milk it.

[2] A she-camel let loose for the free pasture of their false gods and nothing was allowed to be carried on it.

[3] A she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery. Aṭ-Ṭabar, 15:112-113.

«What Allāh has given you is lawful. Allāh's Forearm is stronger than your forearm, and Allāh's knife is sharper than your knife.»^[1]

And he mentioned the Ḥadīth in its complete form, and the chain for this Ḥadīth is a strong, good chain.

Allāh criticized those who make lawful what Allāh has made unlawful or vice versa. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allāh then warned them with a promise of the Day of Resurrection. He asked:

﴿وَمَا عَلَى الَّذِينَ يَقْتُرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ﴾

«And what think those who invent a lie against Allāh, on the Day of Resurrection?»

What do they think will happen to them when they return to Us on the Day of Resurrection? Ibn Jarīr said that Allāh's statement:

﴿إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ﴾

«Truly, Allāh is full of bounty to mankind,»

indicated that the bounty is in postponing their punishment in this world.^[2] I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

﴿وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ﴾

«but most of them are ungrateful.» So they prohibited what Allāh has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُبْعَثُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ شَيْءٍ نَبْدُ الْآرَضِ وَلَا فِي السَّمَاءِ وَلَا أَصْفَرُ مِنْ

[1] Aḥmad 3:473, 4:136.

[2] Aṭ-Ṭabari 15:113.

ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦١﴾

﴿61. Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.﴾

Everything Small or Large is within the Knowledge of Allāh

Allāh informed His Prophet ﷺ that He knows and is well acquainted with all of the affairs and conditions of him and his Ummah and all of creation and its creatures at all times – during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allāh said:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ رَدَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبْرٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾﴾

﴿And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾(6:59)

He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا ظَلْمٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْثِيَ لَهُ رِزْقًا ﴿٣٨﴾﴾

﴿There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you.﴾ (6:38)

He also said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا ﴿٦٠﴾﴾

﴿And no moving creature is there on earth but its provision is due

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٦

الْحَمْدُ لِلَّهِ الَّذِي

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَأَخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾ وَلَا يَحْزَنُ ذَٰلِكَ قَوْلُهُمْ إِنَّ الْمِرَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾ أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَسْمَعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٦﴾ هُوَ الَّذِي جَعَلَ لَكُمُ آيَاتٍ لِتَسْكُنُوا فِيهِ وَالنَّهَارُ مُبْصِرٌ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْلَمُونَ ﴿١٧﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْفَعِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُم مِّنْ سُلْطَانٍ بِهَٰذَا أَنْقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨﴾ قُلْ إِنَّ الَّذِينَ يَفْقَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَقْلِحُونَ ﴿١٩﴾ مَتَّعَ فِي الدُّنْيَا ثَمَرَاتٍ لِّتَسَاءَلُوا عَنْهُمْ ثُمَّ تَدْرِيهِمْ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٢٠﴾

from Allāh. ﴿11:6﴾

If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him? Allāh said:

﴿وَنُفِخَ عَلَى الْغَازِ الْبَهِيمِ ﴿١٧﴾ الَّذِي يَرِيكَ جِبْنَ قُورَمَ ﴿١٨﴾ وَتَقَبَّلَكَ فِي السَّنَجِينَ ﴿١٩﴾﴾

«And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate. ﴿26:217-219﴾

That is why Allāh said:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفْعَلُونَ فِيهِ﴾

«Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it.» meaning, 'We are watching and hearing you when you engage in that thing.' When Jibril asked the Prophet ﷺ about Ihsan, he said:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«It is that you worship Allāh as if you are seeing Him. But since you do not see Him, be certain that He is watching you.»^[1]

[1] Muslim 1:37.

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۚ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۚ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ۝﴾

﴿62. Behold! The Awliyā' of Allāh, no fear shall come upon them nor shall they grieve.﴾

﴿63. Those who believed, and have Taqwā.﴾

﴿64. For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.﴾

Identifying the Awliyā' of Allāh

Allāh tells us that His Awliyā' (friends and allies) are those who believe and have Taqwā of Allāh as He defined them. Every pious, God-fearing person is a friend of Allāh, therefore,

﴿لَا خَوْفٌ عَلَيْهِمْ﴾

﴿no fear shall come upon them﴾ from the future horrors they will face in the Hereafter.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve.﴾ over anything left behind in this world.

Ibn Jarīr recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا يَغْفِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ»

«Among the servants of Allāh there will be those whom the Prophets and the martyrs will consider fortunate».

It was said: "Who are these, O Messenger of Allāh, so we may love them?" He said:

«هُمْ قَوْمٌ نَحَابُوا فِي اللَّهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَنْسَابٍ، وَجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ»

«These are people who loved one another for the sake of Allāh without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor shall they

grieve when others grieve.»

Then he recited:

﴿آلَٰ إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

«Behold!! Verily, the *Awliyā'* (friends and allies) of Allāh, no fear shall come upon them nor shall they grieve.»^[1]

The True Dream is a Form of Good News

Ibn Jarīr narrated from 'Ubādah bin Aṣ-Ṣāmiṭ that he [recited] to Allāh's Messenger ﷺ:

﴿لَهُمُ الْبَشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

«For them is good news, in the life of the present world, and in the Hereafter.»

[and said,] “We know the good news of the Hereafter, it is Paradise. But what is the good news in this world?” He said:

«الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ. وَهِيَ جُزْءٌ مِنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ سَبْعِينَ جُزْءًا مِنَ النَّبُوَّةِ»

«It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.»^[2]

Imām Aḥmad recorded that Abu Dharr said, “O Messenger of Allāh! What about a man who does deeds that the people commend him for?” Allāh's Messenger ﷺ said,

«بَلِّغْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ»

«That is the good news that has been expedited for the believer.»^[3]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that Allāh's Messenger ﷺ said:

﴿لَهُمُ الْبَشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

«For them is good news, in the life of the present world» Then

[1] Aṭ-Ṭabari 15:120. See Also Abu Dāwud no. 3527. For an understanding of its interpretation, see *Faṭḥ Al-Bari*, no. 6983.

[2] Aṭ-Ṭabari 15:132.

[3] Aḥmad 5:156, and Muslim 4:2034.

he said,

«الرُّؤْيَا الصَّالِحَةُ يَشْرُهَا الْمُؤْمِنُ، جُزْءٌ مِنْ تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ، فَمَنْ رَأَى ذَلِكَ فَلْيُخْبِرْ بِهَا، وَمَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيُخْزِنَهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَكْبِرْ، وَلَا يُخْبِرْ بِهَا أَحَدًا»

«The good dream that comes as a good news for the believer is a part of forty-nine parts of prophethood. So if anyone of you has a good dream, he should narrate it to others. But if he has a dream that he dislikes, then it is from Shayṭān to make him sad. He should blow to his left three times, and say : "Allāhu Akbar," and should not mention it to anyone.»^[1]

And it was also said, "The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness." Similarly, Allāh said:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخْلُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾ مِمَّنْ أَوْلَيْنَاكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٢﴾ تِلْكَ مِنْ فَضْلِ الرَّحِيمِ ﴿٣٣﴾﴾

«Verily, those who say : "Our Lord is Allāh (alone)," and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying) : "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful." ﴿41:30-32﴾»

In the Ḥadīth narrated by Al-Barā', the Prophet ﷺ said:

إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ جَاءَهُ مَلَائِكَةٌ يَبْضُ الْوُجُوهُ يَبْضُ النَّيَابِ فَقَالُوا : أَخْرِجِي أَتَيْنَاكَ الرُّوحَ الطَّيِّبَةَ إِلَى رُوحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ غَضَبَانَ، فَتَخْرُجُ مِنْ فِيهِ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فَمِ السَّقَاءِ»

«When death approaches the believer, angels with white faces

^[1] Aḥmad 5:219.

and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry." The soul then comes out of his mouth like a drop of water pouring out of a water skin.»^[1]

Their good news in the Hereafter is as Allāh said:

﴿لَا يَحْزَنُهُمُ الْفَرَجُ الْأَكْبَرُ وَنَلَقْنَهُمُ الْمَلَائِكَةَ مِنْهَا يَوْمَكُمْ الَّتِي كُنْتُمْ تُوعَدُونَ﴾

«The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."» (21:103), and,

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكَ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

«On the Day you shall see the believing men and the believing women – their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!» (57:12)

Allāh then said:

﴿لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ﴾

«No change can there be in the Words of Allāh.»

meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

﴿ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

«This is indeed the supreme success.»

﴿وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْوِزَةَ لِلَّهِ حَيْثُمَا هُوَ السَّجْعُ الْعَلِيمُ﴾ ٥٧ ﴿أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَسْجَعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَسْمَعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾ ٥٨ ﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْآيَاتِ لِتَسْكُنُوا فِيهِ وَالْقَهَارُ مُبِينٌ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْلَمُونَ﴾ ٥٩

[1] Ahmad 4:287.

﴿65. Do not grieve over their speech, for all power and honor belong to Allāh. He is the All-Hearer, the All-Knower.﴾

﴿66. Behold! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.﴾

﴿67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Āyāt for a people who listen (those who think deeply).﴾

All Might and Honor is for Allāh – He Alone has Full Authority within the Universe

Allāh said to His Messenger ﷺ,

﴿وَلَا يَحْزَنْكَ﴾

﴿Do not grieve﴾ because of the remarks of these idolators, and depend on Allāh and ask for His help. Put your trust in Him.

﴿إِنَّ الْغِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿For all power and honor belong to Allāh.﴾

All might and honor belong to Him, His Messenger ﷺ and the believers.

﴿هُوَ السَّمِيعُ الْغَنِيُّ﴾

﴿He is the All-Hearer, the All-Knower.﴾ He hears the utterances of His servants and knows their affairs. Allāh then stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood. Allāh then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

﴿وَالنَّهَارَ مُبِينًا﴾

﴿And the day to make things visible (to you).﴾

bright and clear for them to seek livelihood and to travel to

fulfill their needs.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ﴾

﴿Verily, in this are Āyāt for a people who listen.﴾

Those who hear these proofs and take a lesson from them. These Āyāt can lead them to realize the greatness of their Creator and Sustainer.

﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا أُنْفِرُوا عَلَى اللَّهِ مَا لَا تَقْلَمُونَ ﴿٦٨﴾ قُلْ إِنْ إِلٰهَ الْإِنسٰنِ فَقَرُّوا عَلَى اللَّهِ الْكَوْبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُؤْتِيهِمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾

﴿68. They say: "Allāh has begotten a son." Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth. No warrant have you for this. Do you say against Allāh what you know not.﴾

﴿69. Say: "Verily, those who invent a lie against Allāh will never be successful."﴾

﴿70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾

Allāh is Far Above taking a Wife or having Children

Allāh criticizes those who claim that He has,

﴿وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ﴾

﴿...begotten a son. Glory is to Him! He is Rich (Free of all needs).﴾

He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

﴿لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ﴾

﴿His is all that is in the heavens and all that is in the earth.﴾

So how can He have a son from what He has created? Everything and everyone belongs to Him and is His servant.

﴿إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا﴾

﴿No warrant have you for this﴾

Meaning, you have no proof for the lies and falsehood that you claim,

﴿أَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿Do you say against Allāh what you know not.﴾

This is a severe threat and a firm warning. Similarly, Allāh threatened and said:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِثًّا ۝۸ نَكَادُ السَّمَوَاتِ يَنْقَطِرْنَ مِنِّهُ ۝۹ وَتَشُقُّ الْأَرْضُ وَتَنفِرُ الْجِبَالُ هَدًّا ۝۱۰ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۝۱۱ وَمَا يَنبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝۱۲ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَا يَأْتِي الرَّحْمَنَ عَبْدًا ۝۱۳ لَقَدْ أَحْصَيْنَاهُمُ وَعَدْنَاهُمْ ۝۱۴ وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْفَيْصَةِ فَزًّا ۝۱۵﴾

﴿And they say: "The Most Gracious has begotten a son." Indeed you have brought forth a terribly evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son. There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.﴾ (19:88-95)

Then Allāh warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allāh will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

﴿ثُمَّ نَنْظِرُهُمْ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿then in the end We shall oblige them to (enter) a great torment.﴾(31:24)

As Allāh said here:

﴿مَتَّعَ فِي الدُّنْيَا﴾

﴿(A brief) enjoyment in this world!﴾ meaning, only a short period,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٧

الْأَنْعَامِ

﴿وَأَنذَرُ عَلَيْهِمْ نَارَ نُوحٍ﴾ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمَانِ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بَيِّنَاتٍ اللَّهُ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَاءَ لَكُم مِّنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَجَبْنَاهُ وَمَنْ مَعَهُ فِي الْفُلَاكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عِقَابُ الْمُذْذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْغَى عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا السِّحْرُ مُبِينٌ ﴿٧٦﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَجَاءً كُمْ أَسِحْرُهُ هَذَا وَلَا يَصْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِمُ آيَاتِنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ ﴿٧٨﴾

﴿ثُمَّ إِنَّا مَرَجْنَاهُمْ﴾

﴿and then unto Us will be their return﴾ on the Day of Resurrection;

﴿ثُمَّ يُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿Then We shall make them taste the severest torment because they used to disbelieve.﴾

meaning, 'We shall make them taste the painful punishment because of their *Kufr* and lies about Allāh.'

﴿وَأَنذَرُ عَلَيْهِمْ نَارَ نُوحٍ﴾ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمَانِ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بَيِّنَاتٍ اللَّهُ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ

غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَاءَ لَكُم مِّنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَجَبْنَاهُ وَمَنْ مَعَهُ فِي الْفُلَاكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عِقَابُ الْمُذْذَرِينَ ﴿٧٣﴾

﴿71. And recite to them the news of Nūh. When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Āyāt of Allāh is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite.﴾

﴿72. "But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims."﴾

﴿73. They denied him, but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Āyāt. Then see what was the end of those who were warned.﴾

The Story of Nūh and His People

Allāh instructed His Prophet ﷺ, saying:

﴿وَأَنذِرْ عَلَيْهِمُ﴾

﴿And recite to them﴾ relate to the disbelievers of the Quraysh who belied you and rejected you,

﴿بَأْسًا تَوَّجُ﴾

﴿the news of Nūh﴾ meaning, his story and news with his people who belied him. Tell them how Allāh destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

﴿إِذْ قَالَ لِقَوْمِهِ يَتَّبِعُونَ إِنِ كَانِ كَبْرٌ عَلَيْكُمْ مَقَامِي وَتَذَكَّرِي بِمَا يَتَّبِعُ اللَّهُ فَعَلِ اللَّهُ تَوَكَّلْتُ﴾

﴿When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Āyāt of Allāh is hard on you, then I put my trust in Allāh."﴾

Meaning, 'if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allāh and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

﴿فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ﴾

﴿So devise your plot, you and your partners﴾, 'get together with all of your deities (idols and statues) that you call upon beside Allāh,'

﴿فَرَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غُمَّ﴾

﴿and let not your plot be in confusion for you﴾ meaning, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful,'

﴿وَلَا تُظِرُّونَ﴾

﴿and give me no respite.﴾ Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do not care, and I do not fear you, because you are not standing on

anything.' This is similar to what Hūd said to his people,

﴿إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِ فَكِدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ﴾

«I call Allāh to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord!» (11:54-55)

Islām is the Religion of all of the Prophets

Nūh said,

﴿فَإِن تَوَلَّيْتُمْ﴾

«But if you turn away» if you belie the message and turn away from obedience.

﴿فَمَا سَأَلْتُكَ مِن آجُرٍ﴾

«then no reward have I asked of you,»

I have not asked you anything for my advice.

﴿إِن آجُرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾

«My reward is only from Allāh. And I have been commanded to be of the Muslims.» I submit to Islām. Islām is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same. Allāh said:

﴿لِكُلِّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا﴾

«To each among you, We have prescribed a law and a clear way.» (5:48)

Ibn 'Abbās said: "A way and a Sunnah."^[1] Here Nūh is saying:

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾

«and I have been commanded to be of the Muslims.»

Allāh said about His friend, Ibrāhīm:

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ بِرَبِّ الْمُسْلِمِينَ ﴿١٣١﴾ وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ بَنِيَّ﴾

^[1] Aṭ-Ṭabari 10:388.

إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣١﴾

﴿When his Lord said to him, "Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾(2:131-132)

Yūsuf said:

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي فَاتْرَ السَّكَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيُّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾﴾

﴿My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴾(12:101)

Mūsā said:

﴿يَقَوْمَ إِن كُنتُمْ مَّاٰنُمُ بِاللَّهِ فَمَلِيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ﴾

﴿O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.﴾(10:84)

The magicians said:

﴿رَبَّنَا آفِزْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ﴾

﴿Our Lord! pour out on us patience, and cause us to die as Muslims.﴾(7:126)

Bilqīs said:

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Sulaymān to Allāh, the Lord of all that exists.﴾ (27:44)

Allāh said:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَّحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا﴾

﴿Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, judged for the Jews.﴾(5:44)

He also said:

﴿وَأَنذَرْتُ إِلَى الْهَوَارِيِّينَ أَنِ آمِنُوا بِ وَرَسُولِي قَالُوا آمَنَّا وَاتَّهَدُ بِأَنَّا مُسْلِمُونَ﴾

«And when I (Allāh) inspired Al-Hawāriyyīn to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'» (5:111)

The last of the Messengers and the leader of mankind ﷺ said:

﴿إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

«Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.» (6:162-163)

meaning, from this Ummah. He ﷺ said, in an authentic Ḥadīth:

«نَحْنُ مَعْشَرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاطٍ. وَدِينُنَا وَاحِدٌ»

«We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,»^[1]

meaning, 'we should worship Allāh alone without partners while having different laws.'

The Evil Goal and End of Criminals

Allāh said:

﴿كَذَّبُوهُ فَتَبٰىهُ وَمَنْ مَعَهُ﴾

«They denied him, but We delivered him, and those with him» meaning on his religion,

﴿فِي الْفُلِّ﴾

«in the (Fulk) ship» Fulk refers to the ark, and,

﴿وَجَعَلْنَاهُمْ خُلَافَةً﴾

«We made them generations replacing one after another» on earth,

﴿وَأَعْرَفْنَا الَّذِينَ كَذَبُوا بِآيَاتِنَا فَأَنْظِرْ كَيْفَ كَانَ عِقَابُ الْمُفْسِدِينَ﴾

^[1] Fath Al-Bāri 6:550.

﴿while We drowned those who belied Our Āyāt. Then see what was the end of those who were warned.﴾

meaning 'O Muḥammad, see how We saved the believers and destroyed the deniers!'

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۚ كَذَٰلِكَ نَطْمِئُ عَلَىٰ قُلُوبِ الْمُتَكَبِّرِينَ ﴿٧٤﴾﴾

﴿74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors.﴾

Meaning; Then after Nūḥ We sent Messengers to their people. They brought them clear proofs. and evidences of the truth that they came with.

﴿فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ﴾

﴿But they would not believe what they had already rejected beforehand﴾

meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning. Allāh said:

﴿وَنَقَلِبْ أَعْيُنَهُمْ وَابْصُرْهُمْ﴾

﴿And We shall turn their hearts and their eyes away (from guidance).﴾ (6:110) He then said here,

﴿كَذَٰلِكَ نَطْمِئُ عَلَىٰ قُلُوبِ الْمُتَكَبِّرِينَ﴾

﴿Thus We seal the hearts of the transgressors.﴾

This means that as Allāh has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them. They would not believe until they see the severe torment. This means that Allāh destroyed the nations after Nūḥ. He destroyed the nations that rejected the Messengers and saved those who believed from among them.

From the time of Ādam to Nūḥ, people followed Islām. Then they invented the worship of idols. So Allāh sent Nūḥ to them. That is why the believers will say to him on the Day of

Resurrection, "You are the first Messenger Allāh sent to the people of the earth." Ibn 'Abbās said: "There were ten generations between Ādam and Nūḥ, and all of them were following Islām."^[1] Allāh also said:

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ﴾

﴿And how many generations have We destroyed after Nūḥ!﴾ (17:17)

This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them?

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِكْزَعُونَ وَمَلَأْنَاهُ فَاثْنَكَبْرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٦﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَيْسَ إِلَّا سِحْرٌ مُبِينٌ ﴿٧٧﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَيْسَرُ هَذَا وَلَا يُفْلِحُ السَّاجِدُونَ ﴿٧٨﴾ قَالُوا أَإِذَا جِئْنَاكَ بِالْبَيِّنَاتِ عَلَيْنَا وَجَدْنَا عَلَيْكَ مَاءً مَاطًا وَتَكُونُ لَكُمُ الْكِرَامَةُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٩﴾﴾

﴿75. Then after them We sent Mūsā and Hārūn to Fir'aun and his chiefs with Our Āyāt. But they behaved arrogantly and were a people who were criminals.﴾

﴿76. So when came to them the truth from Us, they said: "This is indeed clear magic."﴾

﴿77. Mūsā said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."﴾

﴿78. They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"﴾

The Story of Mūsā and Fira'wn

Allāh said:

﴿ثُمَّ بَعَثْنَا﴾

﴿Then after them We sent ﴾ meaning after these Messengers,

[1] Al-Bidāyah wan-Nihāyah 1:101, and he said, "Al-Bukhārī recorded it."

﴿ثُمَّ يَنْتَهِرُونَ إِلَيْنَا فِرْعَوْنَ وَمَلَئِهِ﴾

﴿Mūsā and Hārūn to Fir'aawn and his chiefs,﴾ meaning his people

﴿يَا أَيُّهَا﴾

﴿with Our Āyāt.﴾ meaning; 'Our proofs and evidences.'

﴿فَانْتَكَبُوا وَكَانُوا قَوْمًا تُجْرِمُونَ﴾

﴿But they behaved arrogantly, and were a people who were criminals.﴾ meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَيْسَ شَيْئٌ﴾

﴿So, when came to them the truth from us, they said: "This is indeed clear magic."﴾

They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie. As Allāh said:

﴿وَعَمَدُوا بِهَا وَاسْتَفْتَنَاهَا أَنْفُسَهُمْ فَلَمَّا يَظُنُّوْنَ﴾

﴿And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.﴾(27:14)

Mūsā criticized them saying:

﴿أَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَيْحَرُّ هَذَا وَلَا يُلَاحِظُ أَنْفُسَهُمْ فَوَلَّوْا أَجْنَثًا لَئِنْ﴾

﴿"Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." They said: "Have you come to us to turn us away...﴾

﴿عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا﴾

﴿from that we found our fathers following﴾ their religion.

﴿وَتَكُونُ لَكُمَا﴾

﴿and that you two may have...﴾

﴿الْكِبَرِيَّةِ﴾

﴿greatness﴾ means grandeur and leadership

﴿فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ﴾

سُورَةُ

٢١٨

الْاَنْعَامِ

وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ
 قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ
 مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يَصْلِحُ
 عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُخَيِّئُ اللَّهُ الْحَقَّ بِكُلِّ مَكِيدَةٍ وَلَوْ كَرِهَ
 الْمُجْرِمُونَ ﴿٨٢﴾ فَمَاءٌ أَمِنٌ لِّمُوسَى إِلَّا ذُرِّيَّتَهُ مِنْ قَوْمِهِ عَلَى
 خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ وَإِنْ فِرْعَوْنُ لَمَّالٌ
 فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُفْسِدِينَ ﴿٨٣﴾ وَقَالَ مُوسَى يَقَوْمِ إِن كُنتُمْ
 ءَامِنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ
 تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَحْنَا
 بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ
 أَنْ تَوَسَّوْا الْقَوْمَ كَمَا يُبْصِرُ يُوْسُفُ وَأَجْعَلُوا يُوْسُفَ كُمْ قِبْلَةً
 وَأَقِمْوْا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَى
 رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ
 الدُّنْيَا رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ
 وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

﴿...in the land, We are not going to believe you two!﴾

﴿وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُخَيِّئُ اللَّهُ الْحَقَّ بِكُلِّ مَكِيدَةٍ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾﴾

﴿79. And Fir'aun said: "Bring me every well-versed sorcerer."﴾

﴿80. And when the sorcerers came, Mūsā said to them: "Cast down what you want to cast!"﴾

﴿81. Then when they had cast down, Mūsā

said: "What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers.﴾

﴿82. "And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it).﴾

Between Mūsā and the Magicians

Allāh mentioned the story of the magicians and Mūsā in *Sūrat Al-A'rāf* (there is a commentary on it in that *Sūrah*), this *Sūrah*, *Sūrat Ta Ha*, and in *Sūrat Ash-Shu'arā'*. Fir'aun, may Allāh's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Mūsā brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.

﴿وَالَّذِينَ السَّحَرَةُ سَجَدِينَ ﴿٧٠﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٧١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿٧٢﴾﴾

﴿And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists - the Lord of Mūsā and Hārūn."﴾ (7:120-122)

Fir'awn thought that he would achieve victory through the magicians over the Messenger sent by Allāh, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

﴿وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٣﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنتُمْ مُلْقُونَ ﴿٧٤﴾﴾

﴿And Fir'awn said: "Bring me every well-versed sorcerer." And when the sorcerers came, Mūsā said to them: "Cast down what you want to cast!"﴾

They stood in line after they received the promise of Fir'awn to become closer to him and obtain a generous reward.

Mūsā wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

﴿قَالُوا يَنْصُوحٌ إِمَّا أَنْ تَلْقَى وَلِئَا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٧٥﴾، قَالَ بَلْ أَلْقُوا﴾

﴿They said: "O Mūsā! Either you throw first or we be the first to throw?" [Mūsā] said: "Nay, throw you (first)!"﴾

When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery. At that time,

﴿فَارْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٧٦﴾ فَلَمَّا لَا تَخَفَ بَلَغْتَ أَنتَ الْآخِلُ ﴿٧٧﴾ وَالَّذِي مَا فِي يَمِينِكَ لَتَافَ مَا صَنَعُوا إِمَّا صَغُورًا كَيْدَ سَاحِرٍ وَلَا بَاقٍ السَّاحِرُ حَيْثُ أَكَّ ﴿٧٨﴾﴾

﴿Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."﴾ (20:67-69)

Upon that, Mūsā said:

﴿مَا جِئْتُ بِالسَّحَرِ إِنَّ اللَّهَ سَبِّطُهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٧٩﴾ وَيُخَيِّئُ اللَّهُ الْحَقَّ

﴿بِكَمِّيهِ. وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾^[1]

«What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers. And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it).»

﴿فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّتٌ مِّن قَوْمِهِ. عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّ لِمَن الْمُتَرَفِينَ﴾^[2]

«83. But none believed in Mūsā except the offspring of his people, because of the fear of Fir‘awn and his chiefs, lest they should persecute them; and verily, Fir‘awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.»

Only a Few Youth from Fir‘awn’s People believed in Mūsā

Allāh tells us that despite all the clear signs and irrefutable evidence Mūsā came with, only a few offspring from Fir‘awn’s followers believed in him. They were even scared that Fir‘awn and his followers would force them to return to *Kufr* (disbelief). Fir‘awn was an evil tyrant and extremely arrogant. His people feared him and his power too much. Al-‘Awfi reported that Ibn ‘Abbās said:

﴿فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّتٌ مِّن قَوْمِهِ. عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ﴾

«But none believed in Mūsā except the offspring of his people because of the fear of Fir ‘awn and his chiefs, lest they should persecute them.»

“The offspring that believed in Mūsā from Fir‘awn’s people, other than Banu Israel, were few. Among them were Fir‘awn’s wife, the believer who was hiding his faith, Fir‘awn’s treasurer, and his wife.”^[1]

The Children of Israel, however, themselves believed in Mūsā, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allāh was going to save them through

[1] Aṭ-Ṭabari 15:164.

him from the capture of Fir'awn and give them power over him. So when this knowledge reached Fir'awn he was very wary. But his caution and weariness didn't help him one bit. When Mūsā arrived, Fir'awn subjected them to great harm, and

﴿قَالُوا أَوَإِذَا نُسَخِرُ الْأَرْضَ وَنَحْنُ مُسْلِمُونَ﴾
 ﴿يَسْتَنْظِرُونَ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَمْلِكُونَ﴾

﴿They said: "We (Children of Israel) suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴾[7:129]

The fact that all of the Children Israel became believers is evidenced by the following *Āyāt*:

﴿وَقَالَ مُوسَىٰ يُعْذِرُ اللَّهُ عَنْ قَوْمِهِ الْفَاسِقِينَ﴾
 ﴿وَقَالَ مُوسَىٰ إِن كُنْتُمْ مَأْمُورِينَ بِعِبَادَةِ اللَّهِ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا﴾
 ﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

﴿84. And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims."﴾

﴿85. They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.﴾

﴿86. "And save us by Your mercy from the disbelieving folk."﴾

Mūsā encouraged His People to put Their Trust in Allāh

Allāh told us that Mūsā said to the Children of Israel:

﴿يُعْذِرُ اللَّهُ عَنْ قَوْمِهِ الْفَاسِقِينَ﴾

﴿O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.﴾

Allāh is sufficient for those who put their trust in Him.

﴿إِنَّ اللَّهَ يَكْفِي عَبْدَهُ﴾

﴿Is not Allāh sufficient for His servant?﴾(39:36)

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

﴿And whosoever puts his trust in Allāh, then He will suffice him.﴾(65:3)

Allāh combines worship and reliance in many places. He said:

﴿مَاعْبُدُ إِلَّا هُوَ وَرَوَّكُلَ عَلَيْهِ﴾

﴿So worship Him and put your trust in Him.﴾(11:123)

﴿قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ وَعَلَيْهِ تَوَكَّلُوا﴾

﴿Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust..﴾(67:29) and

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاعْبُدْهُ وَكَفَىٰ﴾

﴿(He alone is) the Lord of the east and the west; none has the right to be worshipped but He. So take Him (alone) as a protector.﴾(73:9)

And Allāh commanded the believers to say many times in their Ṣalāh:

﴿إِنَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾(1:5)

The Children of Israel complied with this command and said:

﴿عَلَّ اللَّهُ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

﴿In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.﴾

This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them. This meaning was reported from Abu Mijliz and Abu Aḍ-Ḍuḥā,^[1] 'Abdur-Razzāq, in a narration from Mujāhid, said,

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

﴿Our Lord! Make us not a trial for the folk who are wrongdoers﴾ meaning, "Do not give them authority over us so they might make us fall into Fitnah."^[2]

Allāh's statement:

﴿وَجَعَلْنَا بَيْنَكَ﴾

[1] Aṭ-Ṭabari 15:169.

[2] 'Abdur-Razzāq 2:297.

﴿And save us by Your mercy﴾ means save us through Your mercy and beneficence

﴿مِنَ الْقَوْمِ الْكَافِرِينَ﴾

﴿from the disbelieving folk.﴾ meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

﴿وَأَنبِئْنَا إِكْمُوسَىٰ وَلَٰعِيْدَ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بَنِي إِسْرَءِيلَ وَأَجْعَلُوا لِيَوْمِكُمْ هَٰذَا مَدِيْنَةً لِّلَّذِينَ آمَنُوا وَالَّذِينَ كَفَرُوا سَاءَ لِمُكَافَأِ الْكَافِرِينَ﴾

﴿87. And We revealed to Mūsā and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Ṣalāh, and give glad tidings to the believers."﴾

They were commanded to pray inside Their Homes

Allāh tells us why He saved the Children of Israel from Fir'awn and his people. He tells us how he saved them. Allāh commanded Mūsā and his brother Hārūn to take houses for their people in Egypt,

﴿وَأَجْعَلُوا لِيَوْمِكُمْ هَٰذَا مَدِيْنَةً لِّلَّذِينَ آمَنُوا﴾

﴿and make your dwellings as places for your worship,﴾

Al-'Awfi reported that Ibn 'Abbās said, while interpreting this Āyah: "The Children of Israel said to Mūsā, 'We cannot offer our prayers in public in front of Fir'awn's people.' So Allāh permitted them to pray in their houses. They were commanded to build their houses in the direction of the Qiblah."^[1] Mujāhid commented,

﴿وَأَجْعَلُوا لِيَوْمِكُمْ هَٰذَا مَدِيْنَةً﴾

﴿and make your dwellings as places for your worship,﴾

When Banu Israel feared that Fir'awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the Qiblah and the prayer could be in secret."^[2] This was stated by Qatādah and Aḍ-Ḍaḥḥāk as well.^[3]

[1] Aṭ-Ṭabari 15:174.

[2] Ibid.

[3] Aṭ-Ṭabari 15:173.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٩

الْمُؤْمِنِينَ

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ
 الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَنُوزَا بَنِي إِسْرَءِيلَ الْبَحْرَ
 فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ، بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ
 الْعَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ
 وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾ ءَالَتْنِ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ
 مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَأَلَيْكُم نَتِيجَتُكَ يَدُكَ لَتَكُونَنَّ لِمَنْ
 خَلَقَكَ ءَايَةً وَإِنْ كَثُرُوا مِنَ النَّاسِ عَنْ ءَايَتِنَا لَنُفْلِتُوكَ ﴿٩٢﴾
 وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبَازِئِدِي وَرَرْتَهُمْ مِنْ الطَّيِّبَتِ
 فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾ إِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ
 فَسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
 الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ
 مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا اللَّهُ فَتَكُونَنَّ مِنَ الْخَاسِرِينَ
 ﴿٩٥﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ
 ﴿٩٦﴾ وَلَوْ جَاءَهُمْ كُلُّ ءَايَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

﴿وَقَالَ مُوسَى رَبَّنَا إِنَّكَ ءَاتَيْتَ
 فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي
 الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ
 سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ
 وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى
 يَرَوْا الْعَذَابَ الْأَلِيمَ﴾ قَالَ قَدْ
 أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا
 تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا
 يَعْلَمُونَ ﴿٨٩﴾

﴿88. And Mūsā said: "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not

believe until they see the painful torment."﴾

﴿89. Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not."﴾

Mūsā supplicated against Fir'awn and His Chiefs

Allāh mentioned what Mūsā said when he prayed against Fir'awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant. Mūsā said:

﴿رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً﴾

﴿Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor﴾ and pleasure of this worldly life.

﴿رَأْمُولًا﴾

﴿and wealth﴾ plentiful and abundant.

Allāh's statement,

﴿فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ﴾

﴿in the life of this world, Our Lord! That they may lead men astray from Your path.﴾

was read with the word "Liyadillū" and "Liyuḍillū." The first is with a *Fathah* over the Yā, meaning that "You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth." As Allāh said:

﴿لِنَقْنَبَنَّهُمْ بِهِ﴾

﴿that We may test them thereby.﴾ (20:131) and (72:17).

Others read the word with a *Ḍammah* over the Yā. (i.e. *Liyuḍillū*) This makes the *Āyah* mean: You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide would think that You have given them that because You loved them and You cared about them."

﴿رَبَّنَا أَطِيسْ عَلَيَّ أَمْوَالِهِمْ﴾

﴿"Our Lord! Destroy their wealth,"﴾

Ibn 'Abbās and Mujāhid said: "They asked Allāh to destroy their wealth."^[1] Aḍ-Ḍaḥḥāk, Abu Al-'Āliyah and Ar-Rabī'a bin Anas said: "Allāh made their wealth into engraved stones as it was before."^[2]

About Allāh's statement,

﴿وَأَشَدُّ عَلَى قُلُوبِهِمْ﴾

﴿and harden their hearts﴾ Ibn 'Abbās said, "Harden their hearts means put a seal on them."^[3]

﴿فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

[1] Aṭ-Ṭabari 15:181.

[2] Aṭ-Ṭabari 15:180.

[3] Aṭ-Ṭabari 15:181.

﴿so that they will not believe until they see the painful torment.﴾

This prayer was from Mūsā because he was angry for the sake of Allāh and His religion. He prayed against Fir'awn and his chiefs when he was certain that there was no good in them. Similarly, Nūḥ prayed and said:

﴿رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذَبَابًا ۖ إِنَّكَ إِن تَذَرَهُمْ يَبْغُوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فِجْرًا كَفَّارًا﴾

﴿My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.﴾ (71:26-27)

Hārūn said "Āmīn" to his brother's prayer. And Allāh answered Mūsā's prayer. Allāh said:

﴿قَدْ أُجِيبَتْ دَعْوَتُكُمَا﴾

﴿Verily, the invocation of you both is accepted.﴾ 'in destroying Fir'awn's people.

﴿قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَوِيَا﴾

﴿Verily I have answered your prayers (both of you). So you both keep to the straight way﴾

So as I have answered your prayer, you should remain steadfast on My command.' Ibn Jurayj narrated that Ibn 'Abbās said about this Āyah: "Be steadfast and follow My command."^[1]

﴿وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ مَا أَنتَ أَنتُمْ لَا إِلَهَ إِلَّا الَّذِي مَأْتَتْ يَدُ بَنِي إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ۝ أَلَمْ تَرَ أَنَا قَدْ كَفَرْتُ وَلَكِنِّي خَلَفْتُ مَاءَهُ وَإِنِّي مِنَ الْمُنْقِلِينَ ۝ قَالَ تَزِيدُكَ يَدِيكَ لِيَكُونَ لِمَنْ خَلَقَ مَاءَهُ وَإِنِّي مِنَ الْكَافِرِينَ ۝﴾

﴿90. And We took the Children of Israel across the sea, and Fir'awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fira'wn) said: "I believe that none has the right to be worshipped but He in Whom the

[1] Aṭ-Ṭabari 15:187.

Children of Israel believe, and I am one of the Muslims.”﴾

﴿91. Now (you believe) while you refused to believe before and you were one of the mischief-makers.﴾

﴿92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Āyāt.﴾

The Children of Israel were saved and Fir‘awn’s People drowned

Allāh tells us how He caused Fir‘awn and his soldiers to drown. The Children of Israel left Egypt in the company of Mūsā. It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir‘awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He embarked, following behind them, filled with great pride and with massive armies. Allāh wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir‘awn’s kingdom. They were all together and caught the Children of Israel at sunrise.

﴿فَلَمَّا تَرَآ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَنَذْرَكُونَ﴾

﴿And when the two hosts met each other, the companions of Mūsā said: “We are sure to be overtaken.”﴾ (26:61)

They said that because when they got to the seashore Fir‘awn was behind them. The two groups met face to face. The people with Mūsā kept asking, “How can we be saved today?” Mūsā replied, “I have been commanded to come this way.” Mūsā said:

﴿لَا إِلَهَ إِلَّا رَبِّي سَتَهْدِي﴾

﴿Nay, verily, with me is my Lord. He will guide me.﴾ (26:62)

It had been so difficult, but it suddenly became easy. Allāh commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe. Allāh then commanded the wind and the path was dry for them.

﴿فَأَضْرَبَ لَهمْ طَرِيقًا فِي الْبَحْرِ مِيسًا لَا خَشْفَ دَرَكًا وَلَا خَنْقًا﴾

﴿And strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'awn] nor being afraid (of drowning in the sea).﴾ (20:77)

The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, Fir'awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir'awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allāh's decree prevailed and the prayer of Mūsā was answered.

Jibrīl came on a war stallion. He passed by Fir'awn's horse. Jibrīl's horse whinnied at Fir'awn's and then Jibrīl rushed into the sea, and Fir'awn did the same behind him. Fir'awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea." So they rushed into the sea. Mikā'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allāh, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir'awn and he was overwhelmed by the stupors of death. While in this state, he said:

﴿مَآءَتْ أَنفٌ لَا إِلَهَ إِلَّا الَّذِي مَآءَتْ بِهِ. بَرَأَ إِلَهُكُمُ يَا مَعْشَرَ الْمُسْلِمِينَ﴾

﴿I believe that none has the right to be worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims.﴾

He believed at a time when he couldn't benefit from his faith.

﴿فَلَمَّا رَأَوْا بَأْسًا قَالُوا آمَنَّا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسًا سَلَّ اللَّهُ الَّذِي قَدْ خَلَقَ فِي عِبَادِهِ وَخَيْرَ هَؤُلَاءِ الْكَافِرُونَ ﴿٧٨﴾

﴿So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him

as (His) partners." Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them). ﴿40:84-85﴾

Therefore Allāh said, as a response to Fir'awn,

﴿أَلَمْ تَكُنْ رَافِقًا عَصَيْتَ قَبْلَ﴾

﴿Now (you believe) while you refused to believe before?﴾

do you say that just now when you have disobeyed Allāh before that.

﴿وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾

﴿And you were one of the mischief-makers.﴾

You were among the makers of mischief on the earth who misled the people.

﴿وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى الْكُفْرِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ﴾

﴿and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.﴾ (28:41)

These facts about Fir'awn and his status at that time were among the secrets of the Unseen that Allāh revealed to His Messenger, Muḥammad ﷺ. Similarly Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said that Allāh's Messenger ﷺ said;

«قَالَ لِي جِبْرِيلُ: لَوْ رَأَيْتَنِي وَأَنَا آخِذٌ مِنْ حَالِ الْبَحْرِ فَأَدُسُهُ فِي فَمٍ فِرْعَوْنَ مَخَافَةَ أَنْ تُدْرِكَهُ الرَّحْمَةُ»

«Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir'awn out of fear that the mercy would reach him."»^[1]

Abu 'Īsā At-Tirmidhi and Ibn Jarīr^[2] also recorded it. At-Tirmidhi said, "Ḥasan Gharīb Ṣaḥīḥ."^[3]

About Allāh's statement,

﴿فَالْيَوْمَ تُنْجِيكَ يَدُكَ إِنَّكَ لَمِنْ خَلْقِكَ آيَةً﴾

﴿So this day We shall deliver your (dead) body (out from the

[1] Musnad Aṭ-Ṭayālisi no. 341.

[2] Tuḥfat Al-Aḥwadhī 8:526.

[3] Aṭ-Ṭabari 15:190-191.

sea) that you may be a sign to those who come after you!﴾

Ibn 'Abbās and others from among the Salaf have said: "Some of the Children of Israel doubted the death of Fir'awn so Allāh commanded the sea to throw his body – whole, without a soul – with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction."^[1] That is why Allāh said,

﴿ثُمَّ أَنزَلْنَاهُ فِي سَجٍّ أَعْوَجَ﴾

﴿"So this day We shall deliver your..."﴾ meaning that We will put your body on a high place on the earth. Mujāhid said,

﴿يَذِّكَ﴾

﴿your (dead) body﴾ means, 'your physical body'.^[2]

﴿لَنَكُونَ لِمَنْ خَلَقَكَ آيَةً﴾

﴿that you may be a sign to those who come after you!﴾ meaning, so that might be a proof of your death and destruction for the Children of Israel.

That also stood as a proof that Allāh is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir'awn and his people were destroyed on the day of 'Āshūrā', as recorded by Al-Bukhārī, Ibn 'Abbās said, "When the Prophet ﷺ arrived at Al-Madīnah, the Jews fasted the day of 'Āshūrā'. So he asked,

﴿مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟﴾

﴿What is this day that you are fasting?﴾

They responded 'This is the day in which Mūsā was victorious over Fir'awn.' So the Prophet ﷺ said,

﴿أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوهُ﴾

﴿You have more right to Mūsā than they, so fast it.﴾^[3]

﴿وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبْرَأً صَدَقَ وَرَفَقْتَهُمْ مِنْ آلِ طَارِيَتٍ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْيَوْمُ إِنَّ

[1] At-Tabari 15:196.

[2] At-Tabari 15:197.

[3] Fath Al-Bāri 8:198.

رَبِّكَ يَقْضِي يَتَنَبَّهُ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢﴾

¶93. And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.﴾

The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

In these *Āyāt*, Allāh tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allāh's statement,

﴿مُبَوَّأٌ صِدْقٍ﴾

«honorable dwelling place» means in Egypt and Syria, around Jerusalem, as it was said by some. When Allāh destroyed Fir'aun and his soldiers, the Mosaic State took control of all of Egypt as Allāh said:

﴿وَأَرْسَلْنَا الْقَوْمَ الْأَوَّلَ كَانُوا يَنْسِفُونُ مَسْكُونِ الْأَرْضِ وَمَكُونِهَا إِلَى بَرْكَانًا فِيهَا وَتَحْتَ
كَمَثَرِ رُوكَ الْحُسْقَى عَلَى بَقِ إِسْرَءِيلَ بِمَا صَبَرُوا وَدَعَرْنَا مَا كَانَتْ يَصْنَعُ فِرْعَوْنُ
وَقَوْمَهُ وَمَا كَانُوا يَفْرُسُونَ ﴿١٧٧﴾﴾

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

He said in other *Āyāt*:

﴿ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾ ﴾

¶So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them.¶(26:57 -59)

He also said:

﴿كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ﴾

«How many of gardens and springs that they left behind...»
(44:25-27)

They then continued with Mūsā, to seek Jerusalem – the land of Ibrāhīm, the friend of Allāh. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allāh expelled them into the wilderness for forty years. During this time in the wilderness, first Hārūn died and then Mūsā. Yūsha' bin Nūn led after them. Allāh supported them to conquer Jerusalem and rule it for a period of time. His statement,

﴿وَرَزَقْنَهُم مِّنَ الطَّيِّبَاتِ﴾

«and provided them with good things»

means from the lawful, pure and useful provision that is good in nature and in Law. Then Allāh said:

﴿فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْيَلَدُ﴾

«and they differed not until the knowledge came to them.»

There should be no reason for them to have any disputes among them since Allāh has sent them knowledge and explained different matters and issues to them. It has been mentioned in a *Ḥadīth*,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَىٰ إِحْدَىٰ وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَىٰ اخْتَلَفُوا عَلَىٰ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَىٰ ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْنَتَانِ وَسَبْعُونَ فِي النَّارِ»

«The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this Ummah will separate into seventy-three sects, one of which is in Paradise, seventy-two in the Fire.»

They asked, "Who are they O Messenger of Allāh!" He ﷺ replied;

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«Those upon what I and my Companions are upon.»

It was recorded by Al-Ḥākim in his *Mustadrak* with this wording.^[1]

So here Allāh said,

^[1] Al-Ḥākim 1:129.

﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ﴾

﴿Verily your Lord will judge between them﴾

Here the meaning is, to distinguish between them

﴿يَوْمَ الْيُسُوعَٰةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

﴿the Day of Resurrection in that which they used to differ.﴾

﴿إِن كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ
فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ
جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ بَرَأْنَا الْمَلَأَ الْأَلَمِ ﴿٩٧﴾﴾

﴿94. So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).﴾

﴿95. And be not one of those who belie the Āyāt of Allāh, for then you shall be one of the losers.﴾

﴿96. Truly, those, against whom the Word of your Lord has been justified, will not believe.﴾

﴿97. Even if every sign should come to them, until they see the painful torment.﴾

Previous books Attest to the Truth of the Qur'an

Allāh said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوزًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil.﴾ (7:157)

They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence. Therefore Allāh said:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ بَرَأْنَا
الْمَلَأَ الْأَلَمِ ﴿٩٧﴾﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٠

الْأَنْعَامِ

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٨﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿١٩﴾ وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّيحُ عَلَىٰ الَّذِينَ لَا يَعْلَمُونَ ﴿٢٠﴾ قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُنْفِی الْأَیَّتِ وَاللَّذُرْعَن قَوْمٍ لَا يُؤْمِنُونَ ﴿٢١﴾ فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آبَارِ الدِّيبِ خَلَاوًا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ السَّنْطَرِ ﴿٢٢﴾ ثُمَّ نَبْغِ رُسُلَنَا وَالدِّيبِ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نَسْجَ الْمُؤْمِنِينَ ﴿٢٣﴾ قُلْ يَأَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّكُم وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٤﴾ وَأَنْ أَقِفَ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿٢٥﴾ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿٢٦﴾

«Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.»

meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief. An example is when Mūsā prayed against Fir‘awn and his chiefs, saying:

﴿رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

«Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.» (10:88)

And Allāh said:

﴿وَلَوْ أَنَّا رَزَلْنَا إِلَيْهِمُ الْكَلِمَةَ وَكَلَّمَهُمُ الْتَوَفَّ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَلِيلًا مَا كَانُوا يَعْلَمُونَ ﴿٢٧﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾

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

Allāh then said:

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ

﴿ فِي الْحَيَوةِ الدُّنْيَا وَنَجَّيْنَاهُمْ مِنْ غَمِّهِمْ ۚ إِنَّ مِنْ آيَاتِنَا لَعَظِيمٍ ۝٩٨﴾

﴿98. Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)?— except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while﴾.

Belief at the Time of Punishment did not help except with the People of Yūnus

Allāh asked, 'did any town from the previous nations, believe in its entirety when they received the Messengers? All of the Messengers that We sent before you, O Muḥammad, were denied by their people or the majority of their people.'

Allāh said,

﴿ يَنْحَسِرُونَ عَلَى أَيْسَارٍ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝٣٠﴾

﴿Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾(36:30)

﴿ كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنَّ ۝٥٢﴾

﴿Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"﴾(51:52) and

﴿ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ ۚ وَإِنَّا عَلَىٰ مَا نُنْذِرُكُمْ مُتَّفِقُونَ ۝٢٣﴾

﴿And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: 'We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'"﴾(43:23)

As found in the authentic Ḥadīth,

«عَرَضَ عَلَيَّ الْأَنْبِيَاءُ فَجَعَلَ النَّبِيُّ يَمُرُّ وَمَعَهُ الْفَتَامُ مِنَ النَّاسِ، وَالنَّبِيُّ يَمُرُّ مَعَ الرَّجُلِ، وَالنَّبِيُّ مَعَ الرَّجُلَانِ، وَالنَّبِيُّ لَيْسَ مَعَ أَحَدٍ»

«The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet

with no one.^[1]

Then he mentioned the multitude of followers that Mūsā had, peace be upon him, then that he saw his nation of people filling from the west to the east. The point is that between Mūsā and Yūnus, there was no nation, in its entirety, that believed except the people of Yūnus, the people of Naynawā (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allāh and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allāh to lift the torment from which their Prophet had warned them. As a result, Allāh sent His mercy and removed the scourge from them and gave them respite.

Allāh said:

﴿إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ ءَظَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِنَّ جِثْنَ﴾

«Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.»

In interpreting this *Āyah*, Qatādah said: "No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yūnus. When they lost their Prophet and they thought that the scourge was close upon them, Allāh sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allāh for forty nights. When Allāh saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them." Qatādah said: "It was mentioned that the people of Yūnus were in Naynawā, the land of Mosul."^[2] This was also reported from Ibn Mas'ūd, Mujāhid, Sa'īd bin Jubayr and others from the Salaf.^[3]

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جِئًا بِآيَاتِنَا لَقَاتُوا الْآتِسَ حَتَّى يَخْرُجُوا﴾

[1] *Faḥ Al-Bārī* 10:224.

[2] *Aṭ-Ṭabari* 15:207.

[3] *Aṭ-Ṭabari* 15:208-210.

مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَتْ لِيُنْفِيسَ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الْإِنْسَ عَلَى الْآيَةِ لَا
يَعْقِلُونَ ﴿١٠٠﴾

﴿99. And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.﴾

﴿100. It is not for any person to believe, except by the leave of Allāh, and He will put the Rijs on those who do not reason.﴾

It is not Part of Allāh's Decree to compel Belief

Allāh said:

﴿وَلَوْ شَاءَ رَبُّكَ﴾

﴿And had your Lord willed﴾

meaning 'O Muḥammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allāh has wisdom in what He does.' Similarly, Allāh said:

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُونَ مَخْلُوفِينَ ﴿١١٨﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴾

﴿And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴾ (11:118-119)

He also said,

﴿أَلَمْ يَأْتِئِ الْآيَةَ مَا سَأُوا أَنْ يُسَاءَ اللَّهُ لَهُدَى النَّاسَ جَمِيعًا﴾

﴿Have not then those who believed yet known that had Allāh willed, He could have guided all mankind?﴾ (13:31)

Therefore, Allāh said:

﴿أَفَأَنْتَ تُكْرِهُ النَّاسَ﴾

﴿So, will you then compel mankind﴾ and force them to believe.

﴿حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾

﴿until they become believers.﴾ meaning, it is not for you to do that. You are not commanded to do that either. It is Allāh Who

﴿يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

﴿sends astray whom He wills, and guides whom He wills.﴾ (35:8).

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتًا﴾

﴿So do not destroy yourself in sorrow for them.﴾

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿It is not up to you to guide them, but Allāh guides whom He wills.﴾ [2:272].

﴿لَمَّا بَلَغَ بَعْجٌ مِّنْكَ أَلاَ يَكُونُوا مُؤْمِنِينَ﴾

﴿It may be that you would kill yourself with grief because they are not believers.﴾ [26:3]

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

﴿you guide not who you like..﴾ [28:56]

﴿فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿Your duty is only to convey, and it is up to Us to reckon.﴾ [13:40]

﴿تَذَكَّرْ إِنَّكَ أَنْتَ مُذَكِّرٌ ﴿١٨﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿١٩﴾﴾

﴿So remind, you are only one who reminds. You are not a dictator over them.﴾ [88:21-22]

There are other Āyāt besides these which prove that Allāh is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice. Similarly, He said,

﴿وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَعْمَلُ الظُّلْمَ عَلَى الْآيَاتِ لَا يَمُوقُونَ﴾

﴿It is not for any person to believe, except by the leave of Allāh, and He will put the Rijṣ﴾

That is, disorder and misguidance

﴿عَلَى الْآيَاتِ لَا يَمُوقُونَ﴾

﴿upon those who do not reason﴾ meaning, Allāh's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُنْفِي الْآيَاتِ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ نَهْلُ
يَنْظُرُونَ إِلَّا يَمْلِكُ آبَاءَ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِلَى مَعَكُمْ يَوْمَ السَّاعَةِ ﴿١٠٢﴾
فَرُتْنِي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا سُبْحَ الْمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿101. Say: "Behold all that is in the heavens and the earth."
But neither Āyāt nor warners benefit those who do not believe.﴾

﴿102. Then do they wait save for the likes of the days of men
who passed away before them? Say: 'Wait then, I am waiting
with you among those who wait.'﴾

﴿103. Then We save Our Messengers and those who believe!
Thus it is incumbent upon Us to save the believers.﴾

The Command to reflect upon the Creation of the Heavens and the Earth

Allāh, the Exalted, guides His servants to reflect upon His blessings. What Allāh has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment. Also, whatever rain that Allāh sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allāh creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs. Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon

it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him.

Concerning Allāh's statement,

﴿وَمَا تُنْفِي الْآيَاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

﴿But neither Āyāt nor warners benefit those who do not believe.﴾

This means, 'What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message?' This is similar to Allāh's statement,

﴿إِنَّ الَّذِينَ كَفَرُوا عَنْ قَوْلِ رَبِّكَ لَا يَأْتِيهِمْ نَذِيرٌ﴾

﴿Truly! Those against whom the Word of your Lord has been justified, will not believe.﴾ [10:96]

Concerning Allāh's statement,

﴿فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ﴾

﴿Then do they wait save for the likes of the days of men who passed away before them?﴾

This means, 'Are these who reject you Muḥammad, waiting for the vengeance and torment like the Days of Allāh, when He punished those who came before them of the previous nations that rejected their Messengers?'

﴿قُلْ فَانظُرُوا إِلَى مَعَكُمْ مِنَ السَّاعَةِ ﴿١٧﴾ نَرَى رُسُلَنَا وَالَّذِينَ آمَنُوا﴾

﴿Say: "Wait then, I am waiting with you among those who wait." Then We save Our Messengers and those who believe!﴾

This means, 'Verily, We destroy those who reject the Messengers.'

﴿كَذَلِكَ حَقًّا عَلَيْنَا نَجِ الْمُؤْمِنِينَ﴾

﴿Thus it is incumbent upon Us to save the believers.﴾

This means that this is a right that Allāh, the Exalted, has obligated upon His Noble Self. This is similar to His statement,

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢١

الْحَمْدُ لِلَّهِ الَّذِي

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ
يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٦٥﴾ قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِمَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾ وَاتَّبِعْ
مَا نُوحِيَ إِلَيْكَ وَأَصِرْ حَتَّى يَخُفَّكَ اللَّهُ وَهُوَ خَيْرُ الْخَائِفِينَ ﴿٦٧﴾

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الرَّكَابُ أَهْوَيْتَ إِلَيْهِ ثُمَّ قُضِيَ لَكَ مِنْ لَدُنْ حَكِيمٍ خَيْرٌ ﴿١﴾
الْأَتَقْبَدُوا إِلَّا اللَّهُ إِنِّي لَكُمْ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنْ أَسْتَغْفِرُوا
رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ يُبْعَثْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُسَمًّى وَيُؤْتِ
كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
كَبِيرٍ ﴿٣﴾ إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ وَفِيرٌ ﴿٤﴾ أَلَا إِنَّهُمْ
يَنْتَوْنُ صُدُورُهُمْ لِيَسْتَخَفُوا مِنْهُ الْأَحْيَاءُ يَسْتَعْشِرُونَ شِيَابَهُمْ
بَعْلَمَ مَا يُشِيرُونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلَيْهِمْ يَذَابُ الصُّدُورِ ﴿٥﴾

﴿Your Lord has written (prescribed) mercy for Himself﴾ [6:54]

﴿قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ رَبِّي فَلَا أَغْبُدُ الَّذِينَ تَقْبَدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَغْبُدُ اللَّهَ الَّذِي يَتَوَقَّكُمْ وَأُزِرُّ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾ ﴿٦٥﴾ وَأَنْ أَفِرَّ وَجْهَكَ لِلَّذِينَ حَبِطًا وَلَا تَكُونُ مِنَ الشَّاكِرِينَ﴾ ﴿٦٦﴾ وَلَا تَتَّبِعْ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الْغَالِبِينَ﴾ ﴿٦٧﴾ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ ﴿٦٨﴾

﴿104. Say: "O people! If you are

in doubt about my religion - I will never worship those whom you worship besides Allāh, rather, I will worship Allāh, the One Who cause you to die. And I was commanded to be one of the believers.﴾

﴿105. And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators."﴾

﴿106. "And do not invoke besides Allāh what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers."﴾

﴿107. And if Allāh touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel His favor which He causes to reach whom He wills among His servants. And He is the Pardoning, the Merciful.﴾

The Command to worship Allāh Alone and rely upon Him

Allāh, the Exalted, says to His Messenger, Muḥammad ﷺ, 'Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the *Ḥanīf* (monotheism) religion - the religion which Allāh has revealed to me - then know that I do not worship those whom you worship besides Allāh. Rather, I worship Allāh alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allāh alone, Who has no partners.'

﴿وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾

﴿And I was commanded to be one of the believers.﴾ [10:104]

Concerning Allāh's statement,

﴿وَأَنْ أَقْضِيَّ وَجْهَكَ لِلَّذِينَ حَبِطْنَا﴾

﴿And that you direct your face towards the *Ḥanīf* religion﴾

This means to make one's intention in worship solely for Allāh alone, being a *Ḥanīf*. *Ḥanīf* means one who turns away from associating partners with Allāh. For this reason Allāh says,

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

﴿and not be one of the idolators.﴾

This statement is directly connected with the previous statement,

﴿وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾

﴿And I was commanded to be one of the believers.﴾

Concerning His statement,

﴿وَلَنْ يَسْنَدَ اللَّهُ يَسْرَ﴾

﴿And if Allāh touches you with harm,﴾

This verse contains the explanation that good, evil, benefit and

harm only come from Allāh alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners.

Concerning His statement,

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿And He is the Pardoning, the Merciful.﴾

This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allāh, verily Allāh would forgive him if he repented from it.

﴿قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْخُبْرُ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ. وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ۖ﴾ وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخُذَ اللَّهُ
وَهُوَ خَبِيرُ الْمُتَكِبِينَ ﴿١٠٨﴾

﴿108. Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss. And I am not set over you as a guardian.﴾

﴿109. And follow what is revealed to you, and be patient until Allāh gives judgment. And He is the best of the judges.﴾

Allāh, the Exalted, commands His Messenger ﷺ to inform the people that that which he has brought them from Allāh is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences against his own self.

﴿وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ﴾

﴿And I am not set over you as a guardian﴾

This means, 'I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allāh, the Exalted.'

Concerning Allāh's statement,

﴿وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ وَأَصْبِرْ﴾

﴿And follow what has been revealed to you, and be patient﴾

This means, 'Adhere to that which Allāh has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.'

﴿حَتَّى يَخُضُّكُمْ اللَّهُ﴾

﴿until Allāh gives judgment﴾

This means, 'Until Allāh judges between you and them.'

﴿وَهُوَ خَيْرُ الْحَاكِمِينَ﴾

﴿And He is the best of judges.﴾

This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

☆ ***This is the End of Volume Four.***

☆ ***Volume Five begins with Sūrah Hūd***

