(Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My
torment is indeed the most painful torment.) 15:49-50. There are similar Ayat that contain
encouragement and discouragement. Sometimes Allah calls His servants to Him with
encouragement, describing Paradise and making them eager for what He has with Him.
Sometimes, He calls His servants with discouragement, mentioning the Fire and its torment and
punishment, as well as, the Day of Resurrection and its horrors. Sometimes Allah mentions both
so that each person is affected by it according to his or her qualities. We ask Allah that He
makes us among those who obey what He has commanded, avoid what He has prohibited, and
believe in Him as He has informed. Certainly, He is Near, hears and answers the supplication,
and He is the Most Kind, Generous and Bestowing. Imam Ahmad recorded that Abu Hurayrah
said that the Messenger of Allah said,

«لوْ يَعْلَمُ الْمُؤْمِنُ مَا عَنْدَ اللَّهِ مِنَ الْعِقْوَةِ مَا طَعَمَ
بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عَنْدَ اللَّهِ مِنَ
الرَّحْمَةِ مَا قَنِطَ أَحَدٌ مِنَ الجَنَّةِ، حَلَقَ اللَّهُ مَائَةَ
رَحْمَةٍ فَوَضَعَ وَاحِدَةً بَيْنَ حَلَقِهِ يَتَرَاحَمُونَ بِهَا
وَعَنْدَ اللَّهِ تَسْعَةَ وَتَسْعُعُونَ»

(If the believer knew Allah's punishment, no one will hope in entering His Paradise. And if the
disbeliever knew Allah's mercy, no one will feel hopeless of acquiring Paradise. Allah created a
hundred kinds of mercy. He sent down one of them to His creation, and they are merciful to
each other on that account. With Allah, there remains ninety-nine kinds of mercy.) Muslim and
At-Tirmidhi also recorded this Hadith, At-Tirmidhi said "Hasan". Abu Hurayrah narrated that the
Messenger of Allah said,

لمَّا حَلَقَ اللهُ الخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِندَهُ
فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَعْلَبُ غَضَبٍ

(When Allah created the creation, He wrote in a Book, and this Book is with Him above the
Throne: 'My mercy overcomes My anger.') This is the end of the Tafsir of Surat Al-An`am, all
the thanks and appreciation for Allah.

The Tafsir of Surat Al-A`raf
Which was revealed in Makkah

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

(1. Alif-Lam-Mm-Sad.) (2. (This is the) Book (the Qur'an) sent down unto you, so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.) (3. Follow what has been sent down unto you from your Lord, and follow not any Awliya' (protectors), besides Him (Allah). Little do you remember!) We mentioned before the explanation of the letters such as, Alif-Lam, that are in the beginning of some Surahs in the Qur'an.

Therefore be patient as did the Messengers of strong will) 46:35. Allah said here, (that you warn thereby) meaning, `We sent down the Qur'an so that you may warn the disbelievers with it,'
(and a reminder unto the believers). Allah then said to the world,

(اتّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَبِّكُم

(Follow what has been sent down unto you from your Lord) meaning, follow and imitate the unlettered Prophet, who brought you a Book that was revealed for you, from the Lord and master of everything.

(وَلَا تَتَبَيَّعُوا مِن دُونِهِ أُوْلِيَاءَ

(and follow not any Awliya', besides Him (Allah)) meaning, do not disregard what the Messenger brought you and follow something else, for in this case, you will be deviating from Allah's judgment to the decision of someone else. Allah's statement,

(قَلِيلًا مَا تَذَكَّرُونَ

(Little do you remember!) is similar to,

(وَمَا أُكْتَرَ النَّاسَ وَلَوْ حَرَصْتُ بِمُؤْمِنِينَ

(And most of mankind will not believe even if you desire it eagerly) 12:103 , and;

(وَإِنْ نَطَعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضَلُّوكَ عِنْ سَبِيلِ اللَّهِ

(And if you obey most of those on the earth, they will mislead you far away from Allah's path) 6:116 , and,

(وَمَا يُؤْمِنُنَّ أَكْثَرُهُمْ بِاللَّهِ إِلَّاَ وَهُمْ مُشْرِكُونَ

(And most of them believe not in Allah except that they attribute partners unto Him) 12:106 .
(4. And a great number of towns We destroyed. Our torment came upon them by night or while
they were taking their midday nap.) (5. No cry did they utter when Our torment came upon
them but this: "Verily, we were wrongdoers.") (6. Then surely, We shall question those (people)
to whom it was sent and verily, We shall question the Messengers.) (7. Then surely, We shall
narrate unto them (their whole story) with knowledge, and indeed We have not been absent.)

Nations that were destroyed

Allah said,

(وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأَسْنَانِ بَيْنَيَّا أَوْ هُمْ قَانِلُونَ - فَمَا كَانَ دَعُوَاهُمْ إِذْ جَاءَهُمْ بَأَسْنَانٍ إِلَّا أَن
قَالُوا إِنَّا كُنَّا ظَلَمِينَ - فَلَنَسْلَنَّ الَّذِينَ أَرْسَلْنَاهُمْ وَلَنَسْلَنَّ الْمُرْسَلِينَ - فَلَنَفْصَلْ عَلَيْهِمْ بَعْلَمٍ وَمَا
كُنَّا غَآئِبِينَ )

(And a great number of towns We destroyed,.) for defying Our Messengers and rejecting them.
This behavior led them to earn disgrace in this life, which led them to disgrace in the
Hereafter. Allah said in other Ayat,

(وَلَقَدْ أَسْتَهْزِرَهَا يُرِسِلُ مِنْ قَبْلِكَ قَبَّانِ بَالَّذِينَ
سَخَرُوا مِنْهُمْ مَا كَانُوا يُسْتَهْزِؤُونَ )

(And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded
by the very thing that they used to mock at) 6:10 , and

(فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهَيِّ
حاويةٌ عَلَى غُرُوشَهَا وَبِئْرٌ مَعَطَّلَةٌ وَقَصْرٌ مَشْيدٍ )

(And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded
by the very thing that they used to mock at) 6:10 , and
(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!) 22:45, and,

(وَكَمْ أُهْلَكْنَا مِنْ قَرْيَةٍ بَطُرَتْ مَعِيشَتَهَا فَتَلَكَ مَسَكنُهُمْ لَمْ تُسَكْنَ مِنْ بَعْدهُمْ إِلَّا قَلِيلًا وَكَنَّا نَحْنُ الْوَرِثِينَ)

(And how many a town have We destroyed, which was thankless for its means of livelihood And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs) 28:58. Allah's saying,

(فَجَاءَهَا بَأَسْتَنَا بَيْتًا أَوْ هُمْ قَانِلُونَ)

(Our torment came upon them by night or while they were taking their midday nap. ) means, Allah's command, torment and vengeance came over them at night or while taking a nap in the middle of the day. Both of these times are periods of rest and leisure or heedlessness and amusement. Allah also said

(أَفَأَمَنَ أُهْلُ الْقَرْىَ أَن يَأْتِيْهِمْ بَأَسْتَنَا بَيْتًا وَهُمْ نَائِمُونَ - أَوْ أَمَنَ أُهْلُ الْقَرْىَ أَن يَأْتِيْهِمْ بَأَسْتَنَا ضَحْىٰ وَهُمْ يَلِعْبُونَ)

(Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing) 7:97-98 and,

(أَفَأَمَنَ الْذِّينَ مَكْرُوا السَّيِّنَاتِ أَن يَخْسَفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيْهِمْ العَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ - أَوْ يَأْخُذُهُمْ فِي نَّقْلِهِمْ فَمَا هُمْ بِمُعْجَرِينَ - أَوْ يَأْخُذُهُمْ عَلَى نَخْوَفِ قَيْنَ رَبَّكَمْ لَرَوْفٍ رَحِيمٍ)
(Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not Or that He may catch them in the midst of their going to and from, so that there be no escape for them Or that He may catch them with gradual wastage. Truly, Your Lord is indeed full of kindness, Most Merciful) 16:45-47. Allah's saying:

(فَمَا كَانُوا ذَٰلِكَ دَعاوًاهُمْ إِذْ جَآَهُمْ بِآسِئَلَةِ إِلَّا أَنْ قَالُوا أَنْ قَالُوا)

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

(وَكَمْ قُصِّمَّنا مِنْ قَرْيَةٍ كَانَتْ ظَلِيمَةً)

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

(خَمْدِينَ)

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

(قَلَّتَنَا الَّذِينَ أَرْسَلْنَاهُمُ إِلَيْهِمْ)

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

(وَيَوْمَ يَنْذِهِمْ قَبْูลُ مَادَّا أَجْبَثْمُ المُرْسَلِينَ)

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

(وَيَوْمَ يَجْمَعُ اللَّهُ الرَّسْلِ قَبْولُ مَادَّا أَجْبَثْمُ قَالَوْا لا)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received" They will say: "We have no knowledge, verily, only You are the Knower of all that is unseen.") 5:109. Allah will question the nations, on the Day of Resurrection, how
they responded to His Messengers and the Messages He sent them with. He will also question the Messengers if they conveyed His Messages. So, 'Ali bin Abi Talhah reported from Ibn 'Abbas, who said commenting on the Ayah:

(قلّنْسَّلنَّ الذِّينَ أُرِسِلَ إِلَيْهِمْ وَلَنَسُّنَّ المُرْسَلِينَ)

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

(فلنفِصّنَ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ)

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

(وَمَا كُنَّا غَآئِبِينَ)

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

(وَمَا تَسْقَطْ مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظَلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَابٍ مُّبِينٍ)

(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

(وَالْوَزْنُ يُوْمَئِذِ الْحَقُّ فِمَنْ تَقَلَّتْ مَوْزِينَةُ فَأَوْلَئِكَ هُمُ المُفْلِحُونَ - وَمَنْ حَقَّتْ مَوْزِينَةُ فَأَوْلَئِكَ الَّذينَ خَسَرُوا أَنفُسَهُمْ بِمَا كَانُوا بَأَيْنَانَا يَظْلُمُونَ)
(8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).) (9. And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Ayat.)

The Meaning of weighing the Deeds

Allah said,

(وَالوَزْنُ)

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

(الحَقّ)

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

(وَنَضِعْتُ الْمَوْزِينَ الْقَسْطِ لِيَوْمِ الْقِيَّمَةِ فَلاَ نُظْلِمُ نَفْسَٰكَ سَيْنَاَ وَإِنَّ كَانَ مِثْقَالٌ حَبَّةٌ مِّنْ حَرْذَالٍ أَتْبَنَا بِهَا وَكَفَّيَتْ بَنَا حَسَبِيَّنَ) 21:47

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

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَةٍ وَإِنَّ تَلْكَ حَسَنَةٌ يُضَعَفُهَا وَيُوُتُّهَا مِنْ لَدْنَهُ أَجْرًا عَظِيمًا) 4:40

(Surely, Allah wrongs not even the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.)
(Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hawiyah (pit, Hell). And what will make you know what it is (It is) a fiercely blazing Fire!) 101:6-11 and,

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

(A young man with fair color and good scent will come to the believer, who will ask, ‘Who are you’ He will reply, ’I am your good deeds'). The Prophet mentioned the opposite in the case of the disbeliever and the hypocrite. It was also said that the Book of Records that contains the deeds will be weighed. A Hadith states that a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight
can reach. He will then be brought a card on which `La ilaha illallah' will be written. He will say, "O Lord! What would this card weigh against these scrolls" Allah will say, "You will not be wronged." So the card will be placed on the other side of the Balance, and as the Messenger of Allah said,

«فَطُاشَتِ السَّجْلَاتُ وَتَقَلَّتِ الْبِطَاقَةُ»

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

«يُؤْتُنِي يَوْمَ الْقِيَامَةَ بِالرَّجُلَ السَّمِينَ فَلَا يَزَنْ عِنْدَ اللهِ جَنَاحًا بِعَوْضَةٍ»

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

(قَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَرَزَّنَا)

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

«أَتَعْجِبُونَ مِنْ دَقَةِ سَاقِيْهِ وَالَّذِي نَقْسِي بَيْدِهِ لَهُمَا فِي المِيْزَانِ أَنْقُلُ مِنْ أَحْدٍ»

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

(وَلَقَدْ مَكْتَبَكُمْ فِي الأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشَ قَلِيلًا مَّا تَشْكُرُونَ)

(10. And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.)
All Bounties in the Heavens and Earth are for the Benefit of Mankind

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

وَإِنَّ نَعْمَتَ اللَّهِ لَا تُحَصُّوهَا إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ

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

وَلَقَدْ خَلَقْنَكُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قَلَنَا لِلْمَلَائِكَةِ اسْجَدُوا لَأَدْمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّجَدِينِ

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

Prostration of the Angels to Adam and Shaytan's Arrogance

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

وَلَقَدْ خَلَقْنَكُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قَلَنَا لِلْمَلَائِكَةِ اسْجَدُوا لَأَدْمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّجَدِينِ

(And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated.) This is like His saying,
And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him."

15:28-29. After Allah created Adam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allah's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate. We explained this subject in the beginning of Surat Al-Baqarah. Therefore, the Ayah (7:11) refers to Adam, although Allah used the plural in this case, because Adam is the father of all mankind. Similarly, Allah said to the Children of Israel who lived during the time of the Prophet,

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

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

(12. (Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay.") Allah said,
(What prevented you (O Iblis) that you did not prostrate) 7: 12 meaning, what stopped and hindered you from prostrating after I ordered you to do so, according to Ibn Jarir. This meaning is sound, and Allah knows best. Iblis, may Allah curse him, said,

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

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

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

Iblis was the First to use Qiyas (Analogical Comparison)

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

\[
\text{قالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَاً}
\]

\[
\text{فاَخْرَجَ إِنَّكَ مِنَ الصَّغَرِينَ - قَالَ أَنْظُرْنِى إِلَى}
\]

\[
\text{يَوْمٍ يُبِعْتُونَ - قَالَ إِنَّكَ مِنَ المُنظَرِينَ}
\]

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

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

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

\[
\text{قَالَ رَبِّ فَأَنْظُرْنِى إِلَى يَوْمٍ يُبِعْتُونَ - قَالَ إِنَّكَ}
\]

\[
\text{مِنَ المُنظَرِينَ (Then allow me respite till the Day they are raised up. (Allah) said: "Then you are of those respited." 15: 36-37} \]

\[
\text{Allah gave Shytan what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.}
\]

\[
\text{قَالَ قِيْمَاهَا أُغْوَىَتْنِى لَأَقْعُدُنَّ لَهُمْ صِرَاطَكَ المُسْتَقِيمَ}
\]

\[
\text{-َْ ثُمَّ لَا تَبْتَغُوهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلفِهِمْ وَعَنْ}
\]
(16. (Iblis) said: "Because You have `Aghwaytni', surely, I will sit in wait against them (human beings) on Your straight path. (17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful.")

Allah said that after He gave respite to Shaytan,

(إلى يَوْمٍ يُبْعَثُونَ)

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

(قَيْمَةً أَعْوَيْتِنِي لَأَقَعُدْنَ لَهُمْ صِرَّطَّكَ المُصْـتَقِـيـمَ)

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

(صِرَّطَّكَ المُصْـتَقِـيـمَ)

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

«إِنَّ الشَّيَاطِينَ قَعَدَ لِابْنِ آدَمَ بِطَرْقِهِ، فَقَعَدَ لَهُ بِطَرِيقِ الإِسْلَامِ، فَقَالَ: أُسْلِمْ وَتَذَرْ دِينَكَ وَدِينَ آبَائِكِ، وَقَالَ: فَعَصِّنِهِ وَأَسْلَمْ»
فقد له بطرق الهجرة فقال: أنهاجر وتدخ
أرضك وسماك? وإنما مثل المهاجر كالقرس
في الطول، فعساها وهاجر، ثم فقد له بطرق
الجهاد وهو جهاد النفس والمال، قال: ثقات
فتقتل فتنكح المرأة ويقسم المال، قال: فعساها
وجاهد.

فمن فعل ذلك منهم فمات، كان حقاً على الله
أن يدخله الجنة، وإن قتل كان حقاً على الله أن
يدخله الجنة، وإن غرق كان حقاً على الله أن
يدخله الجنة أو وقصته ذابه كان حقاً على الله
أن يدخله الجنة.

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

(تم لاتيئهم من بين أيديهم)
(Then I will come to them from before them) Raising doubts in them concerning their Hereafter,

(وَمَنْ خَلَفَهُمْ)

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

(وَعَنْ أَيْمَانِهِمْ)

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

(وَعَنْ شَمَائِلِهِمْ)

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

(فَنَمَّ لَا تَبَيَّنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمَنْ خَلَفَهُمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ)

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

(وَلَا تَحْدِدْ أُكْثَرَهُمْ شَكْرِينَ)

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

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ قَاتَبَعُوهُ إِلاَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ - وَمَا كَانَ لَهُ عَلَيْهِمْ مَنْ سُلْطَنٌ إِلَّا
(And indeed Iblis (Shaytan) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.) 34:20-21. (This is why there is a Hadith that encourages seeking refuge with Allah from the lures of Shaytan from all directions. Imam Ahmad narrated that `Abdullah bin `Umar said, “The Messenger of Allah used to often recite this supplication in the morning and when the night falls,}

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

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

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

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

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

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. And gradually delude those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shaytan promises them nothing but deceit. "Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.") 17:63-65
(وَيَادُمُ أَسْتَنَكْ أَنتُ وَرَوَجْكَ الجِنَّةُ فَكَلاً مِّنْ حِيْثُ شَيْتَنُ وَلاَ تَقْرَبَا هَذِهِ السَّجْرَةَ فَتُكْنُنَا مِنْ الْظُّلْمِينَ - فَوْسُوسُ لَهُمَا الْشَّيْطَانُ لِيَبْتَغِي لِهْمَا مَا وُيُرِي عَنْهُمَا مِنْ سَوَءِهِمَا وَقَالَ مَا نَهْكُمَا رَبُّكَمَا عِنْ هَذِهِ السَّجْرَةِ إِلَّا أَنْ تُكْنُنَا مَلْكِينَ أَوْ تُكْنُنَا مِنْ الخَلَّابِينَ - وَقَاسَمَهُمَا إِلَّا لَكُمَا لِمِنَ النَّصِيحَانِ)

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

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

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

(وَقَالَ)

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

(مَا نَهْكُمَا رَبُّكَمَا عِنْ هَذِهِ السَّجْرَةِ إِلَّا أَنْ تُكْنُنَا مَلْكِينَ)

("Your Lord did not forbid you this tree save you should become angels...") meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said. In another Ayah,
(Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a
kingdom that will never waste away") 20:120. Here, the wording is similar, so it means, `so
that you do not become angels' as in;

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

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

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

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

وَطَفَقُ يَخْصِفُانَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

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

Commenting on Allah's statement,

(بَنَّا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا

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

It was said that,

(اهْبَطُوا)

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

(اهْبَطَا مِنْهَا جَمِيعًا)

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

(وَلَكُمْ فِي الأَرْضِ مُسْتَقِرٌ وَمَتَنَعْ إِلَى حِينٍ)

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

(قَالَ اهْبَطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٍّ وَلَكُمْ فِي الأَرْضِ مُسْتَقِرٌ وَمَتَنَعْ إِلَى حِينٍ - قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ)

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

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

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

**Bestowing Raiment and Adornment on Mankind**

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

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

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

**Warning against the Lures of Shaytan**

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

(أَفَأَفْلَحُونَ هُمُ وَذُرِّيَّتُهُمُ أُولِيَاءُ مِنْ دُونِي وَهُمْ لَكَمْ عَدُوُّ بِنِسَ لِلظَّلَمِينَ بَدِلًا)

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

(وَإِذَا فَعَلُوا فَحْشَةٍ فَلَوَّا وَجَدَنَا عَلَيْهَا عَاباءً وَاللَّهُ أَمَرَنَا بِلَبِسَ الْحَشْشَاءِ وَاتْلُوْنَ عَلَى اللَّهِ أَنْ تَأْمُرُ بِالْحَشْشَاءِ - قُلْ أَمَرْتُ بِالْحَشْشَاءِ بِالقِسْطِ وَأَقِيمُوا وَجُوَّهُمْ عِنْدَ كُلِّ مَسْجِدٍ وَأَذْعَوْهُ مُحْلِصِينَ لِهِمْ الْذِّينَ كَمَا بَدَأْكُمْ تَعْوَدُونَ - قَرِيقًا هُدِى وَقَرِيقًا حَقٌّ عَلَيْهِمْ الَّضَّلَلَةُ إِنْ هُمْ اتَّخَذُوا}
(28. And when they commit a Fahishah, they say: "We found our fathers doing it, and Allah has commanded it for us." Say: "Nay, Allah never commands Fahishah. Do you say about Allah what you know not") (29. Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again.") (30. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayatin as supporters instead of Allah, and think that they are guided.)

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

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

(وَإِذَا فَعَلُوا فَاحْشَاهَ قَالُوا وَجَدْنَاهُ عَلَيْهَا عَابَاءَنَا (وَاللَّهُ أَمَرَنَا بِهَا)

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

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

Allah replied to this false claim,

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

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

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

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

("And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him...") This Ayah means, Allah commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they
conveyed from Allah and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of Shirk.

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

Allah's saying

(کَمَا بَدَأْكُمْ تَعُودُونَ)

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

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

(کَمَا بَدَأْكُمْ تَعُودُونَ)

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

(کَمَا بَدَأْكُمْ تَعُودُونَ)

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

"بَلَى أَيْهَا النَّاسُ إِنَّكُمْ تُحْشَروُنَّ إِلَى اللهِ حَفَآةً عَرَآتَ "

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

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

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

»فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحْدَكُمْ لَيَعْمَلُ بِعَمَلِ أُهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذَرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ قَيْسَ بِعَمَلِ بَعْلُ أُهْلِ الْتَّارِ فَيْدَخْلُهَا، وَإِنَّ أَحْدَكُمْ لَيَعْمَلُ بِعَمَلِ أُهْلِ الْتَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذَرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، قَيْسَ بِعَمَلِ بَعْلُ أُهْلِ الْجَنَّةِ فَيْدَخْلُ الْجَنَّةِ"
(By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it. And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.) We should combine this meaning -- if it is held to be the correct meaning for the Ayah -- with Allah's statement:

(فَأَقْلِمْ وَجَهْكَ لِلَّذِينَ حَنَفُوا فِي طَرَاتِ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا)

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

(كُلُّ مُولُودٍ يُولَدُ عَلَى الْفِطْرَةَ، فَأَبَوَاهُ يَهْوَدُ دَانِهُ
وَيُنَصَّرُ أَنَّهُ وَيَمَّجِسْسَانِهِ)

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

(يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءً
فَجَاهَقُنَّهُمُ الشَّيَاطِينُ فَأَجَتَالَتْهُمْ عَنْ دِينِهِمْ)

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

(هُوَ الَّذِي خَلَقَكُمْ فِمَنْكُمْ كَافِرٍ وَمِنْكُمْ مُؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers) 64:2. Also, a Hadith states,
(All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.) Allah's decree will certainly come to pass in His creation. Verily, He it is

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

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

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

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

(because) surely, they took the Shayatin as supporters instead of Allah). Ibn Jarir said, “This is one of the clearest arguments proving the mistake of those who claim that Allah does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allah has differentiated between the two in this noble Ayah, doing so in both name and judgement.”
(31. O Children of Adam! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allah) likes not the wasteful.)

Allah commands taking Adornment when going to the Masjid

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

(خُذُوا زَيْنَتَكُمْ عِندَ كُلِّ مَسْجِدٍ)

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

(خُذُوا زَيْنَتَكُمْ عِندَ كُلِّ مَسْجِدٍ)

(Take your adornment to every Masjid) o“There were people who used to perform Tawaf around the House while naked, and Allah ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer.” Mujahid, ‘Ata’, Ibrahim An-Nakha’i, Sa`id bin Jubayr, Qatadah, As-Suddi, Ad-Dahhak and Malik narrated a similar saying from Az-Zuhri, and from several of the Salaf. They said that this Ayah was revealed about the idolators who used to perform Tawaf around the House while naked. This Ayah (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and `Id prayers. It is also recommended for men to wear perfumes for prayer, because it is adornment, and to use Swak for it is part of what completes adornment. The best color for clothes is white, for Imam Ahmad narrated that Ibn `Abbas said that the Messenger of Allah said, «الَّذِينَ مُسْتَنَبِّئُونَ بِالْبَيَاضِ فَإِنَّهَا مِنْ خَيْرِ ثَيَابِكُمْ، وَكَفَّرْا فِيهَا مَوْتَأَكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمْ الآلِمُدُ فَإِنَّهُ يَجْلُو البَصَرَ وَيَبْنِيُّ الشَّعْرَ»}
(Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.) This Hadith has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imam Muslim. Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said, "Hasan Sahih."

Prohibiting Extravagance

Allah said,

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

ما مَلَأ أبْنِ آدَمَ أطَمَرًا وَعَاءً شَرًَّا مِنْ بَطْنِهِ يَحْسُبُ إِبْنُ آدَمَ أَكْلَاتِ يُقْمِنُ صُلْبَهُ فَإِنْ كَانَ فَاعِلًا لَا مَحَالَةَ فَتَلَّتْ طَعَامُ وَتَلَّتْ شَرَابُ وَتَلَّتْ لِنَفْسِهِ (The Son of Adam will not fill a pot worse for himself than his stomach. It is enough for the Son of Adam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.) An-Nasa`i and At-Tirmidhi collected this Hadith, At-Tirmidhi said, "Hasan" or "Hasan Sahih" according to another manuscript. `Ata` Al-Khurasani said that Ibn ` Abbas commented on the Ayah,

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهَا لَا يُحِبُّ (And eat and drink but waste not by extravagance, certainly He (Allah) likes not the wasteful.) "With food and drink." Ibn Jarir commented on Allah's statement,
(Certainly He (Allah) likes not the wasteful.) "Allah the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded."

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

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

(قَلْ) 

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

(مَنْ حَرَّمَ زَينَةَ اللَّهِ اِلْتَّى أَخْرَجَ لِعِبَادُهُ) 

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

(قَلْ إِنْمَا حَرَّمَ رَبِّي القَوْهَشَ مَا ظَهَرَ مِنْهَا وَمَا بَطِنَ وَالِإِثْمَ وَالْبَغْيَ بَغِيْرِ الْحَقِّ وَأَنْ تُشْرُكُوا}
33. Say: "(But) the things that my Lord has indeed forbidden are the Fawahish (immoral deeds) whether committed openly or secretly, and Ithm, and transgression without right, and joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.")

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

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

"لا أحد أحده من الله فليذلك حرّم القواحش ما ظهر منها وما بطن، ولا أحد أحده إلهه المدع من الله"

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

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

(وأن تشركوا بالله ما لم ينزل به سلطنا) (and joining partners with Allah for which He has given no authority, ) prohibits calling partners with Allah in worship.
(and saying things about Allah of which you have no knowledge.) such as lies and inventions, like claiming that Allah has a son, and other evil creeds that you -- O idolators -- have no knowledge of. This is similar to His saying:

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

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

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

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

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

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

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

Allah said,

(قَمْنَ أَظَلَّمُ مِمَّنَ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بَاِيْتِهِ

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

(أَوْلَٰئِكَ يَتَّالَهُمْ نَصِيبُهُمْ مِنَ الْكُتُبِ

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

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَعَ فِي الدُّنْيَا مَثَلَّ الْيَتَّا مَرْجَعُهُمْ ثُمَّ نَذِيفُهُمْ العَذَابُ الشَّدِّيدُ بَمَا كَانُوا يَكْفُرُونَ

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

(وَمَنْ كَفَرَ فَلَا يَخْرُجْنَكَ كَفَرْهُ إِلَيْنَا مَرْجَعُهُمْ فَسَبْبُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ نَمَتَعْهُمْ قَلِيلاً)
(And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allah is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while.) 31:23-24. Allah said next,

(حتى إذا جاءتهم رسولنا يتوقونهم)

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

(ضلُّوا عَنَّا)

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

(وشهدوا على أنفسهم)

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

(أنْهُمْ كَانُوا كَفَرِينَ)

(that they were disbelievers.)

(قال ادخلوا في أمم قد خلت من قبلكم من الجن و الإنسان في النار كلما دخلت أمّة لعنَت أختها حتى إذا أدركوكا فيها جميعًا قالت أحراهم لأولهم ربنا هؤلاء أضللونا قاتينهم عذابًا ضعيفًا من النار قال لكل ضعيف ولكن لا تعلمون)
People of the Fire will dispute and curse Each Other Allah mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His Ayat,

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

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

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

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

("But on the Day of Resurrection, you shall deny each other) 29:25 . Also, Allah said,
(When those who were followed declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would declare ourselves as innocent from them as they have declared themselves as innocent from us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire) 2:166-167. Allah's statement,

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

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

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

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

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

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

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

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

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

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

(قال الذين استكبروا لذين استضفعوا أنحن صدمنكم عن الهدى بعد إذ جاءكم بل كنتم مجرمين.) - And those who were arrogant will say to those who were deemed weak: “Did we keep you back from guidance after it come to you? Nay, but you were criminals.”

(قال الذين استكبروا لذين استضفعوا أنحن استكبرروا بل مكر اليل والنهار إذ تأمورونا أن نكفر بالله ونجعل له أندادا وأسرؤا الندامه لماء رأوا العذاب وجعلنا الأغلل في اعتاق الذين كفروا هل يجزون إلا ما كانوا يعملون.)

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

(إن الذين كذبوا بآييتنا واستكبروا علينا لا تقنح لهم أبواب السماة ولا يدخلون الجنة حتى يلحن الجمل في سم الخยาيط وكذلك نجزى المجرمين.)

(And those who deny our Ayat and are arrogant and say “Our Lord is not but He is One Whom the Night and Day prostrate.” Then they shall not enter the Garden or the Hand of the Accursed. And such is their reward in gardens of the Resurrection, and aev skillful guides.) 34:34
40. Verily, those who belie Our Ayat and treat them with arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamal goes through the eye of the needle. Thus do We recompense the criminals.) 

41. Theirs will be Mihad from the Fire, and over them Ghawash. Thus do We recompense the wrongdoers.)

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

Allah said,

(لا ْتَفَتحُ لُهُمُ أبْوَبُ السَّمَايَةِ)

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

«فِيْصَعَدُونَ بِهَا، فَلَا تَمْرُ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِنَّمَا قَالُوا مَا هَذِهِ الرُّوحُ الخَبِيْثَةُ؟ فِيْفُولُونَ: فَلَانٌ بأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ یُدْعَى بِهَا فِي الدُّنْيَا حَتَّى يُنْتَهَوْا بِهَا إِلَى السَّمَايَةِ فِيْفُلُونَ بَابَهَا لَهُ فَلَا يَفَتَحُ لِهِ»

(So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this? They will reply, 'The soul of so-and-so,' calling him by the worst names he was called in this life. When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.) The Prophet then recited,
(For them the gates of heaven will not be opened). This is a part of a long Hadith which was also recorded by Abu Dawud, An-Nasa’i and Ibn Majah. Ibn Jurayj commented on the Ayah,

(لا تَقُلُّوْنَ لُهُمُ أَبْوَابُ السَّمَاعَاءِ)

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

(ولا يَدْخِلُونَ الْجَنَّةَ حَتَّى يَلِجَ الجَمَلُ فِي سَمّ)

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

(لُهُمُ مِنْ جَهَنَّمَ مِهَادً)

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

(وَمَنْ قَوْقَهُمْ غَوْاَشَ)

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

(وَكَذَٰلِكَ نَجْزِى الظَّلَمِينَ)

(Thus do We recompense the wrongdoers.)

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

Destination of Righteous Believers

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

(والذين ءامنوا وعملوا الصِّلُّحاتِ)

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

(والذين ءامنوا وعملوا الصِّلُّحاتِ لا نَكُلْفُ نفسًا إلا وسعَها أو لَكَ أصْحَبَ الجَنَّةِ هُمْ فيها خَلِدُونَ ونَزَعُنا مَا فِى صُدُورِهِم مِنْ عَلِّ)
After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.) As-Suddi said about Allah's statement,

(And We shall remove from their breasts any Ghill; rivers flowing under them,) "When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty." An-Nasa'i and Ibn Marduwyah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allah said,
(Each of the people of Paradise will see his seat in the Fire and he will say, 'Had not Allah guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, 'Might that Allah had guided me!' So it will be a cause of anguish for him.) This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told, "This is the Paradise that you inherited because of what you used to do." This means, because of your good deeds, you earned Allah's mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds. This is the proper meaning here, for it is recorded in the Two Sahihs that the Prophet said,

واعلموا أن أحدكم لن يدخلها عمله الجنة»

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

ولأنا إلا أن يتعمدي الله برحمته مثنا وفضل»

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

وَنَاَّدَى أَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْحَـيَّةِ تَـقُـدُّ الْمَـلِكَ في النَـٰحَآرِ أَن كَـذِـبْنَّا مَا وَعَدْنَا رَبُّنَا هَـيْثُ قَـٰـهْ لَ وَجَدْنَّا مَـا وَعَدْ رَبُّكُمْ هَـيْثُ قَـٰـهَـلَـوا نَـعَمْ قَـٰـتَـذَنَّ مُؤْدِنٌ بَـيْنَهُمْ أَن لَـعَنِ اللَـٰٰلِّهَ عَلَى الْظَـلَّـمِينَ الَّذِينَ يَـصُدُّونَ عَن سَبِيلِ اللَـٰٰلِّهِ وَيَـبِعْـونَهَا عَوْجًا وَهُمْ بالآخِرَةِ كَفْرُونَ

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

People of Hellfire will feel Anguish upon Anguish

Allah mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,
("We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you
dwellers of Hell) also found true what your Lord promised (warned)." They shall say: "Yes.") In
Surat As-Saffat, Allah mentioned the one who had a disbelieving companion,

(فاطلَعَ فِرْعَاءَاهُ فِي سَوَاءَ الجَحِيمِ - قَالَ تَالِلَهُ إِن
كَدَتْ لِثْرِيِّنٍ - وَلَوْلا نَعْمَةُ رَبِّي لَكُنتُ مِن
المُحْضَرِينَ - أَفْمَا نُحْنُ بِمَيِّتِنَّ - إِلَّا مَوْتِنَا
الأوْلِي وَمَا نُحْنُ بِمَعْدِبِينَ

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

(هَذِهِ النَّارُ الَّتِي كُنْتُم بِهَا تُكَذَّبُونَ - أَفْسَحْرُ هَذَا
أَمْ أَنْتُمْ لَا تُبْصِرُونَ - اسْتَلَوْهَا فَاصْبِرُوا أَوْ لَا
تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجَرَّوْنَ مَا كُنْتُمْ
تَعْمَلُونَ

(This is the Fire which you used to believe. 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
required for what you used to do) 52:14-16. The Messenger of Allah admonished the
inhabitants of the well at Badr:
(O Abu Jahl bin Hisham! O 'Utbah bin Rabi`ah! O Shaybah bin Rabi`ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire)? I certainly found what my Lord has promised me to be true (victory).) `Umar said, "O Allah's Messenger! Do you address a people who have become rotten carrion" He said,

«وَإِلَّا أَنْ يَسْتَطِيعُونَ أَنْ يُحْبِبُوا»

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

(قَادَّنَ مُؤْدِنٍ بَيْنَهُمْ)

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

(أَنْ لَعْنَةَ اللَّهِ عَلَى الظَّلَمِينَ)

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

(الَّذِينَ يَصْدُونَ عَنْ سَبِيلِ اللَّهِ وَيَبْعُونَهَا عَوْجَا)

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

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

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

**The People of Al-A`raf**

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

(فَضَرَبَ بَيْنَهُم بَسْوَرَ لَهُ بَابٌ بَاطِنَهُ فِيهِ الرَّحْمَةُ
وَظَهَرَهُ مِن قَبْلِهِ عَذَابٌ)

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

(وَعَلَى الْآفْرَافِ رَجَالٌ
(وَبِئِثَهُمَا حَجَابٌ)

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

(And at that time they will not yet have entered it (Paradise), but they will hope to enter (it).)

Then he said, "By Allah! Allah did not put this hope in their hearts, except for an honor that He intends to bestow on them." Qatadah said; "Those who hope are those among you whom Allah informed of their places." Allah said next,

(And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers.)

Ad-Dahhak reported that Ibn `Abbas said, "When the people of Al-A`raf look at the people of the Fire and recognize them, they will supplicate, 'O Lord! Do not place us with the people who are wrongdoers."

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

(ما أَغْنِى عَنْكُمْ جَمْعُكُمْ)

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

(وَمَا كُنْتُمْ تَسْتَكْبِرُونَ)

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

(أَهْوَلَاءَ الْذِّينَ أَقْسَمْتُمْهُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةِ)

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

(اَدْخِلُوا الْجَنَّةَ لَا حَرَفَ عَلَيْكُمْ وَلَا أَنْثَمْ تَحْزَنُونَ)

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

(وَنَادَى أَصْحَبُ النَّارِ أَصْحَبَ الْجَنَّةِ أَنْ أَفْيَضُوا عَلَيْنَا مِنَ النَّاَءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قُالُوا إِنَّ اللَّهَ حَرَمَّهُمَا عَلَى الْكَافِرِينَ - الْذِّينَ اتَّخَذُوا دِينَهُمْ لَهُوَأَ وَلَعَبًا وَغَرَّثُهُمْ الحَيَّةَ الدُّنْيَا فَالْيَوْمَ نَسَسُهُمْ كَمَا نَسُوْا لَقَاءَ يوْمِهِمْ هَذَا وَمَا كَانُوا بَأْيَتِنَا يَجْهَدُونَ)

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

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

(وَنَادَى أَصْحَابُ النَّارِ أَصْحَابُ الْجَنَّةِ أنَّ أَفِيضُوا عَلَيْنَا مِنَ الْمَآءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ)

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

(إنَّ اللَّهَ حَرَّمَهُمَا عَلَى الَّذِينَ كَفَرُوا)

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

(إنَّ اللَّهَ حَرَّمَهُمَا عَلَى الَّذِينَ كَفَرُوا)

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

(فَالَّذِينَ نَسَاهُمْ كَمَا نَسَوا لَقَاءَ يَوْمِهِمْ هَذَا)

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

(فِي كِتْبٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى)

(In a Record. My Lord neither errs nor forgets) 20:52 Allah said -- that He will forget them on that Day -- as just recompense for them, because,
(They have forgotten Allah, so He has forgotten them) 9:67

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

(And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours.") 45:34 Al-Awfi reported that Ibn `Abbas commented on,
(52. Certainly, We have brought to them a Book (the Qur'an) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.) (53. Await they just for the final fulfillment of the event. On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf. Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do" Verily, they have lost themselves and that which they used to fabricate has gone away from them.)

**The Idolators have no Excuse**

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

(کتابٌ أَحْكَمَتُ ۖ عَلَى عِلْمٍ ثَمَّ فُصَّلَتُ)

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

(فُصَّلَتُ ۖ عَلَى عِلْمٍ)

(We have explained in detail with knowledge) meaning, `We have perfect knowledge of what We explained in it'. Allah said in another Ayah,
(He has sent it down with His Knowledge,) 4:166  The meaning here is that after Allah mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them. Allah also said;

وَمَا كَانَ مُعَذَّبِينَ حَتَّى نَبْعَثَ رَسُوْلاً

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

هل يَنظُرُونَ إِلَّا تَأْوِيلَهُ

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

يَوْمٌ يَأْتِى تَأْوِيلَهُ

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

يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلِ

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

قَدْ جَآءَتْ رَسُّلٌ رَبُّنَا بَالْحَقِّ فَهَلْ لَنَا مِنْ شِفَعَاءَ

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

أُوْرَدْ

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

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

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

(And that which they used to fabricate has gone away from them.) What they used to worship instead of Allah abandoned them and will not intercede on their behalf, aid them or save them from their fate.
(54. Indeed, your Lord is Allah Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists!)

The Universe was created in Six Days

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

«خلق الله، (عز وجل)، الثربة يوم السبت، وخلق فيها الجبال يوم الأحد، وخلق الشجر يوم الاثنين، وخلق المكروه يوم الثلاثاء، وخلق النور يوم الأربعاء، وخلق فيها الدواب يوم الخميس، وخلق آدم، عليه السلام، بعد العصر من يوم الجمعة، في آخر الخلق، في آخر ساعة من ساعات الجماعة، فيما بين العصر إلى الليل»

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

As for Allah's statement,

(ثمَّ استَنْزَلَ على العَرْشٍ)

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

(ليَّسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ)

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

The Day and the Night are among the Signs of Allah

Allah said,

(يَعْشِي الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِينًا)

(He brings the night as a cover over the day, seeking it rapidly,) meaning, the darkness goes away with the light, and the light goes away with the darkness. Each of them seeks the other rapidly, and does not come late, for when this vanishes, the other comes, and vice versa. Allah also said;
(And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.) 36:37-40 Allah's statement,

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

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

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

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

(Blessed is Allah, the Lord of the all that exists!) which is similar to the Ayah,
(Blessed be He Who has placed in the heaven big stars) 25:61 Abu Ad-Darda' said a supplication, that was also attributed to the Prophet,

اللَّهِمَّ لَكَ الْمَلْكُ كَلَّهُ وَلَكَ الْحَمْدُ كَلَّهُ وَلَيْكَ يُرْجِعُ الْأَمْرُ كَلَّهُ أَسَالَكَ مِنَ الْخَيْرِ كَلَّهَ وَأُعْوَدُ بكَ مِنَ الشَّرِّ كَلَّهُ

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

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

Encouraging supplicating to Allah

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

اذْعُوْا رَبَّكُمْ تَضْرَعُّا وَحُقْيَةً إِنَّهُ لا يُحِبْ المُعْتَدِينَ - وَلَا تَفْسَدُوا فِي الْأَرْضِ بَعْدَ إِصْلَحَهَا وَاذْعُوْهُ حَوْقَأً وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ المُحْسِنِينَ

(Invoke your Lord Tadarru' an and Khufyah) meaning, in humbleness and humility. Allah said in a similar Ayah,
(And remember your Lord within yourself) 7:205  It is recorded in the Two Sahihs that Abu Musa Al-Ashʿari said, "The people raised their voices with supplications but the Messenger of Allah said,

(أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أنفسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصْمَ وَلَا غَانِبًا إِنَّ الَّذِي تَدْعُونَ سَمِيعُ قَرِيبٍ

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

(تَضَرَّعَ عَلَيْهِمْ
(Tadarruʿ an), means obeying Him in humility and humbleness,

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

Forbidding Aggression in Supplications

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

(إِنَّهُ لَا يُحِبُّ الْمُعَتَّدِينَ
(He likes not the aggressors) "In the Duʿa' and otherwise." Abu Mijlaz commented on,

(إِنَّهُ لَا يُحِبُّ الْمُعَتَّدِينَ
(He likes not the aggressors), "Such (aggression) as asking to reach the grade of the Prophets." Imam Ahmad narrated that Abu Nīʿamah said that `Abdullah bin Mughaffal heard his son supplicating, "O Allah! I ask you for the white castle on the right side of Paradise, if I enter it."
So `Abdullah said, "O my son! Ask Allah for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allah saying,

«يَكُونُ قُوْمٌ يَعْتَدُّونَ فِي الدُّعَاءِ وَالْطَّهُورِ»

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

The Prohibition of causing Mischief in the Land

Allah said next,

(وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِسْلَاحِهَا)

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

(وَادْعُوهُ خَوْفًا وَطَمَعًا)

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

(إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ المُحْسَنِينَ)

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

(وَرَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبْهَا لِلذِّينَ يِنْفُقُونَ)

(And My mercy envelopes all things. That (mercy) I shall ordain for those who who have Taqwa.) 7:156. Matar Al-Warraq said, "Earn Allah's promise by obeying Him, for He ordained that His mercy is near to the good-doers." Ibn Abi Hatim collected this statement.
(57. And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.) (58. The vegetation of a good land comes forth (easily) by the permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayat for a people who give thanks.)

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

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

(وَهُوَ الَّذِي يُرْسِلُ الرَّيْحَ بُشْرِىٍ بَيْنَ يَدَى رَحْمَتِه ۚ) 30:46

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

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

(فَانظِرْ إِلَى عَاثِرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لِمَنْ هُمُ الْمَوْتَى وَهُوَ عَلَى كُلٍّ شَيْءٍ قَدِيرٌ)

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

(حَتَى إِذَا أَقْلِتْ سَحَابًا ثَـيَالًا)

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

(سَقْنَتَهُ لِبَلْدٍ مَّيْتٍ)

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

(وَعَالِيَةٌ لَّهُمُ الْأَرْضُ المَيْتَةُ أَحْيَيْنِهَا)

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

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

(لعلكم تذكرون)

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

(والبلد الطيب يخرج نباتها بإذن ربي)

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

(وأنبتتها نباتا حسنًا)

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

(والذي خبث لا يخرج إلا نكدا)

(and that which is bad, brings forth nothing but with difficulty.) Mujahid, and others such as As-Sibakh, etc. also said this. Al-Bukhari recorded that Abu Musa said that the Messenger of Allah said,
The parable of the guidance and knowledge with which Allah has sent me is that of an abundant rain falling on a land, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain water; and Allah benefited the people with it, they utilized it for drinking, making their animals drink from it, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah's religion and gets benefit which Allah sent me with, by learning and teaching others. The last example is that of a person who does not care for it and does not accept the guidance Allah sent me with.)

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

The Story of Nuh and His People

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

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

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

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

(And when they saw them, they said: "Verily, these have indeed gone astray!") 83:32 and,
(And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!") 46:11  There are several other Ayat on this subject.

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

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

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

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

("أَيْبَهَا النَّاسُ إِنَّكُمْ مَسْؤُولُونَ عَنِّي فَمَا أَنتُمُ قَاتِلُونَ؟")

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

("للَّهُمَّ اشْهَدُ اللَّهُمَّ اشْهَدَ")

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

("أَوَ عَجِينُمُ أنَّ جَآءَكُمْ ذَكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيَنْذِرْهُمْ وَلِيَتْنَفُّواْ وَلِعَلَّكُمْ تُرْحَمُونَ - فَكَذَّبُوهُ

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

(أو عَجِبَتُمْ)

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

(وَلَعَلَّكُمْ تُرْحَمُونَ)

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

(فَكَذَّبُوهُ)

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

(فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلكِ)

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

(وَأَعْرَقُنَّاهُ الَّذِينَ كَذَّبُوْا بَاِيِّتِنَا)

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

(مَمَّا خَطِيَّتَهُمْ أُعْرَقُوا فَأَذَخِّلُوا نَارًا قَلِمٌ يُحِدُّوا لَهُمْ مَنْ دُونِ اللَّهِ أَنْصَارًا

( милы къ внямънъ тъмъ аръкъ вънъ нъръ кълъмъ ичъдъвъъ
(Because of their sins they were drowned, then they were admitted into the Fire. And they found none to help them instead of Allah.) 71:25 Allah said,

(إِنَّهُمْ كَانُوا قُوَّمًا عَمِينَ)

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

(إِنَّا لَنَصُرُ رُسُلَنَا)

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

وَإِلَى عَادٍ أُحَاَمُ هُوَدًا قَالَ يَقُومُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلاَ تَنْتَفَعُونَ - قَالَ الَّذِينَ كَفَرُوا مِنْ قُوْمِهِ إِنَّا لِنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لِنَظْنُكَ مِنَ الْكَذِّبِينَ - قَالَ يَقُومُ لَيْسَ بِسَفَاهَةٍ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ - أَبْلَعْكُمْ رَسْلِتِ رَبِّي وَأَنَا لِكُمْ نَاصِحٌ أَمِينٌ - أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مَّنْ كُنْتُمْ لَيْنْذِرُكُمْ وَاذْكُرُوا إِذْ جَعَلَكُمْ حُلْفَاءَ مِنْ بَعْدَ قُوْمٍ نُوحٍ وَزَادَكُمْ فِي الخَلْقِ بَسْطَةً فَاذْكُروْا عَلَاءَ اللَّهِ لَعْلَكُمْ تُقَلِّحُونَ

(65. And to `Ad (the people, We sent) their brother Hud. He said: "O my people! Worship Allah! You have no other god but Him. Will you then not have Taqwa") (66. The leaders of those who
disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars.") (67. (Hud) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!) (68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.") (69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from among you to warn you And remember that He made you successors (generations after generations) after the people of Nuh and increased you amply in stature. So remember the graces (bestowed upon you) from Allah so that you may be successful.")

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

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

(Alm tr kif f qll r brk byd - Irm dz t ummad -
lt t l m yhlq mlh f bld)

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

(F&m w dh t kbr w f l r s b f r r hq
wqlw mn `sh d mtn fwwh lwml yrw`n l lh wld`nh
hqlh h s `sh d mtn fwwh 
wkwl `yjttn yjdhdn)

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

The Land of `Ad

The people of `Ad lived in Yemen, in the area of Ahqaf, which means sand mounds. Muhammad bin Ishaq narrated that Abu At-Tufayl `Amir bin Wathilah said that he heard `Ali (bin Abi Talib) saying to a man from Hadramawt (in Yemen), "Have you seen a red sand mound, where there are a lot of Arak and Lote trees in the area of so-and-so in Hadramawt Have you seen it" He said, "Yes, O Commander of the faithful! By Allah, you described it as if you have seen it
before." `Ali said, `I have not seen it, but it was described to me." The man asked, "What about it, O Commander of the faithful" `Ali said, "There is the grave of Hud, peace be upon him, in its vicinity." Ibn Jarir recorded this statement, which gives the benefit of indicating that `Ad used to live in Yemen, since Prophet Hud was buried there. Prophet Hud was among the noble men and chiefs of `Ad, for Allah chose the Messengers from among the best, most honorable families and tribes. Hud's people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations. Prophet Hud called `Ad to worship Allah alone without partners, and to obey and fear Him.

Debate between Hud and his People

(قال المَلاَئُ الْذِينَ كَفَرُوا مِن قَوْمِهِ)

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

(إِنَّا لَنَرَآكَ فِي سَفاهَةٍ وَإِنَّا لَنَظْنَكَ مِنَ الْكَذِبِينَ)

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

(أَجِّعِ اللَّهَ إِلَهاً وَحَدَا)

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

(قال يَقْوُم لَيْسَ بِي سَفاهَةٍ وَلَكِنِى رَسُولٌ مَنْ رَبِّ الْعَلَمِينَ)

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

(أَبْلَغْكُمْ رَسْلَتِي رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ)

("I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you.") These, indeed, are the qualities of the Prophets: conveying, sincerity and honesty,
("Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you") Prophet Hud said, do not wonder because Allah sent a Messenger to you from among yourselves to warn you about Allah's Days (His torment) and meeting with Him. Rather than wondering, you should thank Allah for this bounty.

(واذَكُرُوا إِذْ جَعَلَكُم مُّحْلُقَاءَ مَن بَعْدِ قَوْمٍ نُوحَ)

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

(وَزَادَكُم فِى الخَلْق بَسْطَةً)

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

(وَزَادَهُ بِسْطَةٍ فِى الْعَلْبِ وَالجِسْمِ)

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

(قَادَرَكُمْ عَالَآءَ اللَّهِ)

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

(لَعَلْكُمْ تَفْلِحُونَ)

("so that you may be successful.")

(قَالُوا أَحْيَنَنَا لِنَعْبِدِ اللَّهِ وَحِدَّهُ وَنَذَّرْ مَا كَانَ يَعْبُدُ ءَابَاؤُنَا قَائِئِنَا بِمَا تَعْدَّنَا إِن كُنتُمْ مِنَ الصَّدِيقِينَ -

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

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

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

(وَإِذًا قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْتَرْ عَلَينَا حِجَارَةً مِنْ السَّمَاءِ أَوْ أَنْتَيْنَا بَعْدَابٌ أَلِيِّمْ) (And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.") Muhammad bin Ishaq said that the people of Hud used to worship several idols, such as Suda', Samud and Al-Haba'. This is why Hud, peace be upon him, said to them,
("Rijs and wrath have already fallen on you from your Lord.") you deserve `Rijs' from your Lord because of what you said. Ibn `Abbas said that, `Rijs', means scorn and anger.

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

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

The End of `Ad

So Allah said;

(Fa`aniyyatuhu wa`aladini munafuhuma burhama mina waqatun fada`ir adlidiin ka`dubaw bai`itina wa`ma kana`na mu`minin)

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

(ワ`اما عادا` فا`هلكوا بريج صرصر عاتية - سحرها عليهم سبع ليال وثمانية أيام حسوما)
(And as for `Ad, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them)

69:6-8 When `Ad rebelled and transgressed, Allah destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allah said,

"(as if they were hollow trunks of date palms!)"

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

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

26:128-131 However,
(They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.") meaning, madness,

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

**Story of the Emissary of `Ad**

Imam Ahmad recorded that Al-Harith Al-Bakri said: "I went to the Messenger of Allah to complain to him about Al-'Aa bin Al-Hadrami. When I passed by the area of Ar-Rabdhah, I found an old woman from Bani Tamim who was alone in that area. She said to me, "O servant of Allah! I need to reach the Messenger of Allah to ask him for some of my needs, will you take me to him'' So I took her along with me to Al-Madinah and found the Masjid full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allah . I asked, "What is the matter with the people" They said, "The Prophet intends to send `Amr bin Al-'As (on a military expedition) somewhere." So I sat down. When the Prophet went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, "Was there a dispute between you and Bani Tamim" I said, "Yes. And we had been victorious over them. I passed by an old woman from Bani Tamim, who was alone, and she asked me to bring her to you, and she is at the door". So he allowed her in and I said, "O Allah's Messenger! What if you make a barrier between us and (the tribe of) Bani Tamim, such as Ad-Dahna' (Desert)" The old woman became angry and opposed me. So I said, "My example is the example of a sheep that carried its own destruction. I carried this woman and did not know
that she was an opponent. I seek refuge with Allah and His Messenger that I become like the emissary of 'Ad.' So the Prophet asked me about the emissary of 'Ad, having better knowledge in it, but he liked to hear the story again. I said, "Once, 'Ad suffered from a famine and they sent an emissary to get relief, whose name was Qayl. Qayl passed by Mu'awiyah bin Bakr and stayed with him for a month. Mu'awiyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said, 'O Allah! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allah! Give 'Ad water as You used to.' So black clouds came and he was called, 'Choose which one of them you wish (to go to 'Ad)!' So he pointed to one of the black clouds and he heard someone proclaiming from it, 'Take it, as ashes that will leave none in 'Ad.' And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them.'" Abu Wa'il said, "That is true. When a man or a woman would send an emissary, they would tell him, 'Do not be like the emissary of 'Ad (bringing disaster and utter destruction to them instead of relief).'") Imam Ahmad collected this story in the Musnad. At-Tirmidhi recorded similar wording for it, as did An-Nasa'i and Ibn Majah.
(73. And to Thamud (people, We sent) their brother Salih. He said: "O my people! Worship Allah! You have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful torment should seize you.) (74. And remember when He made you successors (generations) after `Ad and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth.) (75. The leaders of those who were arrogant among his people said to those who were counted weak -- to such of them as believed: "Know you that Salih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent.") (76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in.") (77. So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Salih! Bring about your threats if you are indeed one of the Messengers (of Allah).") (78. So the earthquake seized them, and they lay (dead), prostrate in their homes.)

Thamud: Their Land and Their Lineage

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

«إنني أخشى أن يصيبكم مثل ما أصابهم فلا تدخَلُوا علَيْهم»

(I fear that what befell them might befall you as well. Therefore, do not enter on them.)"  
Ahmad narrated that `Abdullah bin `Umar said that the Messenger of Allah said while in the Hijr area,
(Do not enter on these who were tormented, unless you do so while crying. If you are not
crying, then do not enter on them, so that what befell them does not befall you, as well.) The
basis of this Hadith is mentioned in Two Sahihs.

The Story of Prophet Salih and Thamud

Allah said,

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

(قَالَ يَاقُومُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنَ إِلَهٍ غَيْرَهُ) (He said: "O my people! Worship Allah! You have no other god but Him.") All Allah's Messengers
called to the worship of Allah alone without partners. Allah said in other Ayat,

(وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أنَّهُ لَا إِلَهَ إِلَّاَّ أَنَا ۚ أَعْبُدُونَ) (And We did not send any Messenger before you but We revealed to him (saying): "None has the
right to be worshipped but I, so worship Me.") 21:25 and,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنَبُوا الطَّغْوَاتِ) (And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah
(Alone), and avoid Taghut (all false deities)") 16:36 .
Thamud asked that a Camel appear from a Stone, and it did

Prophet Salih said,

(Qд ﺞاءاَتَكُمْ ﺑَيْنَاءَ مَنْ رَبَّكُمْ هَذِهِ نَاقَةُ اللَّهِ لُكْمُ

وَنُبِئُهُمْ أَنَّ المَاءَ قَسْمَةَ بَيْنَهُمْ كُلُّ شَرِيبٍ مَّحِضَّرٍ

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

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

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

(فَكَذَّبُوهُ فَعَقَرُوهَُا فَدَمَّمَ عَلَيْهِمْ رَبُّهُمْ بَدَنِيهمْ
فَسَوَّاهَُا) ctions were agreed)

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

(وَعَاتِينِينَ تَمُّودُ النَّاقَةَ مُبَصِّرَةً فُظُلَّمُوا بِهَا)

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

(فَعَقَرُوهَُا النَّاقَةَ)

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

Thamud kills the She-Camel

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

These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited until the camel left the water well, where Qudar waited beside a rock on its path, while Musaddi` waited at another rock. When the camel passed by Musaddi`, he shot an arrow at her and the arrow pierced her leg. At that time, `Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudar, encouraging Qudar to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudar stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed. `Abdur-Razzaq recorded from Ma`mar that someone reported from Al-Hasan Al-Basari that the offspring said, "O my Lord! Where is my mother?" It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother. Allah knows best. When they finished the camel off and the news reached Prophet Salih, he came to them while they were gathered. When he saw the camel, he cried and proclaimed,

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

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

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

(They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.' So they plotted a plot, and We planned a plan, while they perceived not.) 27:49-50 When they conspired to kill Salih and gathered at night to carry out their plot, Allah, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the
rest of the tribe. On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Salih had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Hanut the perfume for enshrousing the dead before burial and awaited Allah's torment and revenge, we seek refuge with Allah from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the Sayhah (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour.

(قَأَصَبْحُوا فِي دَارِ هُمْ جَثَّمِئِنَّ)

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

«أَتَدْرُونَ مَنْ هَذَا؟»

«هَذَا قَبْرُ أَبِي رَغَالٍ رَجُلٌ مِنْ ثَمُودٍ كَانَ فِي حَرَمِ اللَّهِ فَمَنَعَهُ حَرَمُ اللَّهِ عَذَابَ اللَّهِ، فَلَمَّا خَرَجَ أَصَابَهُ مَا أَصَابَ قَوْمَهُ فَدُفِنَ حَاكَنَا وَدُفِنَ مَعَهُ عُصْنُ مِنْ دَهْبٍ، فَنُزِّلَ الْقَوْمُ قَابِثَدَرُوْهُ بَيْسَافُهُمْ فَبَحْتُوا عَنْهُ قَاتَتَرْجَحُوا العُصْنَ»

(This is the grave of Abu Righal, a man from Thamud. He was in the Sacred Area of Allah and this fact saved him from receiving Allah's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold.) So the people used their swords and looked for the golden branch and found it. ‘Abdur-Razzaq narrated that Ma’mar said that Az-Zuhri said that Abu Righal is the father of the tribe of Thaqif.)
(79. Then he Salih turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers.") These are the words of admonishment that Salih conveyed to his people after Allah destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Salih said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Salih from Allah). Similarly, it is recorded in the Two Sahihs that after the Messenger of Allah defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr (where the corpses of the disbelievers were thrown) and said,

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

(WORDS OF ADMONISHION that Salih conveyed to his people after Allah destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead.

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

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

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(but you like not good advisers.")

(And when he said to his people:)

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

Allah said, We sent,

(And)

(Lut, when he said to his people...)

("...as none preceding you has committed in all of the nations.") "Never before the people of Lut did a male have sex with another male." This is why Lut said to them,
("Do you commit lewdness such as none preceding you has committed in all of the nations
Verily, you practice your lusts on men instead of women.") meaning, you left women whom
Allah created for you and instead had sex with men Indeed, this behavior is evil and ignorant
because you have placed things in their improper places. Lut, peace be upon him, said to
them:

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

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

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

("He who is ashamed of his womanhood among the righteous men.
Lut, peace be upon him, said to
them:"

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

(فأنجَينَهُ وأهلهُ إلاّ أمرأتهُ كانت من الغَيْرِينَ - وأمطرَتْنا عليهم مطرًا فإنظر كيف كان عقبة المُجَرِمِينَ )

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

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

Allah said in another Ayah,

(فأخرجنا من كان فيها من المؤمنين - فما وجدنا فيها غير بيت من المسلمين )

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

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

(وأمطرَتْنا عليهم مطرًا) (And We rained down on them a rain) is explained by His other statement,
(And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers.) 11:82-83 . Allah said here,

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

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

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

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

\[\text{(And when he arrived at the water (a well) of Madyan he found there a group of men watering (their flocks).) 28:23} \]

They are also the people of Al-Aykah (the Woods), as we will mention later on, Allah willing, and our trust is in Him.

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

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

\[\text{(Woe to Al-Mutaffifin (those who give less in measure and weight)... 83:1} \]

until He said,

\[\text{(before the Lord of all that exists) 83:6. These Ayat contain a stern warning and sure promise that we ask Allah to save us from. Shu`ayb was called `Speaker of the Prophets', because of his eloquent words and eloquent advice, and Allah stated that Shu`ayb said:} \]
(86. "And sit not on every road, threatening, and hindering from the path of Allah those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers.") (87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allah judges between us, and He is the best of judges.")

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

(ولا تقعُدوا بكل صرَطِ نوعِدُونَ وتصدُون عن سبيل الله من عَامِن بِه وتبعِونَها عوجاً وادكروا إذ كنتم قليلا فكترkim وانظروا كيف كان عقبة المُفسِدين - وإن كان طائفة منكم عامئوا بالذي أرسلت به وطائفة لم يؤمنوا فاصبروا حَتَّى يحكم الله بيننا وهو خير الحكمين)

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

("And sit not on every road, threatening.") the believers who come to Shu`ayb to follow him."

The first meaning is better, because Prophet Shu`ayb first said to them,

(بكل صرَط)

("on every road…") He then mentioned the second meaning,
(وَتَصُدُّونَ عَن سَبِيلِ اللهِ مَنْ عَامِنَ بِهِ وَتَبْعُونَهَا)

(عَوَّجًا)

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

(وَأَذَكَّرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَتَرَكُمْ)

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

(وَانظُرُوا كَيْفَ كَانَ عَقِبَةُ الْمُكَفَّرِينَ)

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

(وَإِنَّ كَانَ طَائِفَةٌ مَّنْ كُنْتُمْ عَامِنُوا بَالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا)

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

(قَاصِبَرُوْا)

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

(حَتَّى يَحْكُمَ اللَّهُ بِيْنَنَا)

(“until Allah judges between us,”), and you,

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

(قال الملا الَّذين استَكَبَرُوا من قُوْمِهِ لْتَخْرِجَتْكُمْ:يشَعِيبُ الَّذين عَامِنُوا مَعَكَ من قَريئِتَكَ أو لِتَنْعُودُنَّ في مِلَّتِكَ قالَ أَوْلُوْ كَنَا كَرِهِينَ - قد افتَرَىْنا على الله كَذِبًا إن غَدَّنَا فِي مِلَّتِكَ بَعْدَ إِذ نَجَّانا الله مِنْهَا وَمَا يَكُونُ لَنَا أَن نَنْعُودَ فِيهَا إِلا أن يَشَاء الله رَبَّنَا وَسَعَ رَبِّنَا كُل شَيْءٍ عَلِيمًا عَلَى الله تَوَكَّلْنا رَبَّنَا افْتَحْ بِيئَتَنا وَبَيْنَ قَوْمِنَا بَالْحَقّ وأنَّتْ خَيْرُ الْفَتْحِينَ)

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

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

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

("Even though we hate it"), means, would you force us to do that, even though we hate what you are calling us to. Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allah by calling partners as rivals to Him,
(And it is not for us to return to it unless Allah, our Lord, should will.) This part of the Ayah refers all matters to Allah's will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things.

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

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

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

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

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

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

("So cause a piece of the heaven to fall on us, if you are of the truthful!") 26:187 . Therefore, Allah stated that each of these forms of punishment struck them on the Day of the Shadow. First,
(So the torment of the Day of Shadow (a gloomy cloud) seized them) 26:189 when a gloomy cloud came over them (containing) fire, flames and a tremendous light. Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle,

(فرجَ بِهِمَا فِي دَارِ هُمَا جَثَمِينَ)

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

(كَانَ لَمْ يَعْفَوَا فِيهَا)

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

(الذَّينَ كَذَّبُوا شُعَبِيًَّا كَانُوا هُمُ الخَسَرِينَ)

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

(فَتَوَلَّى عَنْهُمُ وَقَالَ يَقُومُ لِقَدْ أَبْلَغْتُكُمْ رَسُّلاً رَبِّي وَنَصَحْتُ لَكُمْ فَكَفَّإْنَآ عَلَى قُوْمٍ كَافِرِينَ)

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

(يَقُومُ لِقَدْ أَبْلَغْتُكُمْ رَسُّلاً رَبِّي وَنَصَحْتُ لَكُمْ)

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

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

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

Afflictions that struck Earlier Nations

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

(ʿalʿhūm yīḍarʿuʾūn)

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

(ṯumʿ ʾbadallāna mākān ʾalṣābiyyah alḥāsnah)

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

(وَقَالُوا قَدْ مَسَّ عَابَاءٌ الضَّرَّاءَ وَالسَّرَّاءُ فَأَخْذَتْهُمُ الْغَيْبَةُ وَهُمْ لَا يَشْعُرُونَ)

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

«عَجْبًا لِلْمُؤْمِنِ لا يَقضِي اللهُ لَهُ فَضَاءَ إِلَّا كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَهُ ضَرَّاءٌ صَبَرَ فِكَانَ خَيْرًا لِلَّهِ، وَإِنْ أَصَابَهُ سَرَّاءٌ شَكَرَ فِكَانَ خَيْرًا لِلَّهِ»

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

«لَأَيْرَالُ الْبَلَاءُ بِالْمُؤْمِنِ حَتَّى يَخْرُجَ نَقِيًا مِنْ دُنْوِيهِ، وَالْمُنَافِقِ مِثْلِهُ كَمِثْلِ الْحَمَارِ لَا يَدْرِي فِيْمَا رَبُّطَهُ أَهْلُهُ وَلَا فِيْمَا أَرْسَلَوهُ»

(The believer will continue to be tested by afflictions until he ends up pure from sin. And the parable of the hypocrite is that of a donkey, it does not know why its owners tied it or released it.) Allah said next,
(So We seized them all of a sudden while they were unaware.) meaning, We struck them with punishment all of a sudden, while they were unaware. A Hadith describes sudden death,

«موت الفجاة رحمة للمؤمن وأحده أسف للكافر»

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

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

Blessings come with Faith, while Kufr brings Torment

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

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

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

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

(We should have opened for them blessings from the heaven and the earth,) in reference to the rain that falls from the sky and the vegetation of the earth. Allah said,
(but they belied (the Messengers). So We took them (with punishment) for what they used to earn.) They denied their Messengers, so that We punished them and sent destruction on them as a result of the sins and wickedness that they earned. Allah then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

(أَفَأَمَّنَ أَهْلَ الْقَرَى)  

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

(أنَّ يَأْتِيَهُمْ بَأَسْنَّا)  

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

(بَيْتَانَا)  

(Bayatan) during the night,

(أَفَأَمَّنَ أَهْلَ الْقَرَى أَن يَأْتِيَهُمْ بَأَسْنَّا بَيْتَانَا وَهُمْ نَابِئُونَ - أو أَمَنَ أَهْلَ الْقَرَى أَن يَأْتِيَهُمْ بَأَسْنَّا ضَحْىَ وَهُمْ يَلْعَبُونَ)  

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

(أَفَأَمَّنِئْوَا مَكْرَ اللَّهِ)  

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

(قَالَ أَفَأَمَّنِ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الخَسِيرُونَ)  

(None feels secure from Allah's plan except the people who are the losers.) Al-Hasan Al-Basri said, "The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The Fajir (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allah's torment)!"
(100. Is it not a guidance for those who inherit the earth from its previous inhabitants that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not)

Ibn `Abbas commented on Allah's statement,

(أَوَلَمْ يَهْدَيْنِ الَّذِينَ يَرْثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْلَوْ نَشَأَتُ أَصْبَبُهُمْ بِذُنُوبِهِمْ وَتَطْبِعَ عَلَى قُلُوبِهِمْ فَقُضِّهِمْ لَا يُسْمَعُونَ)

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

(أَنْلَوْنَشَأَتُ أَصْبَبُهُمْ بِذُنُوبِهِمْ)

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

(وَتَطْبِعَ عَلَى قُلُوبِهِمْ)

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

(فَقُضِّهِمْ لَا يُسْمَعُونَ)

(so that they hear not), words of advice or reminding" I say that similarly, Allah said,
(Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk Verily, in this are signs indeed for men of understanding.) 20:128

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

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

(And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them) 19:98  meaning, do you see any of them or hear their voices There are many other Ayat that testify that Allah's torment strikes His enemies, while His bounty reaches His faithful believers. Thereafter comes Allah's statement, and He is the Most Truthful, the Lord of all that exists,
(101. Those were the towns whose story We relate unto you. And there came indeed to them their Messengers with clear proofs, but they were not such who would believe in what they rejected before. Thus Allah does seal up the hearts of the disbelievers.) (102. And most of them We found not true to their covenant, but most of them We found indeed rebellious.) After narrating the stories of the people of Prophets Nuh, Hud, Salih, Lut and Shu`ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allah's peace and blessings be on them all, Allah said:

(Those were the towns that We relate to you) O Muhammad,

(And there came indeed to them their Messengers with clear proofs,) and evidences of the truth of what they brought them. Allah said in other Ayah,

(And We never punish until We have sent a Messenger (to give warning).) 17:15 , and,
(That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.) 11:100-101  Allah said

(فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن قَبْلٍ)

(but they were not such who would believe in what they had rejected before.) meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the Tafsir of Ibn `Atiyyah. This explanation is sound, and is supported by Allah's statement,

(وَمَا يُشَعْرُكُمْ أَنَّهَا إِذًا جَآءَتْ لَا يُؤْمِنُونَ نَفْقَلُبٌ أَقْلِدُهُمْ وَأَبْصَرُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَى مَرَّةٍ)

(And what will make you perceive that if it came, they will not believe And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.) 6:109-110  This is why Allah said here,

(كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَفَرِينَ مَا وَجَدَنَا لَأَكْثَرُهُمْ)

(Thus Allah does seal up the hearts of the disbelievers. And most of them We found not...) meaning, We did not find most of the previous nations,

(مَنْ عَهَدٍ وَإِنْ وَجَدْنَا أَكْثَرُهُمْ لَفَسَقِينَ)

(true to their covenant, but most of them We found to indeed be rebellious.) This Ayah means, We found most of them to be rebellious, deviating away from obedience and compliance. The covenant mentioned here is the Fitrah that Allah instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him,. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allah, having no proof or plea, nor support from rationality or by divine law. Surely, the pure Fitrah defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the Hadith,
(Allah said, "I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them.") It is recorded in the Two Sahihs,

(Allah said, "I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them.") It is recorded in the Two Sahihs,

(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.)

(103. Then after them We sent Musa with Our signs to Fir`awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers)

(Then after them We sent Musa with Our signs to Fir`awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers)
(Musa with Our signs) proofs and clear evidences, to Fir` awn, who was ruler of Egypt during the time of Musa,

(and his chiefs) the people of Fir` awn,

(but they wrongfully rejected them), they denied and disbelieved in the signs, out of injustice and stubbornness on their part. Allah said about them in another Ayah,

(And they belied them (those Ayat) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers.) 27:14 The Ayah says, `those who hindered from the path of Allah andbelied in His Messengers, look how We punished them, We caused them to drown, all of them, while Musa and his people were watching.' Public drowning added disgrace to the punishment that Fir` awn and his people suffered, while adding comfort to the hearts of Allah's party, Musa and those people who believed in him.

(104. And Musa said: "O Fir` awn! Verily, I am a Messenger from the Lord of all that exists.")
(105. "Proper it is for me that I say nothing concerning Allah but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me.")
(106. Fir` awn said: "If you have come with a sign, show it forth, if you are one of those
who tell the truth.

Allah mentions a debate that took place between Musa and Fir` awn, and Musa's refuting Fir` awn with the unequivocal proof and clear miracles, in the presence of Fir` awn and his people, the Copts of Egypt. Allah said,

(وَقَالَ مُوسَى يَفْرَعُونَ إِنَّى رَسُولٌ مَنْ رَبٍّ
العَلَمِينَ)

(And Musa said: "O Fir` awn! Verily, I am a Messenger from the Lord of all that exists'.) meaning Musa said, 'the one Who sent me is the Creator, Lord and King of all things,'

(حَقِيقٌ عَلَى أنَّ لا أُقُولَ عَلَى اللهِ إِلَّا الْحَقَّ)

("Proper it is for me that I say nothing concerning Allah but the truth. ") `It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power."

(قَدْ جِنِّكَ مِنْ بَيْنَةِ مَنْ رَبُّكُمْ)

("Indeed I have come unto you from your Lord with a clear proof.") `I brought unequivocal evidence that Allah gave me to prove that I am conveying the truth to you,'

(فَأَرْسِلْ مَعِيَ بَنِي إِسْرَعِيلَ)

("So let the Children of Israel depart along with me.") means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isra'il, who is Ya`qub son of Ishaq son of Ibrahim, the Khalil (intimate friend) of Allah.

(قَالَ إِنْ كَنْتَ حَنِّيْتَ بَيْاَيِّةً فَأَتِيْتَ بِهَا إِنْ كُتِتْ مِنْ
الصَّدِّيقِينَ)

( Fir` awn said: "If you have come with a sign, show it forth, if you are one of those who tell the truth.") Fir` awn said, "I will not believe in what you have said nor entertain your request. Therefore, he said, 'if you have proof, then produce it for us to see, so that we know if your claim is true.'
(107. Then Musa threw his staff and behold! it was a Thu`ban serpent, manifest!) (108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.) `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(ثَعْبَانُ مُبِينٍ)

(a Thu`ban serpent, manifest), refers to "The male snake." As-Suddi and Ad-Dahhak said similarly. A report from Ibn `Abbas said,

"(Then (Musa) threw his staff), and it turned into a huge snake that opened its mouth and rushed towards Fir`awn. When Fir`awn saw the snake rushing towards him, he jumped from his throne and cried to Musa for help, so that Musa would remove the snake from his way. Musa did that." As-Suddi commented,

(فَإِذَا هُوَ بِيَضَاءٌ لِلنُّظَرِينَ)

(and behold! It was a Thu`ban serpent, manifest!) "This Thu`ban refers to male snakes. The snake opened its mouth and headed towards Fir`awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir`awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, `O Musa! Take it away and I will believe in you and release the Children of Israel to you.' So Musa, peace be on him, took it, and it became a staff again."

(وَنَزَعْ يَدَهُ فَإِذَا هُوَ بِيَضَاءٌ لِلنُّظَرِينَ)

(And he drew out his hand, and behold! it was white (with radiance) for the beholders.) Musa took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allah said in another Ayah,
(And put your hand into your bosom, it will come forth white without hurt.) 27:12 Ibn `Abbas said, "without hurt", means, "not because of leprosy". Musa inserted his hand again in his sleeve and it returned back to its normal color." Mujahid and several others said similarly.

(قالَ المَلَأِ مِنْ قُوْمِ فَرْعُونَ إِنَّ هَذَا لَسَاحِرٍ عَلِيمٍ)
- يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضٍ كَمْ مَا تَأْمُرُونَ

(109. The chiefs of the people of Fir`awn said: "This is indeed a well-versed sorcerer.") (110. "He wants to get you out of your land, so what do you advise")

Fir`awn's People say that Musa is a Magician!

The chiefs and noblemen of the people of Fir`awn agreed with Fir`awn's statement about Musa. After Fir`awn felt safe and returned to his throne, he said to the chiefs of his people,

(إنَّ هَذَا لَسَاحِرٍ عَلِيمٍ)

(This is indeed a well-versed sorcerer) and they agreed. They held counsel to decide what they should do about Musa. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Musa as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occurred, just as Allah said,

(وَتُرِى فَرْعُونَ وَهُمْ وَجُنُودُهُمْ مِنْهُمْ مَا كَانُوا يَحْدَرُونَ)

(And We let Fir`awn and Haman and their hosts receive from them that which they feared.)

28:6 After they conferred about Musa, they agreed on a plot, as Allah said about them,

(قالُوا أَرْجَحُ أَخَاهُ وَأَرْسِلُ فِي الْمَدَائِنِ حَشْرِينَ)
- يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ

(111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect") (112. "That they bring to you all well-versed sorcerers.") Ibn `Abbas commented,
("Put him off"), means, "delay him (for a time)."

(وَأَرْسِلْ فِى الْمَدَآِينَ)

("and send to the cities"), areas and provinces of your kingdom -- O Fir`awn,

(حَشَرَينَ)

("to collect") to gather magicians from various lands. At this time, magic was the trade of the
day and it was widespread and popular. They had the idea that what Musa brought was a type
of magic similar to the magic that the sorcerers of their time practiced. Because of this
incorrect assumption, they brought all the magicians in order to defeat the miracles that he
showed them. Allah said about Fir`awn,

(فَلَنَأْتَنَاكَ بِسَحْرٍ مَثْلَهُ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعَدًا
لَا نُخْلِفَهُ نَحْنَ وَلَا أَنتَ مَكَانًا سَوْىِ)

(قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيَنةِ وَأَن يُحْشَرَ النَّاسُ
ضَحْحَىٌ - قَتَلْتَ فِرْعَوْنَ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٌ

(Then verily, we can produce magic the like thereof; so appoint a meeting between us and you,
which neither we nor you shall fail to keep, in an open place where both shall have a just and
equal chance." Musa said: "Your appointed meeting is the day of the festival, and let the
people assemble when the sun has risen (forenoon)." So Fir`awn withdrew, devised his plot and
then came back.) 20:58-60. Allah said,

(وَجَآءَ السَّحْرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن
كَنَّا نَحْنُ الغَلْبِيَنَّ - قَالَ نَعْمَ وَإِنَّكُمْ لَمْنَ المُقْرَبِينَ

(113. And so the sorcerers came to Fir`awn. They said: "Indeed there will be a (good) reward
for us if we are the victors.") (114. He said: "Yes, and moreover you will (in that case) be of the
nearest (to me).")
The Magicians convene and change Their Ropes into Snakes before Musa

Allah describes the conversation that took place between Fir`awn and the magicians he collected to defeat Musa, peace be upon him. Fir`awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir`awn's promises,

(قَالُوا يَمْوَسِى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ تَكُونَ نَحْنُ الْمُلْقِيُّانَ - قَالَ أَلْفُوْا أَلْفُوْا سَحَرُوا أَعْيُنَ النَّاسَ وَأَسْتَرْهُبُوهُمْ وَجَاءَهُوُ بِسُيْحَرَ عَظِيمٍ)

(115. They said: "O Musa! Either you throw (first), or shall we have the (first) throw") (116. He Musa said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great trick.) The magicians challenged Musa, when they said,

(إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ تَكُونَ نَحْنُ الْمُلْقِيُّانَ)

(115. They said: "O Musa! Either you throw (first), or shall we have the (first) throw") before you. In another Ayah, they said,

(وَإِمَّا أَنْ تَكُونَ أُوْلَى مَنْ أَلْقَى)

(Or we be the first to throw) 20:65 . Musa said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allah knows best - the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allah said,

(قَلُمَا أَلْفُوْا سَحَرُوا أَعْيُنَ النَّاسَ وَأَسْتَرْهُبُوهُمْ)

(So when they threw, they bewitched the eyes of the people, and struck terror into them,) meaning, they deceived the eyes and made them think that the trick was real, when it was only an illusion, just as Allah said,
Musa defeats the Magicians, Who believe in Him

Allah states that at that tremendous moment, in which Allah differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Musa, peace be upon him, ordering him to throw the stick that he held in his right hand,

(فَأَوْجِسَ فِي نَفْسِهِ خَيْفَةً مُوسِى - قُلْنَا لَنَتَخَفَّ
إِنَّكَ أنتَ الأَعْلَى - وَأَلَقَ مَا فِي يَمِينِكَ تَلَقَّفْ مَا
صَنَعْوَا إنَّمَا صَنَعْوَا كَيْدُ سَاحِرٍ وَلَا يُقَلِّحُ السَّحِيرُ
حَيْثُ أَتَى)
(It swallowed straight away) and devoured,

(ما يُأكلون)

(all the falsehood which they showed.) the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn `Abbas said that Musa's stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

(قالوا إِنَّ الْأُمَيْنَ - رَبِّ الْعَالَمِينَ - وَهَرُونَ)

("We believe in the Lord of all that exists. The Lord of Musa and Harun.") Muhammad bin Ishaq commented, "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Musa then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, "We believe in the Lord of all that exists, the Lord of Musa and Harun. Had Musa been a magician, he would not have prevailed over us." Al-Qasim bin Abi Bazzah commented, "Allah revealed to Musa to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants."

(قال فَرَعَوْنُ أَمَنَّكُمْ بِهِ قُبْلَ أَنْ يُؤْذِنَ لَكُمْ إِنَّ هَذَا لَمَكِرٌ مَّكَرُتُمُوهُ فِي الْمَدِينَةِ لِتَخْرُجُوا مِنْهَا أَحْلَالَهَا فَسَوَفْ تَعْلَمُونَ - لَأَقْطَعْنَ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ أَصْلِبْنَكُمْ أَجْمَعِينَ - قَالُوا إِنَّا إِلَى رَبِّنَا مُنَقِّلِيْنَ - وَمَا نَتَّقِمُ مِنْهُ إِلَّا أَنْ إِنَّ إِسْتِقْلَالَكُمْ بِآيَتِ رَبِّنَا لَمَّا جَآءْتَنَا رَبِّنَا أَفْرَغْ عَلَيْنَا صَبْرًا وَتَوْفِيقًا مُسْلِمِينَ)

(123. Fir`awn said: "You have believed in him Musa before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to
Fir` awn threatens the Magicians after They believed in Musa and Their Response to Him

Allah mentions the threats that the Fir` awn - may Allah curse him - made to the magicians after they believed Musa, peace be upon him, and the deceit and cunning that Fir` awn showed the people. Fir` awn said,

(إنَّ هَذَا لَمَكْرٍ مَّكِرَّتْ نُؤُوهُ فِي الْمَدِينَةِ لِنَخْرَجُواً)

(Surely, this is a plot which you have plotted in the city to drive out its people,) meaning Fir` awn proclaimed, 'Musa's defeating you today was because you plotted with him and agreed to that.' Fir` awn also said,

(إِنَّهُ لَكِبْرِكُمْ الَّذِى عَلِمَكُمْ السَّحْرُ)

(He (Musa) is your chief who has taught you magic.) 20:71 However, Fir` awn and all those who had any sense of reason knew for sure that what Fir` awn said was utterly false. As soon as Musa came from Madyan, he called Fir` awn to Allah and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir` awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir` awn and his people chose from them, summoned them, and Fir` awn promised them great rewards. These magicians were very eager to prevail over Musa in front of Fir` awn, so that they might become closer to him. Musa neither knew any of them nor saw or met them before. Fir` awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allah described them,

(فَاسْتَخْفَفَ قَوْمَهُ قَاطِعَوُهُ)

(Thus he Fir` awn fooled his people, and they obeyed him.) 43:54 Certainly, a people who believed Fir` awn in his statement,
("I am your lord, most high.") 79:24, are among the most ignorant and misguided creatures of Allah. In his Tafsir, As-Suddi reported that Ibn Mas`ud, Ibn `Abbas, and several other Companions, commented,

("Surely, this is a plot which you have plotted in the city...") "Musa met the leader of the magicians and said to him, 'If I defeat you, will you believe in me and bear witness that what I brought is the truth? The magician said, 'Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allah! If you defeat me, I will believe in you and testify to your truth.' Fir` awn was watching them, and this is why he said what he said." His statement,

("to drive out its people"), means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

("but you shall come to know"), what I will do to you. He then explained his threat,

("Surely, I will cut off your hands and your feet from opposite sides.") by cutting the right hand and the left leg or the opposite,

("then I will crucify you all.") just as he said in another Ayah,

("Fi the trunks of date palms") 20:71, Fi in this Ayah means "on". Ibn `Abbas said that Fir` awn was the first to crucify and cut off hands and legs on opposite sides. The magicians said,

("Verily, we are returning to our Lord.") They said, 'We are now sure that we will go back to Allah. Certainly, Allah's punishment is more severe than your punishment and His torment for
what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allah's torment.' They continued,

(ربيّنا أفرغ علينا صبرًا)

("Our Lord! pour out on us patience"), with your religion and being firm in it,

(وتوقّنا مسليّمين)

("and cause us to die as Muslims."), as followers of Your Prophet Musa, peace be upon him. They also said to Fir`awn,

(قالوا لن تؤتّرك على ما جاءنا من البيوت والذّى فطرنا فقضى ما أنتت قاضٍ إنما تقضى هذه الحيّوة الدنيا وإن أمّنا ربّنا ليغفر لنا خطينًا وما أكثرهتنا علیه من السّحر والله خيّر وأبقى - إنّه من يأت ربّه مجرماً فإن له جهتَّم لا يموت فيها ولا يحيى - ومن يأتّه موسى قد عمل الصَّلِحَات فاؤولئك لهم الدّرْجَات العلى)

("So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better to reward and more lasting in punishment. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allah) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter).”) 20:72-75. The magicians started the day as sorcerers and ended as honorable martyrs! Ibn `Abbas, `Ubayd bin `Umayr, Qatadah and Ibn Jurayj commented, "They started the day as sorcerers and ended it as martyrs."

(وقال الملأ من قومُ فرَعون أتَّدَّر موسى وقومُه ليُفسدُونا في الأرض ويذرك وءالهتاك قال سنفثُ)
(127. The chiefs of Fir`awn's people said: "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods" He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them.") (128. Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons.") (129. They said: "We 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")

Fir`awn vows to kill the Children of Israel, Who complain to Musa; Allah promises Them Victory

Allah mentions the conspiracy of Fir`awn and his people, their ill intentions and their hatred for Musa and his people.

("Will you leave Musa and his people"), will you let them be free,
(to spread mischief in the land”), spreading unrest among your subjects and calling them to worship their Lord instead of you. Amazingly, these people were worried that Musa and his people would cause mischief! Rather, Fir’awn and his people are the mischief-makers, but they did not realize it. They said,

(وَيَدْرَكَ وَعَالِهَتَكَ)

("and to abandon you and your gods") ‘Your gods’, according to Ibn ‘Abbas, as As-Suddi narrated from him, “Were cows. Whenever they saw a beautiful cow, Fir’awn would command them to worship it. This is why As-Samiri, made the statue of a calf that seemed to moo for the Children of Israel.” Fir’awn accepted his people's recommendation, saying,

(سَنَفْطُلُ أُبْنَاءَهُمْ وَنَسْتَحْيِي نَسَاءَهُمْ)

("We will kill their sons, and let their women live") thus reiterating his previous order concerning the Children of Israel. He had tormented them killing every newly born male before Musa was born, so that Musa would not live. However, the opposite of what Fir’awn sought and intended occurred. The same end struck Fir’awn that he intended to subjugate and humiliate the Children of Israel with. Allah gave victory to the Children of Israel, humiliated and disgraced Fir’awn, and caused him to drown along with his soldiers. When Fir’awn insisted on his evil plot against the Children of Israel,

(قَالَ مُوسَى لُقَوْمِهِ اسْتَعِينُوا باللَّهِ وَاصْبِرُوا أَ)(Musa said to his people: “Seek help in Allah and be patient”) and promised them that the good end will be theirs and that they will prevail, saying,

(إِنَّ الأَرْضَ لِلَّهِ يُورِثُهَا مِنْ يَشَاءُ مِنْ عِبَادِهِ وَالعَقْبَةُ لِلْمُتَّقِينَ)(إنَّ الأرضَ لله يُورِثُهَا مِنْ يَشَاءُ مِنْ عِبَادِهِ وَالعَقْبَةُ لِلْمُتَّقِينَ)

(قالَوا أُذِينَا مِنْ قَبْلِ أنْ تَأْتِينَا وَمِنْ بَعْدِ مَا جَنَّنَا)(قالَوْا أُذِينَا مِنْ قَبْلِ أنْ تَأْتِينَا وَمِنْ بَعْدِ مَا جَنَّنَا)

("Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons." They said; “We suffered troubles before you came to us, and since you have come to us.”) The Children of Israel replied to Musa, `they (Fir’awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Musa!’ Musa replied, reminding them of their present situation and how it will change in the future,
(And indeed We punished the people of Fir`awn with years of drought and lack of fruits (crops), that they might remember (take heed).) (131. But whenever good came to them, they said: "This is for us." And if evil afflicted them, they considered it an omen about Musa and those with him. Be informed! Verily, their omens are with Allah but most of them know not.)

Fir`awn and His People suffer Years of Drought

Allah said,

(ولَقَدْ أُخْذِنَا عَالِمَيْنَ فِرْعَوْنَ بِالسَّبَّيْنِ وَتَقَصَّمَ مِنَ الثُّمْرَاتِ لَعْلَهُمْ يَذَكَّرُونَ - فَإِذَا جَاءَهُمُ الْحَسَنَةُ قَالَوْا لَنَا هَذِهُ وَإِنْ نُصْبِيْهُمْ سَبِيْةً يَطُيُّرُوْا بِمُوسَى وَمِن مَّعَهُ أَنَا إِنِّمَا طَائِرُهُمْ عَنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(And indeed We punished the people of Fir`awn) We tested and tried them, (بالسَّبَّيْنِ) (with years of drought) of famine due to little produce, (وَتَقَصَّمَ مِنَ الثُّمْرَاتِ) (and lack of fruits), which is less severe, according to Mujahid. Abu Ishaq narrated that Raja` bin Haywah said, "The date tree used to produce only one date!"
(عَلَّهُمْ يَذَّكَّرُونَ إِذَا جَاءَتْهُمُ الْحَسَنَةُ)

(That they might remember (take heed). But whenever good came to them) such as a fertile season and provisions,

(قَالُوا لَنَا هَذِهُ)

(they said, "This is for us.") because we deserve it,

(وَإِن نُصِبِهِمْ سَبِينَةٌ)

(and if evil afflicted them) drought and famine,

(يَطَيِّرُوا بِمُوسَىِ وَمَنْ مَعَهُ)

(they considered it an omen Musa and those with him.) saying that this hardship is because of them and what they have done.

(أَلَا إِنَّمَا طَأِيرُهُمْ عِنْدَ اللَّهِ)

(Verily, their omens are with Allah.) `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(أَلَا إِنَّمَا طَأِيرُهُمْ عِنْدَ اللَّهِ)

(Verily, their omens are with Allah) "Allah says that their afflictions are with and from Him,

(وَلَكَنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(But most of them know not.)"

(وَقَالُوا مَهْمًا ثَأَتِنَا بِهِ مِنْ عَائِةٍ لِتَسْحَرْنَا بِهَا فَمَا نَحْنُ لَكُمْ مُؤْمِنُينَ - فَأُرَسِلْنَا عَلَيْهِمْ الطَّوْفَانَ)
(132. They said to Musa: “Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you.”) (133. So We sent on them: the Tufan, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.) (134. And when the punishment struck them, they said: “O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.”) (135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!)

Allah punishes the People of Fir`awn because of Their Rebellion

Allah describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir`awn, prompting them to proclaim,

(مَهْمًا تَأْتِيْنا بِهِ مِن عَائِةٍ لَتَسْحَرْنَا بِهَا فَمَا نَحْنُ لَكَبَعْوَانِينَ)

("Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you.") They said, `whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.' Allah said,

(فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ)

(So We sent on them the Tufan) Ibn `Abbas commented; “It was a heavy rain that ruined the produce and fruits.” He is also reported to have said that Tufan refers to mass death. Mujahid said it is water that carries the plague every where. As for the locust, it is the well-known
insect, which is permissible to eat. It is recorded in the Two Sahihs, that Abu Ya`fur said that he asked `Abdullah bin Abi Awfa about locust. He said, "We participated in seven battles with the Messenger of Allah, and we used to eat locusts." Ash-Shafi`i, Ahmad bin Hanbal and Ibn Majah recorded from `Abdur-Rahman bin Zayd bin Aslam that his father narrated from Ibn `Umar that the Prophet said,

«أملتً لَتَا مِيْتَتَانِ وَدَمَانَ: الحُوتُ وَالجَرَادُ»

(We were allowed two dead animals and two kinds of blood: fish and locust, and kidney and spleen.) Ibn Abi Najih narrated from Mujahid about Allah's statement,

(فَأَرْسَلْنَا عَلَيْهِمُ الطُوفَانَ وَالجَرَادَ)

(We sent on them: the flood, the locusts...) "Eating the nails on their doors and leaving the wood." As for the Qummal, Ibn `Abbas said that it is the grain bug, or, according to another view; small locusts that do not have wings. Similar was reported from Mujahid, `Ikrimah and Qatadah. Al-Hasan and Sa`id bin Jubayr said that `Qummal' are small black insects. Abu Ja`far bin Jarir recorded that Sa`id bin Jubayr said, "When Musa came to Fir`awn, he demanded, 'Release the Children of Israel to me.' But, Fir`awn did not comply; and Allah sent the Tuwfan, and that is a rain which continued until they feared that it was a form of torment. They said to Musa, 'Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him. In that year, Allah allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, 'This is what we hoped for.' So Allah sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, 'O Musa! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, 'We saved our crops.' However, Allah sent the Qummal, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, 'O Musa! Ask your Lord to remove the Qummal (weevil) from us and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, and Allah removed the Qummal from them. However, they did not send the Children of Israel with him. Once, when he was with Fir`awn, Musa heard the sound of a frog and said to Fir`awn, 'What will you and your people suffer from this (the frogs) Fir`awn said, 'What can frogs do?' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Musa, 'Invoke your Lord to remove these frogs from us, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, but they did not believe.

Allah then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir`awn, saying, 'We are inflicted with blood and do not have anything to drink.' He said, 'Musa has bewitched you.' They said, 'How could he do that when whenever we look
for water in our containers we found that it has turned into blood. They came to Musa and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him." A similar account was attributed to Ibn `Abbas, As-Suddi, Qatadah and several others among the Salaf. Muhammad bin Ishaq bin Yasar said, 'The enemy of Allah, Fir`awn, went back defeated and humiliated, after the sorcerers believed (in Musa). He insisted on remaining in disbelief and persisted in wickedness. Allah sent down the signs to him, and he (and his people) were first inflicted by famine. Allah then sent the flood, the locusts, the Qummal, the frogs then blood, as consecutive signs. When Allah sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

(قالوا يَمْوَسَى اذْعَ لَنا رَبَّكَ يَمَا عَهَدْ عِنْدَا لِنَّنِعْمَةَ مُذْ كَشَفْتَ عَنَا الرَّجْزَ لَنْؤْمَيْنَنَّ لَكَ وَلَنْرُسِلْنَ مَعَكَ بَنِى إِسْرَأَيْلَ)

(They said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.") Musa invoked his Lord and He removed the affliction from them, but they did not keep their promises. So Allah sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Musa before, and he called on his Lord and He removed the affliction. Still, they did not keep their promises, and Allah sent the Qummal. Musa, peace be upon him, was commanded to go to a mound and strike it with his staff. So Musa went to a huge mound, struck it with his staff and the Qummal fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Musa supplicated to his Lord and He removed the affliction. They did not keep any of the promises they made, and Allah sent the blood. Musa turned to blood. Any water they collected from a well, a river, or a container, turned to blood.

(قَالَتْ نَا مُتَقَمِّنَانِ مِنْهُمْ قَعَرُقَنِّهِمْ فِي الْيَمِّ بَلَى هُمْ كَذَبُوا بِأَيْتِنَا وَكَانُوا عَنْهَا غَفُّلِينَ - وَأُوْرُنَا الْقَوْمُ الَّذِينَ كَانُوا يُسَّلَعْنَ مَشْرَقَ الأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكَنَا فِيهَا وَتَمَتْ كَلِمَتُ رَبِّكَ)
Allah states that when the people of Fir`awn rebelled and transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Musa parted by Allah's power, and he and the Children of Israel passed through. In their pursuit, Fir`awn and his soldiers went in the sea chasing Musa and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the Ayat of Allah and were heedless of them. Allah said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land. Al-Hasan Al-Basri and Qatadah commented that Allah's statement,

(مَشَرَقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكَنَا فِيهَا)

(...the eastern parts of the land and the western parts thereof which We have blessed.) refers to the Sham area (Greater Syria). Also, Mujahid and Ibn Jarir said that Allah's statement,

(وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَيَّ عَلَى بَنِي إِسْرَئِيلَ)

(And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.) is explained by Allah's other statement,
And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir`awn and Haman and their hosts receive from them that which they feared. 28:5-6.

Further, Allah's statement,

وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنٍ وَقَوْمُهُ

(And We destroyed what Fir`awn and his people produced,) meaning, We destroyed what Fir`awn and his people produced, such as agriculture and buildings.

وَمَا كَانَوا يَعْرُشُونَ

(and what they erected.) Ibn `Abbas and Mujahid said that

يَعْرُشُونَ

(they erected) means, they built.

وَجَوَّزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْاْ عَلَى قُوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَّهُمْ قَالَوْاْ يَمْوَسِى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ تَأْلِيهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

(138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Musa! Make for us a god as they have gods." He said: "Verily, you are an ignorant people.") (139. Musa added: "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain.")
The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allah mentions the words that the ignorant ones among the Children of Israel uttered to Musa after they crossed the sea and witnessed Allah's Ayat and great power.

(فَأَتُواٰ عَلَى قَوْمٍ يُعَكَّفُونَ عَلَى أَصْنَامِ لَهُمْ)

(And they came upon a people devoted to some of their idols (in worship).) Some scholars of Tafsir said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarir commented, “They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

(يَمُوسِى اِجْعَلْ لَنَا اِلَهًا كَمَا لَهُمْ اِلَهًا قَالَ اِنْكَمْ قُوَّمِ تَجْهَلُونَ)

(“O Musa! Make for us a god as they have gods.” He said: “Verily, you are an ignorant people.”) Musa replied, you are ignorant of Allah's greatness and majesty and His purity from any partners or anything resembling Him.

(إِنَّ هَؤُلَاءِ مُتَبَرَرُ مَا هُمْ فِيهِ)

(“Verily, these people will be destroyed for that which they are engaged in) they will perish,

(وَبَطَلَ مَا كَانُوا يَعْمَلُونَ)

(“and all that they are doing is in vain.”) Commenting on this Ayah, Imam Abu Ja`far bin Jarir reported from Abu Waqid Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allah for (the battle of) Hunayn. Abu Waqid said, “Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called ‘Dhat Al-Anwat’. So when we passed by a huge, green lote tree, we said, ‘O Messenger of Allah! Appoint for us a Dhat Al-Anwat as they have.’ He said,

(قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قُوَّمِ مُوسَى لِمُوسَى)

(by He in Whose Hand is my soul! You said just as what the people of Musa said to him:}
(Make for us a god as they have gods." He said: "Verily, you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain.")

(140. He said: "Shall I seek for you an ilah (a god) other than Allah, while He has given you superiority over the nations?") (141. And (remember) when We rescued you from Fir`awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.)

Reminding the Children of Israel of Allah's Blessings for Them

Musa reminded the Children of Israel of Allah's blessings, such as saving them from Fir`awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the Tafsir of Surat Al-Baqarah.
And We appointed for Musa thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Musa said to his brother Harun: "Replace me among my people, act in the right way and follow not the way of the mischief-makers."

Musa fasts and worships Allah for Forty Days

Allah reminds the Children of Israel of the guidance that He sent to them by speaking directly to Musa and revealing the Tawrah to him. In it, was their law and the details of their legislation. Allah stated here that He appointed thirty nights for Musa. The scholars of Tafsir said that Musa fasted this period, and when they ended, Musa cleaned his teeth with a twig. Allah commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Musa was about to return to Mount Tur, as Allah said,

(O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount) 20:80. Musa left his brother Harun with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Harun was an honorable and noble Prophet who had grace and exalted standard with Allah, may Allah's peace and blessings be upon him and the rest of the Prophets.

(142. And We appointed for Musa thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Musa said to his brother Harun: "Replace me among my people, act in the right way and follow not the way of the mischief-makers.

O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount) 20:80. Musa left his brother Harun with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Harun was an honorable and noble Prophet who had grace and exalted standard with Allah, may Allah's peace and blessings be upon him and the rest of the Prophets.

(O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount) 20:80. Musa left his brother Harun with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Harun was an honorable and noble Prophet who had grace and exalted standard with Allah, may Allah's peace and blessings be upon him and the rest of the Prophets.
And when Musa came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.")

Musa asks to see Allah

Allah said that when Musa came for His appointment and spoke to Him directly, he asked to see Him,

("O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me,"

"You cannot" (Lan) by no means indicates that seeing Allah will never occur, as (the misguided sect of) Al-Mu`tazilah claimed. The Hadiths of Mutawatir grade narrated from the Messenger of Allah, affirm that the believers will see Allah in the Hereafter. We will mention these Hadiths under the explanation of Allah's statement,

(Some faces that Day shall be radiant. Looking at their Lord.) 75:22-23 In earlier Scriptures, it was reported that Allah said to Musa, "O Musa! No living soul sees Me, but will perish, and no solid but will be demolished." Allah said here,

(And when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious.) In his Musnad Imam Ahmad recorded from Anas bin Malik that the Prophet said about Allah's saying;
(Like this) then he held out the tip of his little finger. At-Tirmidhi recorded this in the chapter of Tafsir for this Ayah, then he said: "This Hadith is Hasan Sahih Gharib." This was also recorded by Al-Hakim in his Mustadrak through the route of Hamad bin Salamah, and he said: "This Hadith is Sahih according to the criteria of Muslim and they did not record it." And As-Suddi reported that `Ikrimah reported from Ibn `Abbas about Allah's saying.

(And when his Lord appeared to the mountain,) Only the extent of the little finger appeared from Him,

(He made it collapse) as dust;

(And Musa fell down unconscious) fainting from it. Ibn Jarir recorded these because of the relation to the word Al-Ghashi.

(Then when he (Musa) recovered his senses) after he lost consciousness,

(he said: "Glory be to You," thus, praising, glorifying and honoring Allah since no living soul could see Him in this life and remain alive. Musa' statement,

("I turn to You in repentance") means, according to Mujahid, that from asking you to look at you,
("and I am the first of the believers."). Among the Children of Israel, according to Ibn `Abbas, Mujahid, and Ibn Jarir preferred this view. Or, according to another narration from Ibn `Abbas, the meaning of,

(وَأَنَا أَوَّلُ الْمُؤْمِنِينَ)

("and I am the first of the believers.").', is that `none shall see You (in this life).’ Allah said,

(وَخَرَ مَوسَى صَعِيقًا)

(And Musa fell down unconscious.) Abu Sa`id Al-Khudri and Abu Hurayrah narrated a Hadith from the Prophet that is suitable to mention here. As for the Hadith from Abu Sa`id, Al-Bukhari recorded in his Sahih that he said: A Jew came to the Prophet after his face was smacked, and said, “O Muhammad! One of your companions from Al-Ansar smacked me on the face.” The Prophet said,

(اذْعَوْهُ)

(Summon him) and he was summoned. The Prophet asked him,

(لَمْ لَطْمَتْ وَجْهَةُ؟)

(Why did you smack his face) He said, “O Allah’s Messenger! I passed by that Jew and heard him swearing, `No, by He Who has chosen Musa over mankind!’ I said, `Over Muhammad too’, and I became angry and struck his face.” The Prophet said,

(لَا تُخْرُوْنِي مِنْ بَيْنِ الْأَلْبِيَاءِ فَإِنَّ النَّاسَ يِصْعَفُونَ يَوْمَ الْقِيَامَةِ فَأَكُونَ أَوَّلٌ مِنْ يُفْيِقٍ، فَإِذَا أَنَا بِمُوسَى أَحْدُ بَقَائِمَةِ مِنْ قُوَّاَمِ العَرْشِ، فَلَا أَذْرِي أَفَاقَ قَبْلِي أمْ جُوُزِي بِصَعَفَةِ الطُّورَ)

(Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Musa is holding onto a pillar of the Throne (‘Arsh of Allah). I will not know if he woke up before me or he received his due (because of his) unconsciousness on (Mount) At-Tur. ) Al-Bukhari recorded this Hadith in many locations of his Sahih, as did Muslim and Abu Dawud. As for the Hadith from
Abu Hurayrah, Imam Ahmad and the Two Shaykhs (Al-Bukhari and Muslim) collected his narration.

(144. (Allah) said: "O Musa I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful.") (145. And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.)

**Allah chooses Musa and gives Him the Tablets**

Allah states that He spoke to Musa directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him. Here we should mention that there is no doubt that Muhammad is the chief of all the Children of Adam, the earlier and later ones among them. This is why Allah has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muhammad's followers are more numerous than the followers of all Prophets and Messengers. After Muhammad, the next in rank of honor and virtue is Ibrahim upon him be peace, then Musa, son of `Imran, who spoke to the Most Beneficent directly. Allah commanded Musa, saying,

(فَخْذُ مَا ءَايَةَنَّكَ)

(So hold to that which I have given you), of My Speech and conversation with you,

(وَكُنْ مِنَ الشَّكْرِينَ)

(and be of the grateful), for it and do not ask for what is beyond your capacity to bear. Allah stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allah wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrah, that Allah described;
(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind) 28: 43. It was also said that Allah gave Musa the Tablets before the Tawrah, and Allah knows best. Allah said next,

(فَخْذُهَا يُفْوَةُ)

(Hold unto these with firmness), be firm on the obedience,

(وَأَمْرُ قَوْمِكَ يَأْخُذُوا بِأَحْسَنِهَا)

(and enjoin your people to take the better therein.) Sufyan bin `Uyaynah said, "Abu Sa`d narrated to us from `Ikrimah from Ibn `Abbas that "Musa, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people." Allah's statement,

(سَأُوْرِيَنِكُمْ دَارَ الْقَسَّمِينَ)

(I shall show you the home of the rebellious), means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

(سَأَصْرَفُ عَنْ عَائِتِي الْذِّينَ يَتَكَبَّرُونَ فِي الأَرْضِ يُعِيِّرُ الْحَقَّ وَإِنْ يَرَوْا كُلَّ عَائِةٍ لَا يَؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرَّشْدِ لَا يَتَخْدُوْهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغِيّ يَتَخْدُوْهُ سَبِيلًا ذَلِكَ بَأْنَهُمْ كَذَّبُوْا بَأْيَتِنَا وَكَاتِبُوا عَنْهَا غَفْلِينَ - وَالْذِينَ كَذَّبُوْا بَأْيَتِنَا وَلَقَاءَ الأَخْرَةِ حُبِّتَهُمْ أَعْمَلُهُمْ هَلْ يُجَرُّوْنَ إِلَّا مَا كَاتِبُوا يَعْمَلُونَ)
(146. I shall turn away from My Ayat those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Ayat and were heedless of them.) (147. Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do)

**Arrogant People will be deprived of Allah's Ayat**

Allah said,

(I shall turn away from My Ayat those who behave arrogantly on the earth, without a right).

Allah says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allah has disgraced them with ignorance. Allah said in another Ayah,

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time) 6:110, and,

(So when they turned away (from the path of Allah), Allah turned their hearts away (from the right path).) 61:5 Sufyan bin `Uyaynah commented on this Ayah,

(I shall turn away from My Ayat those who behave arrogantly on the earth, without a right), "(Allah says) I shall snatch away comprehension of the Qur'an from them and turn them away from My Ayat." Ibn Jarir commented on Sufyan's statement that, "This indicates that this part of the Ayah is addressed to this Ummah." This is not necessarily true, for Ibn `Uyaynah actually
meant that this occurs in every Ummah and that there is no difference between one Ummah and another Ummah in this regard. Allah knows best. Allah said next,

وَإِنْ يَرَوْاْ كُلَّ عَائِةٍ لَا يُؤْمِنُونَ بِهَا

(and (even) if they see all the Ayat, they will not believe in them). Allah said in a similar Ayah,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كُلِّ مَا رَبَّكَ لَا يُؤْمِنُونَ -

وَلَوْ جَاءَتْهُمْ كُلُّ عَائِةٍ حَتَّى يَرَوْاْ عَذَابَ الْأَلْلَهِ ( 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.) 10:96-97 Allah's statement,

وَإِنْ يَرَوْاْ سَبِيلَ الرَّشْدِ لَا يَتَخَذُّوهُ سَبِيلاً

(And if they see the way of righteousness, they will not adopt it as the way,) means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allah explains why they do this,

ذَلِكَ بَأَنْتُهُمْ كَذَّبُوْا بَأِيْنَّا (that is because they have rejected Our Ayat), in their hearts,

وَكَانُوا عَنْهَا غَفِيلِينَ (and were heedless of them.), gaining no lessons from the Ayat. Allah's statement,

وَالَّذِينَ كَذَّبُوْا بَأِيْنَّا وَلَقَاءَ الْأُخْرَى حَبَطَتْ أَعْمَالُهُمْ (Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds.) indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allah said next,
(Are they requited with anything except what they used to do) meaning, ‘We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.’

(And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way They took it (for worship) and they were wrongdoers.) (149. And when they regretted and saw that they had gone astray, they said: “If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers”.)

Story of worshipping the Calf

Allah describes the misguidance of those who worshipped the calf that As-Samiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibril was riding, and the calf seemed to moo. This occurred after Musa went for the appointed term with his Lord, where Allah told him about what happened when he was on Mount Tur. Allah said about His Honorable Self,

((Allah) said: “Verily, We have tried your people in your absence, and As-Samiri has led them astray”) 20:85. The scholars of Tafsir have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allah knows best. It was reported that when the statue mooed, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Musa, but Musa forgot it! Allah answered them,
(Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good) 20:89. Allah said here,

(ألَمْ يَرَوْا أَنَّهُ لاَ يُكْلِمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا)

(Did they not see that it could neither speak to them nor guide them to the way) Allah condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance. Allah's statement,

(وَلَمَّا سُقِطَ قَبِيْلَ أَيْدِيهمُ)

(And when they regretted), and felt sorrow for their action,

(وَرَأِيَ أَنَّهُمْ قَدْ ضَلُّوا قَالَوْا لِئَنْ لَمْ يَرْحَمْنَا رَبّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الحَسْرِينَ)

(and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers.") or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allah the Most Mighty and Majestic.

(وَلَمَّا رَجَعَ مُوسَى إِلَى قُوَّمِهِ غَضَبَنَّ أَسِيفًا قَالَ بَسْمًا حَقُّنِي مُنِّي مِن بَعْدِ أَعْجَلْتُمْ أَمْرًا رَبِّكُمْ وَأَلْقَى الأَلْوَاحَ وَأَخَذَ بَرَأسٍ أَخِيهِ يَجْرَهُ إِلَيْهِ قَالَ ابْنُ أَمِّ إِنَّ القُوْمَ اسْتَضْطَعُفْنَوْنِ وَكَادَوْا يَقْتُلُونِي فَلاَ تَشْمَتْ بِئَ الأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ القُوَّمِ)
الظُّلمِينَ - قالَ رَبِّ اعْفِرْ لِى وَلَأَخِي وَأَدْخِلْنَا في رَحْمَتِكَ وَأَنتَ أَرْحَمُ الرَّحْمَنِينَ

(150. And when Musa returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Did you hasten in matter of your Lord" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. He (Harun) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers." (151. He (Musa) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy.") Allah states that when Musa returned to his people after conversation with his Lord, he became angry and full of regret. Abu Ad-Darda' said that Asif, or regret, is the severest type of anger.

(قالَ بِنَسَمَةٍ خَلْقِنَا مِنْ بَعْدِنَا)

(He (Musa) said: "What an evil thing is that which you have done during my absence.") evil it is that which you committed after I departed and left you, by worshiping the calf,

(أَعْجَلْنِمُ أمْرَ رَبِّكَمْ)

(Did you hasten in the matter of your Lord) Musa said, "You wanted me to rush back to you, even though being there this was Allah's decision' Allah said next,

(وَأَلْقَى الأَلِوَّاحَ وَأَخْدَ بِرَأسَ أَخِيهِ يَجُرُّهُ إِلَيْهِ)

(And he threw down the Tablets and seized his brother by his head and dragged him towards him.) This Ayah demonstrates the meaning of the Hadith,

(ليْسَ الخَبْرُ كَالْمُعَايِنَةُ)

(Information is not the same as observation.) It indicates that Musa threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allah said,

(وَأَخْدَ بِرَأسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ)

(and seized his brother by (the hair of) his head and dragged him towards him.) for Musa feared that Harun might have not tried hard enough to forbid them from their evil action. In another Ayah, Allah said,
(He Musa said: "O Harun! What prevented you when you saw them going astray. That you followed me not (according to my advice to you) Have you then disobeyed my order?" He Harun said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected (waited or observed) my word!'") 20:92-94. Here, Allah said that Harun said,

أَبْنِ أَمِّي أَمْنَى الْقُوْمَ أَسْتَضْعَفْوُنيَّ وَكَذَٰلَكَ يَقْتُلُونِيَّ فَلَا تَشْمَتْ بِيَ الْأَعْدَاءِ وَلَا تَجْعَلْئِي مَعَ الْقُوْمِ الظَّلَمِينَ

("O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.") Harun said, "Do not place me on the same level as they are, as if I was one of them." Further, Harun said, "O son of my mother", so that Musa would feel more mercy and leniency towards him, even though Harun was also the son of Musa's father. When Musa was satisfied that his brother was innocent,

وَلَقَدْ قَالَ ﴿وَهُمْ هَزَّوْنَ مِنْ قَبْلُ يَقْوَمُ إِنَّمَا فَتَنْهُمْ بِهِ ﴾ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ قَاتِلُوُنَّهُ وأَطْعِيعُوا أَمْرِهِ (And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.") 20:90, this is when,

(he said) Musa,
("O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy.") Ibn Abi Hatim recorded that Ibn ` Abbas said that the Messenger of Allah said,

»يرَحَمُ اللهُ مُوسَى لِسَ لِسَةَ المَعَايِنِ كَالمَحِيَّرِ أَخْبَرَهُ رَبُّهُ عَزْ وَجَلَّ أَنَّ قَوْمَهُ فَتَيَّنُوا بَعْدَهُ قَلْمًا يَلِقُ اللَّوَاحَ قَلِمًا رَآهُم وَعَائِئِهِمْ أَلْقَى اللَّوَاحِ"

(May Allah grant His mercy to Musa! Surely, he who observes something is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.)

(152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.)
(153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.) The 'wrath' mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allah did not accept their repentance until some of them who did not worship the calf killed others who worshipped the calf. We mentioned this story in Surat Al-Baqarah,

»فَلْوْبُوا إِلَى بَارِيَّكَمْ قَاتِلُوا أَنفُسُكُمْ ذِلَّكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِيَّكَمْ قَتَبَ عَلَيْكُمْ إِنَّهُ هُوَ النَّوَابُ الرَّحِيمُ"
(So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.)

2:54  As for the humiliation mentioned in the Ayah, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allah's statement,

(وَكَذَلِكَ نَجْرُوا الْمُقْتَرِينَ)

(Thus do We recompense those who invent lies) is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allah's Message, will be placed in the heart and from there on to the shoulders. Al-Hasan Al-Basri said; "The disgrace of innovation will weigh on their shoulders even if they were to gallop on their mules or trot on their work horses." Ayyub As-Sakhtiyani narrated from Abu Qilabah Al-Jarmi that he commented on this Ayah,

(وَكَذَلِكَ نَجْرُوا الْمُقْتَرِينَ)

(Thus do We recompense those who invent lies.) "By Allah! This Ayah is for all those who invent a lie, until the Day of Resurrection." Also, Sufyan bin `Uyaynah said, "Every person who invents a Bid`ah (innovation in the religion) will taste disgrace." Allah tells His servants that He accepts repentance from His servants for any sin, even Shirk, Kufr, hypocrisy and disobedience. Allah said:

(وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوْا مِنْ بَعْدِهَا وَعَمِلُوا إِنَّ رَبَّكَ)

(But those who committed evil deeds and then repented afterwards and believed, verily, your Lord) O Muhammad, Messenger of Repentance and Prophet of Mercy,

(من بَعْدِهَا)

(after that) after committing that evil action,

(لَغَفْوُ رَحِيمُ)

(is indeed Oft-Forgiving, Most Merciful.) Ibn Abi Hatim reported that `Abdullah bin Mas`ud was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas`ud recited this Ayah,
(But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.) Abdullah recited this Ayah ten times, neither allowing nor disallowing it.

(And when the anger of Musa calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.)

Musa picked up the Tablets when His Anger subsided

Allah said next,

(And when calmed) and subsided,

(the anger of Musa) with his people,

(he took up the Tablets), which he had thrown out of jealousy for Allah and anger for His sake, because of his people worshipping the calf,

(154. And when the anger of Musa calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.)
(and in their inscription was guidance and mercy for those who fear their Lord.) Several scholars of Tafsir said that when Musa threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Musa found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islamic State came into existence. Only Allah knows if these statements are true.

(155. And Musa chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.

(156. "And ordain for us good in this world, and in the Hereafter. Certainly we have Hudna unto You." He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat.)

Seventy Men from the Children of Israel go for the appointed Meeting Place that Allah designated, Allah later on destroys Them

Ali bin Abi Talhah reported that Ibn `Abbas commented: "Allah commanded Musa to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allah, `O Allah! Give us what you have never given
anyone before us and will never give anyone after us! Allah disliked this supplication and they were seized with a violent earthquake, Musa said:

(O my Lord, if it had been Your will, You could have destroyed them and me before.)" As-Suddi said, "Allah commanded Musa to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

(And Musa chose out of his people seventy (of the best) men.) He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

(We shall never believe in you), 2:55 O Musa,

(We shall never believe in you), 2:55 O Musa,

(We shall never believe in you), 2:55 O Musa,

(We shall never believe in you), 2:55 O Musa,

(We shall never believe in you), 2:55 O Musa,

(We shall never believe in you), 2:55 O Musa,

(We shall never believe in you), 2:55 O Musa,

(We shall never believe in you), 2:55 O Musa,
to the people, 'Approach.' But when Allah spoke to Musa, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Musa, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Musa, he faced the people and they said, 'O Musa! We will not believe in you unless we see Allah directly.' So the thunder shook them, their souls were captured and they all died. Musa stood up invoking, begging and supplicating to his Lord,

(ربِّ لَوْ شَنِّتَ أَهْلَكْنِهِمْ مِنْ قَبْلُ وَإِيَّى)

("O my Lord, if it had been Your will, You could have destroyed them and me before.")

meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel.' Ibn `Abbas, Qatadah, Mujahid and Ibn Jarir At-Tabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf." This is supported by Musa's statement,

(أنْهَلْكُنَا بِمَا فَعَّلَ السَّقَهَاةُ مِنَّا)

("would You destroy us for the deeds of the fools among us") He said next,

(إِنْ هَيِّئَ إِلَّا فَتْنَتَاكَ)

("It is only Your Fitnah") affliction, test and trial, according to Ibn `Abbas, Sa`id bin Jubayr, Abu Al-`Aliyah, Ar-Rabi` bin Anas and several among the Salaf and latter scholars. This is the only plausible meaning, in which Musa says, "The decision is Yours (O Allah), and the judgment, and whatever You will occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision." The Ayah,

(أَنتَ وَلِيُّنَا فَاعْفَّرْ لَنَا وَآرْحَمْنَا وَأَنتَ خَيْرُ الْعَفْرِينَ)

("You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.") pertains to (Allah's) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness such as in Musa's supplication to Allah, it includes the hope that Allah does not permit one to fall into that act again.

(وَأَنتَ خَيْرُ الْعَفْرِينَ)
(for You are the best of those who forgive, ") for none except You can forgive the sin.

(And ordain for us good in this world, and in the Hereafter.") The first part of Musa's supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

(And ordain for us good in this world, and in the Hereafter.") is, `ordain for us and grant us all that is good in both lives. We mentioned the meaning of `good' before in Surat Al-Baqarah.

("We have Hudna unto You") `we repent, go back and return unto You,' according to the meaning of, `Hudna', given by Ibn `Abbas, Sa'id bin Jubayr, Mujahid, Abu Al-'Aliyah, Ad-Dahhak, Ibrahim At-Taymi, As-Suddi, Qatadah and several others.

(He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat.) 7:156

Allah’s Mercy is for Those Who have Taqwa and believe in Allah's Ayat and His Messenger

Allah answers the statement,

("It is only Your trial...") 7:155, by saying,
((As to) My punishment I afflict therewith whom I will and My mercy embraces all things.) Allah says here, \'I do what I will, decide what I will and I have wisdom and justice in all matters.\' Certainly, there is no deity worthy of worship except Allah. Allah's statement,

(وَرَحْمَتِي وَسَيِّعَتْ كُلَّ شَيْءٍ)

(and My mercy embraces all things) testifies to His encompassing mercy. Allah said that the angels who carry His Throne and those around the Throne supplicate,

(رَبَّنَا وَسَيِّعَتْ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا)

(Our Lord! You comprehend all things in mercy and knowledge.\') 40:7 Imam Ahmad recorded that Jundub bin `Abdullah Al-Bajali said, "A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allah. When the Messenger of Allah finished the prayer, that man untied his camel mounted it and supplicated aloud, 'O Allah! Grant Your mercy to me and to Muhammad, and do not give a share in it to anyone else.' The Messenger of Allah commented (to his Companions),

«أَتْقُولُونَ هَذَا أَضْلَّ أَمْ بَعْيِرُهُ أَلَمْ تَسْمَعْوا مَا قالَ؟»

(Do you think that this man is more misguided or his camel) Did you not hear what this man has said? They said, 'Yes.' He said,

لَكَذْ حَظَّرْتَ رَحْمَةً وَاسِعَةً إِنَّ اللَّهَ عَزِّ وَجَلَّ

خلقً مائة رحمةً فأتزل رحمةً يتعاطف بها الخلق جنبها وإنسها وبهائمها وأحَرَ عِندَهُ تِسْعَاءً

وَتَسْعَينَ رَحْمَةً أَتْقُولُونَ هَوْ أَضْلَّ أَمْ بَعْيِرُهُ؟

(You (the bedouin man) have restricted a vast mercy! Allah, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, Jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel) Ahmad and Abu Dawud collected this Hadith. Imam Ahmad recorded that Salman narrated that the Prophet said,
(Allah, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.) Muslim recorded it. Allah said next,

(قِسَّأَكْتِبْهَا لِلَّذِينَ يَتَّقُونَ)

(That (mercy) I shall ordain for those who have Taqwa, ) meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allah said in a similar Ayah,

(كَتَّبَ رَبُّكَمْ عَلَى نَفْسِهِ الرَّحْمَةُ)

(He has prescribed mercy for Himself) 6:12 Allah's statement,

(للَّذِينَ يَتَّقُونَ)

(for those who have Taqwa), means, `I will ordain My mercy for those who possess these qualities, and they are the Ummah of Muhammad,'

(للَّذِينَ يَتَّقُونَ)

(for those who have Taqwa), who avoid Shirk and major sins,

(وَيُؤْتُونَ الزَّكَاةَ)

(and give the Zakah), purify themselves, according to one opinion. It was also said that, `the Zakah', here pertains to wealth. It is possible that both meanings are included here, for this Ayah was revealed in Makkah before Zakah in fixed shares was ordained,

(وَالَّذِينَ هُمُ بَآيَتِنَا يُؤْمِنُونَ)

(and those who believe in Our Ayat.), those who have faith in them.)
(157. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of in the Tawrah and the Injil,) This is the description of the Prophet Muhammad in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imam Ahmad recorded that Abu Sakhr Al-Uqayli said that a bedouin man said to him, "I brought a milk-producing camel to Al-Madinah during the life time of Allah's Messenger. After I sold it, I said to myself, 'I will meet that man (Muhammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and 'Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrah. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allah asked him (the father),

The Description of that Messenger

(Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of in the Tawrah and the Injil,) This is the description of the Prophet Muhammad in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imam Ahmad recorded that Abu Sakhr Al-Uqayli said that a bedouin man said to him, "I brought a milk-producing camel to Al-Madinah during the life time of Allah's Messenger. After I sold it, I said to myself, 'I will meet that man (Muhammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and 'Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrah. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allah asked him (the father),

(الذين يَتَبَعُون الرسول النبّى الأمّى الذّى يَجْدَوْنَهُ مَكْتُوبًا عِندَهُمْ فِي النَّوْرَاةِ وَالإنْجِيلِ يُؤْمِرُهُم بِالمَعْرُوفِ وَيَنْهَى عَنِّ النَّافِعِ وَيَحْلُّ لَهُمُ الطَّيِّبَتْ وَيُحَرِّمُ عَلَيْهِمُ الخَبَيْثَتْ وَيُضِعْ عَنْهُمْ إِصْرَارَهُ وَالأَعْلَلَ الَّتِي كَانَتْ عَلَيْهِمْ فَأَلَّدِينْ عَامَّنِوًا يَهُ وَعَزْزُوهُ وَنَصْرُوهُ وَأَتَبَعُوا النُّورُ الَّذِى أُنزِلَ مَعَهُ أُوْلِيَئِكَ هُمُ المُقِلِّحُونَ)
(I ask you by He Who has sent down the Tawrah, do you not find the description of me and my advent in your Book) He nodded his head in the negative. His son said, `Rather, yes, by He Who has sent down the Tawrah! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allah and that you are the Messenger of Allah. ' The Prophet said (to the Companions),

``Aqīmū wa al-yahūdī yūn ḍan ākhīkm``

(Stop the Jew (the father) from (taking care of) your brother (in Islam).) The Prophet then personally took care of the son's funeral and led the funeral prayer on him.`` This Hadith is sound and is supported by a similar Hadith in the Sahih narrated from Anas. Ibn Jarir recorded that Al-Muthanna said that `Ata' bin Yasar said, "I met `Abdullah bin `Amr and asked him, "Tell me about the description of Allah's Messenger in the Tawrah.' He said, 'Yes, by Allah! He is described in the Tawrah, just as he is described in the Qur'an,

(عَلَىٰ نَبِيِّ الَّذِينَ أُرْسَلْنَا شَاهِدًا وَمُبْشِرًا وَنَذِيرًا)

(O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.) 33:45 as a safe refuge for the unlettered ones. `You are My servant and Messenger. I have called you `Al-Mutawakkil' (who trusts in Allah), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allah will not end his life until He straightens through him the crooked religion, so that they might proclaim, `There is no deity worthy of worship except Allah.' He will open through him sealed hearts, deaf ears and blind eyes." `Ata' then said, "I also met Ka'b and asked him the same question, and his answer did not differ from `Abdullah's answer, even concerning one letter. 'Al-Bukhari recorded it from `Abdullah bin `Amr. It was also recorded by Al-Bukhari up to the word forgoes. And he mentioned the narration of `Abdullah bin `Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrah, as some Hadiths concur. Allah knows best." Allah's statement,

(يَايِهْيَا الَّذِينَ أُذْهِبْنَ مِنَ الْقُرْآنِ)

(He commands them to do good; and forbids them from evil;) This is the description of the Messenger of Allah in previous Books. These were the true qualities of our Messenger, as well, for he only ordained good and forbade evil. We should mention here that `Abdullah bin Mas'ud said, "When you hear Allah's statement,
(O you who believe!), then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden.” And the most important and greatest of these commands and prohibitions, is that Allah has sent the Messenger to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allah has sent all Messengers with before Muhammad, just as Allah said,

وَلَقَدْ بَعَثَنَا فِي كُلِّ أُمَهَةٍ رَسُولًا أَنْ اعْبَدُوا اللَّهَ (And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allah, and avoid the Taghut (false deities”) 16:36. Allah's statement,

وَيُحَلُّ لَهُمُ الطَّيِّبَتْ وَيُحْرِمُ عَلَيْهِمُ الْخَبَيْثَ (He makes lawful for them the good things, and forbids them from the evil things,) meaning, he makes the Bahirah, Sa‘ibah, Wasilah and Ham, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, Riba, and foods that were treated as lawful although Allah the Exalted had forbidden them. `Ali bin Abi Talhah reported this from Ibn `Abbas. Allah's statement,

وَيَضَعُ عَنْهُمْ إِصْرَارُهُمْ وَالأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ (He (Muhammad) releases them from their heavy burdens, and from the fetters that were upon them.) indicates that Muhammad came with leniency and an easy religion. As mentioned in the Hadith recorded from many routes that Allah's Messenger said,

»بُعِيِّنَتُ بَالْحَنَيْفِيَةِ السَّمِحَةَ (I was sent with the easy way of Hanifiyyah monotheism ) The Prophet said to the two Commanders he appointed, Mu‘adh and Abu Musa Al-Ash‘ari, when he sent them to Yemen,

يَشَّرَا وَلَا تَنْقَرَا وَيُسَرَا وَلَا تَعْسَرَا وَتَطَاوَعَا وَلَا تَخَتَّلِقَا (Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves). Abu Barzah Al-Aslami, the
Prophet’s Companion, said, “I accompanied the Messenger of Allah and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allah made the law encompassing and easy for this Ummah. Hence the statement of the Messenger of Allah,

“إنَّ اللَّهَ تَجَاوَزَ لَأَمَتِي مَا حَدَّثَتْ يِهِ أَنْفُسَهَا مَا لَمْ
تُقِلْ أَوْ تَعْمَلْ”

(Allah has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it.) The Prophet said,

“رفعَ عَنْ أَمْتِي الخَطَاٰةَ وَالنِّسَيَانُ وَمَا أَسْتُكْرِهُوا عَلَيْهِ”

(My Ummah was forgiven (by Allah) unintentional errors, forgetfulness and what they are forced to do.) This is why Allah has guided this Ummah to proclaim,

(ربَّنَا لَا تُؤَخِذْنَا إِنَّ نَسِيَانَا أو أَخْطَأْنَا رَبَّنَا وَلا تَحْمَلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الْذِّينَ مِن
قَبْلِنَا رَبَّنَا وَلا تَحْمَلْنَا مَا لَاء طَاقَةَ لَنَا بِهِ وَأَعْفُ
عَنَا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلَانَا فَانْصُرْنَا
على القومين الكفرين)

("Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people.) 2:286  It is recorded in Sahih Muslim that the Prophet said that Allah the Exalted said after every one of these supplications, “I shall accept (your supplication).” Allah’s statement,
(So those who believe in him, honor him, help him.) refers to respecting and honoring Muhammad,

وَاتَبَعُوا النُّورُ الَّذِي أَنْزَلَ مَعَهُ

(and follow the light which has been sent down with him,) the Qur'an and the revelation Sunnah that the Prophet delivered to mankind,

أُولَئِكَ هُمُ الْمُقْلِحُونَ

(it is they who will be successful.) in this life and the Hereafter.

قُلْ يَا يَتَبِّعُوا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

الَّذِى لَهُ مَلْكُ السَّمَاوَاتِ وَالأَرْضِ لَا إِلَهَ إِلَّا هُوَ

يُحْيِى وَيُمِيتُ قَامَتْوَا بَاللَّهِ وَرَسُولُهُ الْبَنِى الأَمْيَةِ

الَّذِى يُؤْمِنُ بِاللَّهِ وَكُلِّمَتِهِ وَاتَّبَعَهُ لَعَلَّكُمْ تُهْتَدُونَ

(158. Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah -- to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believes in Allah and His Words, and follow him so that you may be guided.")

Muhammad's Message is Universal

Allah says to His Prophet and Messenger Muhammad,

قُلْ

(Say), O Muhammad,

يَأْيُهَا النَّاسُ
(O mankind!), this is directed to mankind red and black, and the Arabs and non-Arabs alike,

(I am sent to you all as the Messenger of Allah.) This Ayah mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind and the Jinns. Allah said,

(Say, "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.") 6:19,

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

(And say to those who were given the Scripture and to the illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.) 3:20 There are many other Ayat and more Hadiths than can be counted on this subject. It is also well-known in our religion that the Messenger of Allah was sent to all mankind and the Jinns. Al-Bukhari recorded that Abu Ad-Darda' said, "Abu Bakr and `Umar had an argument in which Abu Bakr made `Umar angry. So `Umar went away while angry and Abu Bakr followed him asking him to forgive him, but `Umar refused. `Umar shut his door closed in Abu Bakr's face and Abu Bakr went to the Messenger of Allah while we were with him. The Messenger of Allah said,

(This fellow of yours (Abu Bakr) has made someone angry! `Umar became sorry for what he did, went to the Prophet and greeted him with the Salam and sat next to him, telling him what had happened. The Messenger of Allah became angry (at `Umar), and realizing that, Abu Bakr said, `O Allah's Messenger! It was me who was unjust.' The Messenger of Allah said,
(Will you leave my Companion (Abu Bakr) alone! I said, `O People! I am the Messenger of Allah to you all,' and you said, `You lie,' but Abu Bakr declared, `You said the truth.')" Al-Bukhari recorded it. Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,
Qamīnūa ʿalāllāh warasūlī al-nabiʾ al-amīn (So believe in Allah and His Messenger, the Prophet who can neither read nor write.) Allah proclaims here that Muhammad is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allah said,

al-nabiʾ al-amīn (The Prophet who can neither read nor write) who you were promised and given the good news of in previous revealed books. Certainly, Muhammad was amply described in the previous books, including his description as being the unlettered Prophet. Allah's statement,

al-dī yūmūn bīllāh wakalimtīh (who believes in Allah and His Words), means, his actions conform with his words and he believes in what he was given from his Lord.

Wātablūghū ʿō (And follow him), embrace his path and guidance,

llākum thūdūn (so that you may be guided) to the Straight Path.

Wāmin quwī mūssā amma yahdūn bihāq waḥī yūdūlūn (And of the people of Musa there is a community who lead (the men) with truth and establish justice therewith.) Allah stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in another Ayah,
A party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer) 3:113

وَإِنَّ مِنْ أُهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أَنزَلَ إِلَيْكُمْ وَمَا أَنْزَلْتُ إِلَيْهِمْ خَشِيَّةً لِلَّهِ لَا يَشْتَرُونَ بِيَّنَاتَ اللَّهِ ثُمَّ نَا قَلِيلاً أَوْ لَنَكْ لَهُمْ أَجْرُهُمْ عَنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الحِسَابِ

(And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a small price, for them is a reward with their Lord. Surely, Allah is Swift in account.) 3:199

(ذَلِكُمْ عَهْدَنَا بِهِ أُوْلَئِكُمْ مُعْلَمُونَ ۖ وَإِذَا يَنْتَلِى عَلَيْهِمْ قَالُوا عَامِنَا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ أَوْلَئِكُمْ يُؤْتُونَ أَجْرَهُمْ مَرَّتينَ بِمَا صَبَرُوا

(Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient.) 28:52-54, and,

(فَلَعَامَنُوا بِهِ أَوْ لَمْ يُؤْمِنُوا إِنَّ الْمَلَائِكَةَ أُوْلَئِكَ الْعَلِيمُ مِنْ قَبْلِهِ إِذَا يَنْتَلِى عَلَيْهِمْ يَخْرُونَ لِلْأَدَفَانِ سُجَدًا - وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنَّ كَانَ وَعَدُ رَبِّنَا لَمَفْعُولًا - وَيَخْرُونَ لِلْأَدَفَانِ يَبْكُونَ وَيَزِيدُهُمْ حُشْوَةً

(Verily, those who were given knowledge before it, when it (this Qur'an) is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the
promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.) 17:107-109

(160. And We divided them into twelve tribes (as distinct) nations. We revealed to Musa when his people asked him for water (saying): "Strike the stone with your stick," and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.) (161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, "(O Allah) forgive our sins; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase the reward for the good-doers.") (162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.) We discussed these Ayat in Surat Al-Baqarah, which was revealed in Al-Madinah, while these Ayat were revealed in Makkah. We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allah and all the favors are from Him.)
(163. And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial for them, for they used to rebel against Allah's command.)

The Jews transgress the Sanctity of the Sabbath

This Ayah explains Allah's statement,

(And indeed you knew those among you who transgressed in the matter of the Sabbath.)

2:65  Allah says to His Prophet here,

(And ask them) ask the Jews who are with you, about the story of their fellow Jews who defied Allah's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit. Also, warn the Jews (O Muhammed) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered. The village mentioned here is Aylah, on the shore of the Quzum (Red) Sea. Muhammad bin Ishaq recorded from Dawud bin Al-Husayn from `Ikrimah that Ibn `Abbas commented on Allah's statement,

(And ask them about the town that was by the sea...) "A village called Aylah between Madyan and At-Tur (which is in Sinai). `Ikrimah, Mujahid, Qatadah and As-Suddi said similarly. Allah's statement,
(when they transgressed in the matter of the Sabbath;) means, they transgressed in the Sabbath and defied Allah's command to them to keep it sanctified,

(إذ تأتيهم حييتانهم يوم سبتهم شرعاً)

(when their fish came to them openly on the Sabbath day,) visible on top of the water, according to Ad-Dahhak who reported it from Ibn `Abbas. Ibn Jarir said, "Allah's statement,

(ويوم لا يسبئون لا تأتيهم كذلك نبلوههم)

(and did not come to them on the day they had no Sabbath. Thus We made a trial of them,) means, this is how We tested them by making the fish swim close to the surface of the water, on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish,

(كذلك نبلوههم)

(Thus We made a trial for them,) so that We test them,

(بما كانوا يفسعون)

(for they used to rebel against Allah's command) by defying His obedience and rebelling against it." Therefore, these were a people who used a trick to violate Allah's prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition. Imam and scholar Abu `Abdullah Ibn Battah reported that Abu Hurayrah said that the Messenger of Allah said,

«لا ترتكبو مأ ارتكبت اليهود فتستحللو محرام
الله يأدنتى الحيل»

(Do not repeat what the Jews committed, and violate Allah's prohibitions using deceitful tricks.) This Hadith has a reasonable chain.

(وإذ قالت أمَّة منهم لم تعطون قومًا الله مهلكهم أو معدبهم عذابًا شديدًا قالوا مغتررة إلى ربكم)
(164. And when a community among them said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment" (The preachers) said: "In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah.) (165. So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allah's command.) (166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised.")

Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved

Allah said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the Tafsir of Surat Al-Baqarah. Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

("Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment"). They said, `why do you forbid these people from evil, when you know that they are destroyed and have earned Allah's punishment' Therefore, they said, there is no benefit in forbidding them. The preachers replied,

("In order to be free from guilt before your Lord (Allah),") `for we were commanded to enjoin righteousness and forbid evil,' r
(“and perhaps they may fear Allah”) for on account of our advice, they might stop this evil and repent to Allah. Certainly, if they repent to Allah, Allah will accept their repentance and grant them His mercy. ‘Allah said,

(قلِمُا نَسُوا مَا ذَكَرُوا بَيْهِ)

(So when they forgot the reminder that had been given to them,) when the evil doers refused the advice,

(أنْجِيِّنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخْدَنَا الَّذِينَ ظَلَّمُوا)

(We rescued those who forbade evil, but We seized who did wrong,) who committed the transgression,

(بَعَذَابٍ بَئِيسٍ)

(with a severe torment). Allah stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished. ‘Ikrimah said, “Ibn `Abbas said about the Ayah: ‘I do not know whether or not the people were saved who said;

(لَمَ تَعْطُوْنَ قَوْمًا اللَّهُ مِهْلَكُهُمْ)

(“Why do you preach to a people whom Allah is about to destroy...”) So I continued discussing it with him until I convinced him that they were. Then he gave me the gift of a garment.” Allah said,

(وَأَخْدَنَا الَّذِينَ ظَلَّمُوا بَعَذَابٍ بَئِيسٍ)

(and We seized those who did wrong with a Ba’is torment) indicating that those who remained were saved. As for ‘Ba’is, it means `severe’, according to Mujahid, or `painful’, according to Qatadah. These meanings are synonymous, and Allah knows best. Allah said next,
(167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.)

Eternal Humiliation placed on the Jews

(Ta'dhdhana) means `declared', according to Mujahid, or `ordained', according to others. This part of the Ayah indicates a vow,

(لبيعَتْنَّ عَلَيْهِمْ)

(that He will keep on sending against them) against the Jews,

(إِلَى يَوْمَ الْقِيَامَةِ مِنْ يِسْوُمُهُمْ سُوءَ العَذَابِ)

(till the Day of Resurrection, those who would afflict them with a humiliating torment.) on account of their disobedience, defying Allah's orders and Law and using tricks to transgress the prohibitions. It was reported that Musa required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so. Also, the Jews fell under the humiliating rule of the Greek Kushdanin, Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the Jizyah (tribute tax). When Islam came and Muhammad was sent, they became under his power and had to pay the Jizyah, as well. Therefore, the humiliating torment mentioned here includes disgrace and paying the Jizyah, as Al-'Awfi narrated from Ibn `Abbas. In the future, the Jews will support the Dajjal (False Messiah); and the Muslims, along with `Isa, son of Mary, will kill the Jews. This will occur just before the end of this world. Allah said next,
(Verily, your Lord is quick in retribution), with those who disobey Him and defy His Law,

(And certainly He is Oft-Forgiving, Most Merciful.) for those who repent and go back to Him. This Ayah mentions both the mercy, as well as, the punishment, so that no despair is felt. Allah often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

(Verily, your Lord is quick in retribution)
anything but the truth. And they have studied what is in it (the Book). And the home in the
Hereafter is better for those who have Taqwa. Do not you then understand? (170. And as to
those who hold fast to the Book (act on its teachings) and perform the Salah, certainly We shall
never waste the reward of those who do righteous deeds.)

The Children of Israel scatter throughout the Land

Allah states that He divided the Jews into various nations, sects and groups,

(وَقَلْنَا مَنْ بَعْدَهُ لِبَنِي إِسْرَائِيلَ اسْكَنُوا الْأَرْضَ
فَإِذَا جَآءَ وَعَدُّ الْآخِرَةِ حَتَّى يَكُنَّا بِكُمْ لَفِيقًا)

(And We said to the Children of Israel after him (after Musa died): "Dwell in the land, then,
when the final and the last promise comes near, We shall bring you altogether as a mixed
crowd (gathered out of various nations.").) 17:104

(مِنْهُمْ الصَّلِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ)

(some of them are righteous and some are away from that), some of them are led aright and
some are not righteous, just as the Jinns declared,

(وَأَنَا مِنَا الصَّلِحُونَ وَمِنَّا دُونَ ذَلِكَ كَنَا طَرَائِقَ
قَدَّدَأَ)

("There are among us some that are righteous, and some the contrary; we are groups having
different ways (religious sects.").) 72:11 Allah said here,

(وَبَلْوَتَهُمْ)

(And We tried them), and tested them,

(بِالْحَسَنَاتِ وَالسَّيِّبَاتِ)

(with good and evil), with times of ease, difficulty, eagerness, fear, well-being and affliction,
(لعلَهُمْ يَرْجِعُونَ)

(in order that they might turn (to Allah)) Allah said next,

(فَخَلَفْتُمْ مِن بَعْدِهِمْ خَلَفَ وَرَثُوْا الْكِتَابَ يَأْخُذُونَ عَرْضَ هَذَا الْأَدْنَى)

(Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life) This Ayah means, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tawrah and studied it. Mujahid commented on Allah's statement,

(يَأْخُذُونَ عَرْضَ هَذَا الْأَدْنَى)

(They chose (for themselves) the goods of this low life) "They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness,

(وَيَقُولُونَ سَيَعْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرْضٌ مَثَلُهُ يَأْخُذُوهُ)

(Saying: "(Everything) will be forgiven for us." And if (again) the offer of the like came their way, they would (again) seize them.)" Qatadah commented on Allah's statement,

(يَأْخُذُونَ عَرْضَ هَذَا الْأَدْنَى)

(they chose (for themselves) the goods of this low life) "This, by Allah, is an evil generation,

(وَرَثُوْا الْكِتَابَ)

(which inherited the Book) after their Prophets and Messengers, for they were entrusted with this job by Allah's command to them. Allah said in another Ayah,

(فَخَلَفْتُمْ مِن بَعْدِهِمْ خَلَفَ أَضَعَّاَوَّا الصِّلْوَةَ)
(Then, there has succeeded them a posterity who neglect the Salah (the prayers).)  19:59

Allah said next,

(They chose the goods of this low life saying: "(Everything) will be forgiven to us.") They wish and hope from Allah, while deceiving themselves,

(And if (again) the offer of the like came their way, they would (again) seize them.) Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not." As-Suddi said about Allah's statement,

(Then after them succeeded an (evil) generation until,

(and they have studied what is in it (the Book).) "Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, 'What is the matter with you; you take a bribe to grant judgment', he replied, 'I will be forgiven.' So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allah says, if the others (who admonished him) would have a chance to loot this world, they will take it." Allah said,

(Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth) thus, admonishing them for this behavior. Allah took a pledge from them that they would declare the truth to people and not hide it. Allah said in another Ayah,
(And remember) when Allah took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.) 3:187. Ibn Jurayj said that Ibn `Abbas said about the Ayah, (Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth), “Their claim that Allah will forgive the sins they keep committing without repenting from them.” Allah said, (And the home in the Hereafter is better for those who have Taqwa Do not you then understand) Encouraging them to seek Allah's tremendous reward and warning them against His severe torment. Allah says here, «My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.'

(Do not you then understand) Allah says. Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways? Allah then praises those who adhere to His Book, which directs them to follow His Messenger Muhammad, (And as to those who hold fast to the Book) adhere to it, implement its commands and refrain from its prohibitions, (وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الكِتَابَ لِتَبَيِّنَهُ لِلنَّاسِ وَلَا تَكْثُرُونَهُ قَبْدَوْهُ وَرَأَى ظَهْرُهُمْ وَأَشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا قَبْسًا مَا يَشْتَرُونَ)

(آَلَمْ يُؤْخَذَ عَلَيْهِم مِيثَاقُ الكِتَابِ أَن لا يَفْوَلُوا عَلَى اللهِ أَلَا الحَقّ)
(and perform the Salah, certainly We shall never waste the reward of those who do righteous deeds.)

(171. And (remember) when We Nataqna the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you the Tawrah, and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him."

Raising Mount Tur over the Jews, because of Their Rebellion

Ali bin Abi Talhah reported that Ibn ` Abbas commented on the Ayah,

(And (remember) when We Nataqna the mountain over them), "We raised the mountain, as Allah's other statement testifies,

(And for their covenant, We raised over them the mountain) 4:154 ."

Also, Sufyan Ath-Thawri narrated that Al-A` mash said that, Sa` id bin Jubayr said that Ibn ` Abbas said, "The angels raised the Mount over their heads, as reiterated by Allah's statement,

(We raised over them the mountain) 4:154 ." Al-Qasim bin Abi Ayyub narrated that Sa` id bin Jubayr said that Ibn ` Abbas said, "Musa later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allah ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allah raised the mountain over them,
(as if it had been a canopy), that is, when the angels raised the mountain over their heads.”
An-Nasa’i collected it.

(172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we were unaware of this.") (173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood") (174. Thus do We explain the Ayat in detail, so that they may turn (unto the truth).

The Covenant taken from the Descendants of Adam

Allah stated that He brought the descendants of Adam out of their fathers’ loins, and they testified against themselves that Allah is their Lord and King and that there is no deity worthy of worship except Him. Allah created them on this Fitrah, or way, just as He said,

(173. وَأَذِّنَ أَحَذِّنَ رَبَّكَ مِن بَنِي عَادَمَ مِن ظُهُورِ هٌمُّ دُرِّيْتَهُمُ وَأَشْهَدْهُمْ عَلَى أَنفُسِهِمَّ أَلْسَتَ يَرْبِكُمْ قَالُواُ بَلِىٌ شَهِدْتُنَا أَن تَقُولُواْ يُؤُمَّن الْقِيَّمَةِ إِنَّا كُنْنَا عَنْ هَذَا عَفْلِينَ - أَوْ تَقُولُواْ إِنَّمَا أَشْرَكْتُمْ عَبْدَنَا مِن قَبْلٍ وَكَانَا دُرِّيَّةً مِن بَعْدِهِمْ أَفْتَهَلْكُنَا يِمَا فَعَلَ المُبْطُلُونَ (وَكَذَٰلِكَ نَفْصَلُ الآيَاتِ وَلَعْلَمُهُمْ يَرْجُعُونَ)

(174. فَأَقِمْ وَجَهْهَا لِلَّدِينِ حَنيَّةً فَطَرْهَا اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَنْ تَبْدِيلَ لِحَلْقِ اللَّهِ)

(So set you (O Muhammad) your face truly towards the religion, Hanifan. Allah's Fitrah with which He has created mankind. No change let there be in Khalqillah.) 30:30 And it is recorded in the Two Sahihs from Abu Hurayrah who said that the Messenger of Allah said,
(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born)). Muslim recorded that `Iyad bin `Himar said that the Messenger of Allah said;

"يقول الله: إنه خلقني عبادي حنفاني فجاءتهم الشياطين فاجتنبهم عن دينهم وحرمت عليهم ما أحلت لهم"

(Allah said, `I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed.) There are Hadiths that mention that Allah took Adam's offspring from his loins and divided them into those on the right and those on the left. Imam Ahmad recorded that Anas bin Malik said that the Prophet said,

"يقال للرجل من أهل النار يوم القيامة أرأيت لو كان لك ما على الأرض من شيء أكنث مقتديًا به قال: فقول: نعم قول: قد أردت ملك أهون من ذلك قد أخذت عليك في ظهر آدم أن لا تشرك بي شئًا فأأتيت إلا أن تشرك بي"

(It will be said to a man from the people of the Fire on the Day of Resurrection, `If you owned all that is on the earth, would you pay it as ransom' He will reply, `Yes.' Allah will say, `I ordered you with what is less than that, when you were still in Adam's loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).') This was recorded in the Two Sahihs Commenting on this Ayah (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allah said,
(When Allah created Adam, He wiped Adam's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allah placed a glimmering light between the eyes of each one of them. Allah showed them to Adam and Adam asked, 'O Lord! Who are they' Allah said, 'These are your offspring.' Adam saw a man from among them whose light he liked. He asked, 'O Lord! Who is this man' Allah said, 'This is a man from the latter generations of your offspring. His name is Dawud.' Adam said, 'O Lord! How many years would he live' Allah said, 'Sixty years.' Adam said, 'O Lord! I have forfeited forty years from my life term.' When Adam's life came to an end, the angel of death came to him (to take his soul). Adam said, 'I still have forty years from my life term, don't I' He said, 'Have you not given it to your son Dawud' So Adam denied that and his offspring followed suit (denying Allah's covenant). Adam forgot and his offspring forgot, Adam made a mistake and his offspring made mistakes.)

At-Tirmidhi said, "This Hadith is Hasan Sahih, and it was reported from various chains of narration through Abu Hurayrah from the Prophet ." Al-Hakim also recorded it in his Mustadrak,
and said; “Sahih according to the criteria of Muslim, and they did not record it.” These and similar Hadiths testify that Allah, the Exalted and Most Honored, brought forth Adam's offspring from his loins and separated between the inhabitants of Paradise and those of the Fire. Allah then said,

(وَأَنْشَهَدُهُمْ عَلَى أَنفسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى)

(and made them testify as to themselves (saying): “Am I not your Lord” They said: “Yes!”) Therefore, Allah made them testify with themselves by circumstance and words. Testimony is sometimes given in words, such as,

(قَالُوا شَهِدْنَا عَلَى أنفسينَا)

(They will say: “We bear witness against ourselves.”) 6:130 At other times, testimony is given by the people themselves, such as Allah's statement,

(مَا كَانَ لِلَمُشْرِكِينَ أَن يَعْمَرُوا مَسَاجِدَ اللَّهِ شَهَدِينَ عَلَى أنفسِهِمْ بالكَفْرِ)

(It is not for the Mushrikin, (polytheists) to maintain the mosques of Allah, while they testify against their own selves of disbelief.) 9:17 This Ayah means that their disbelief testifies against them, not that they actually testify against themselves here. Another Ayah of this type is Allah's statement,

(وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ)

(And to that he bears witness (by his deeds). ) 100:7 The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allah said,

(وَآتَاكُم مَن كُلِّ مَا سَأَلْتُمُوهُ)

(And He gave you of all that you asked for.) 14:34 Allah said here,

(أَن تُقُولُوا)

(lest you should say), on the Day of Resurrection
(we were of this) of Tawhid

(غَفْلِينَ أَوْ تَفْوَلُوا إِنَّمَا أَشْرَكْتُ عَبَاؤُتَنَا)

(unaware. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah.") 7:172-173

(وَأَتِلْ عَلَيْهِمْ نَبَأً الَّذِي عَاتِيَتَهُ عَابِيَتَنَا فَأَنْسَلَحَ مِنْهَا فَأَثَبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ - وَلَوْ شَيْتَانًا لَرَفَعَهُ يَا وَلَكَنَّهُ أَخْلَدَ إِلَى الأَرْضَ وَأَتَبَعَهُ هَوَاهُ فَمَثَلَهُ كَمَثَلَ الْكَلْبِ إِنْ تَحْمَلْ عَلَيْهِ يَلِهِتْ أُوْنَ تَثْرَكْهُ يَلِهِتْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِتَابِيَتَنَا فَقَاقَصُصَ القَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ - سَأَءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَبُوا بِتَابِيَتَنَا وأَنْفَسَهُمْ كَانُوا يَظْلُمُونَ)

(175. And recite to them the story of him to whom We gave Our Ayat, but he threw them away; so Shaytan followed him up, and he became of those who went astray.) (176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Ayat. So relate the stories, perhaps they may reflect.) (177. Evil is the parable of the people who rejected Our Ayat, and used to wrong themselves.)

Story Bal‘am bin Ba‘ura

`Abdur-Razzaq recorded that `Abdullah bin Mas‘ud said that Allah's statement,
(And recite to them the story of him to whom We gave Our Ayat, but he threw them away) "Is about Bal`am bin Ba`ura' a man from the Children of Israel." Shu`bah and several other narrators narrated this statement from Mansur who got it from Ibn Mas`ud. Sa`id bin Abi `Arubah narrated that Qatadah said that Ibn `Abbas said, "He is Sayfi, son of Ar-Rahib." Qatadah commented that Ka`b said, "He was a man from Al-Balq`la' (a province of Jordan) who knew Allah's Greatest Name. He used to live in Bayt Al-Maqdis with the tyrants." Al-Awfi reported that Ibn `Abbas said, "He is Bal`am bin Ba`ura', a man from Yemen whom Allah had given the knowledge of His Ayat, but he abandoned them." Malik bin Dinar said, "He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in supplication in times of difficulty. Allah's Prophet Musa sent him to the King of Madyan to call him to Allah. That king appeased him and gave him land and gifts, and he reverted from the religion of Musa and followed the king's religion." `Imran bin `Uyaynah narrated that Husayn said that `Imran bin Al-Harith said that Ibn `Abbas said, "He is Bal`am son of Ba`ura.' Similar was said by Mujahid and `Ikrimah. Therefore, it is well-known that this honorable Ayah was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas'ud and several others among the Salaf. `Ali bin Abi Talhah reported that Ibn `Abbas said, "He is a man from the city of the tyrants (Jerusalem) whose name was Bal`am and who knew Allah's Greatest Name." `Ali bin Abi Talhah also reported that Ibn `Abbas that he said, "When Musa and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal`am and his people came to him and said, "Musa is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allah that He prevents Musa and those with him from prevailing over us.' Bal`am said, "If I supplicate to Allah that He turns back Musa and those with him, I will lose in this life and the Hereafter.' They kept luring him until he supplicated against Musa and his people, and Allah took away what he bestowed on him (of knowledge). Hence Allah's statement,

(وَأَنْقَسَلَ مِنْهَا قَاتِبَةُ الْشَّيْطَانُ)

(but he threw them away; so Shaytan followed him up)." Allah said next,

(وَلَوْ شَيَّنَا لَرَفَعْنَا بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَأَنْبَغَ هُوَ أَهَٰذَ)

(And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires.) Allah said,
(And had We willed, We would surely have elevated him therewith) from the filth of this earthly life through the Ayat that We gave him knowledge of,

(وَلَكِنَّهُ أُحْلَدَ إِلَى الأَرْضِ)

(but he clung to the earth), he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind. Muhammad bin Ishaq bin Yasar narrated from Salim, from Abu An-Nadr that when Musa entered the land of Bani Canaan in the area of Ash-Sham (Greater Syria), the people of Bal‘am came to him, saying, "This is Musa, son of ‘Imran with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allah), so go out and supplicate to Allah against them." He said, "Woe to you! Here is Allah's Prophet (Musa) with whom the angels and believers are! How can I supplicate against them when I know from Allah what I know" They said, "We have no other dwelling area." So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Husban, which was behind the Israelite military barracks. When he proceeded on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Musa and his people. However, Allah made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, "O Bal‘am! What are you doing You are supplicating for them and against us!" He said, "It is against my will. This is a matter that Allah has decided." He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter." This Ayah was revealed about the story of Bal‘am son of Ba‘ura'

(وَأَلْلُّعَالُ عَلَيْهِمْ نَبَأً الَّذِى عَاتَيْنَاهُ عَائِيَتَنَا فَانْسَلَخَ مِنْهَا)

(And recite to them the story of him to whom We gave Our Ayat, but he threw them away.), until,

(لَعَلَّهُمْ يَتَفَكَّرُونَ)

(perhaps they may reflect.) Allah said next,

(فَمَثَلُهُ كَمَثَلُ الْكَلِبِ إِنْ تَحْمَلَ عَلَيْهِ يَلْهَثُ أَوْ تَتَرْكُهُ يَلْهَثُ)

(So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.) Scholars of Tafsir have conflicting opinions regarding the meaning of
this Ayah. Some scholars said that it refers to the end of Bal`am's tongue which flickered out of his mouth, as in the story narrated from Ibn Ishaq, from Salim, from Abu An-Nadr. Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man -- and his like -- concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the advice or the call to faith, just as if the advice and call never occurred. Allah said in another Ayah, k

(سَوَاءً عَلَيْهِمْ أَنْذَرْتُهُمْ أَمْ لَمْ تَنْذِرْهُمْ لَا يُؤْمِنُونَ)

(It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe.) 2:6 and,

(أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنَّكَ تَسْتَغْفِرُ لَهُمْ سَبْعَةٌ مَرَّةٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ)

(Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them.) 9:80 and similar Ayat. It was also said that the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering. Similar was narrated from Al-Hasan Al-Basri.

(فَاقْصُصْ اَلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ)

(So relate the stories, perhaps they may reflect) Allah said next to His Prophet Muhammad ,

(فَاقْصُصْ اَلْقَصَصَ لَعَلَّهُمْ)

(So relate the stories, perhaps they may) the Children of Israel, who have knowledge of the story of Bal`am and what happened to him when Allah allowed him to stray and expelled him from His mercy. Allah favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal`am used it in disobedience to Allah and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Musa, the son of `Imran, peace be upon him, whom Allah spoke to directly,
(perhaps they may reflect.) and avoid Bal`am's behavior, for Allah has given the Jews knowledge and made them superior to the bedouins surrounding them. He gave them the description of Muhammad which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muhammad, in obedience to their Prophets who informed them of him and commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allah will place disgrace on him in this life, followed by humiliation in the Hereafter. Allah said,

(سَأَءَ مَتَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِيَٰيِنَّا)

(Evil is the parable of the people who rejected Our Ayat.) Allah says, evil is the example of the people who deny Our Ayat in that they are equated with dogs that have no interest but to collect food and satisfy lusts.' Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example. The Sahih recorded that the Messenger of Allah said,

(لبِسْ لَنَا مَثَلُ السَّوءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكُلْبِ يَعْوُدُ فِي قَبِيْهِ)

(The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.) Allah's statement,

(وَأنفَسَهُمُ كَانُوا يَظْلِمُونَ)

(and they used to wrong themselves.) means, Allah did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

(مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَن يُضْلِلْ فَأَوْلَٰٰئِكَ هُمُ الْخَسَرُونَ)

(178. Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, -- then those! They are the losers.) Allah says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allah wills occurs; and whatever He does not will, does not occur. A Hadith narrated from `Abdullah bin Mas`ud reads,
(All praise is due to Allah. Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allah from the evils within ourselves and from the burden of our evil deeds. He whom Allah guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allah without partners and that Muhammad is His servant and Messenger.) The complete Hadith was collected by Imam Ahmad and the collectors of Sunan and others.

(ولَقَدْ دَرَأْنَا لِجَهَنَّ كَثِيرًا مِنَ الْجِنَّ وَالْإِنسِ لَهُمْ قُلُوبُ لَا يَقْفِهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يَبْصِرُونَ بِهَا وَلَهُمْ عُيُوبٌ وَلَا يَسْمَعُونَ بِهَا أَوْلِيَاءُكَ كَالْأُنْعُمِ بَلْ هُمْ أُسْلِمُ أُولِيَاءُ هُمُ الْغَفُّلُونَ)

(179. And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.)

Disbelief and the Divine Decree

Allah said,

(ولَقَدْ دَرَأْنَا لِجَهَنَّ)
(many of the Jinn and mankind) We prepared them for it by their performance of the deeds of its people. When Allah intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth. Muslim recorded that 'Abdullah bin 'Amr narrated that the Messenger of Allah said,

> إنَّ اللهُ قَدَّرَ مِقَادِيرَ الخَلْقِ قَبْلَ أنْ يَخْلَقَ السَّمَوَاتِ وَالأَرْضَ بَعْضَ السَّمَوَاتِ بَعْضًا، وَكَانَ عَرْشُهُ عَلَى المَاءِ

(Verily, Allah decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.) There are many Hadiths on this subject, and certainly, the matter of Al-Qadar is of utmost importance, yet this is not where we should discuss it. Allah said,

> لَهُمْ كُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا

(They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.) meaning, they do not benefit from these senses that Allah made for them as a means of gaining guidance. Similarly, Allah said,

> وَجَعَلْنَا لَهُمْ سَمَعًا وَأْبُصَرًا وَأَقْيَدَةً فَمَا أُغْنِي عَنْهُمْ سَمَعَهُمْ وَلَا أَبْصَارَهُمْ وَلَا أَقْيَدَتْهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْعَلُونَ بَيَاتَ اللَّهِ

(And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the Ayat.) 46:26 . Allah also said about the hypocrites,
((They are) deaf, dumb, and blind, so they return not (to the right path)) 2:18 , and about the disbelievers,

(صَمِّ بَكَمْ عَمَىٰ فَهُمْ لاَ يَعْقِلُونَ)

((They are) deaf, dumb and blind. So they do not understand.) 2:171 However, they are not deaf, dumb or blind, except relation to the guidance. Allah said;

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لُتَّوَلُّوا وَهُمْ مُعْرَضُونَ)

(Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).) 8:23 ,

(فَإِنَّهَا لَا تَعْمَى الأَبْصَرُ ۗ وَلَكِنَّ تَعْمَى الْقُلُوبُ الْتَّى فِى الصُّدُورِ)

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) 22:46 , and,

(وَمَن يَعْشُ عَن ذِكَّرِ الرَّحْمَنِ نَقِيْضَ لَهُ شَيْطَانًا فَهُوَ لِهُ قَرِينٌ ۖ وَإِنَّهُمْ لَيَصِدُونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أنَّهُمْ مُهْتَدُونَ)

(And whosoever turns away blindly from the remembrance of the Most Gracious (Allah). We appoint for him Shaytan to be an intimate companion to him. And verily, they hinder them from the path, but they think that they are guided aright!) 43:36-37 Allah's statement,

(أُوْلِئِكَ كَالْأَنْعَمَ)

(They are like cattle), means, those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. Allah said in a similar Ayah,
(And the example of those who disbelieve is as that of one who shouts to those who hear nothing but calls and cries.) 2:171 meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying. Allah further described them

(بل هم أضل)

(nay even more astray), than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying. As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allah alone in Tawhid, but he disbelieved in Allah and associated others in His worship. Therefore, those people who obey Allah are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allah said;

(أولئك كالانعام بل هم أضل أولئك هم العفولون)

(They are like cattle, nay even more astray; those! They are the heedless ones.)

(ولله الأسماء الحسنَى فاذْعَوْهُ يَا وَدْرُو الَّذينَ يُلْهِدُونَ فِي أَسْمَائِهِ سَيْجَزْوُنَّ مَا كَانُوا يَعْمَلُونَ)

(180. And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.)

Allah’s Most Beautiful Names

Abu Hurayrah narrated that the Messenger of Allah said,
(Verily, Allah has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allah is Witr (One) and loves Al-Witr (the odd numbered things).) The Two Sāhihs collected this Hadith. We should state that Allah’s Names are not restricted to only ninety-nine. For instance, in his Musnad, Imam Ahmad recorded that Abdullah bin Mas‘ud said that the Messenger of Allah said;

(Any person who is overcome by sadness or grief and supplicates, ‘O Allah! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur’an the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.’) Surely, Allah will remove his grief and sadness and exchange them for delight.) The Prophet was asked “O Messenger of Allah! Should we learn these words” He said,

(بَلَى يَنْبِغِي لِكُلِّ مَنْ سَمَعَهَا أنْ يَتَعْلَمَهَا)
(Yes. It is an obligation on all those who hear this supplication to learn it.) Al-`Awfi said that Ibn `Abbas said about Allah's statement,

(وَدَرُو أَلْذِينَ يُلَحِّدُونَ فِي أَسْمَائِهِ)

(and leave the company of those who belie His Names) "To belie Allah's Names includes saying that Al-Lat (an idol) derived from Allah's Name." Ibn Jurayj narrated from Mujahid that he commented,

(وَدَرُو أَلْذِينَ يُلَحِّدُونَ فِي أَسْمَائِهِ)

(and leave the company of those who belie His Names) "They derived Al-Lat (an idol's name) from Allah, and Al-`Uzza (another idol) from Al-`Aziz (the All-Mighty)." Qatadah stated that Ilhad refers to associating others with Allah in His Names (such as calling an idol Al-`Uzza). The word Ilhad used in the Ayah in another from means deviation, wickedness, injustice and straying. The hole in the grave is called Lahd, because it is a hole within a hole, that is turned towards the Qiblah (the direction of the prayer).

(وَمِمَّنْ خَلَقْنَا أَمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ)

(181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.) Allah said,

(وَمِمَّنْ خَلَقْنَا)

(And of those whom We have created), in reference to some nations,

(أَمَّةً)

(a community), that stands in truth, in words and action,

(يَهْدُونَ بِالْحَقِّ)

(who guides (others) with the truth), they proclaim it and call to it,

(وَبِهِ يَعْدِلُونَ)
(and establishes justice therewith), adhere to it themselves and judge by it. It was reported that this Ayah refers to the Ummah of Muhammad. In the Two Sahihs, it is recorded that Mu’awiyah bin Abi Sufyan said that the Messenger of Allah said,

«لم تزل طائفة من أمتِي ظاهرين على الحق لايضرِّهم من دخلهم ولا من خالفهم حتى تقوم الساعة»

(There will always be a group of my Ummah who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences.) In another narration, the Messenger said,

«حتى يأتي أمر الله وهم على ذلك»

(Until Allah’s command (the Last Hour) comes while they are still like this.) and in yet another narration,

«وهم بالشام»

(And they will dwell in Ash-Sham (Greater Syria).)

والذين كتبوا بآييتنا سنستدركهم من حيث لا يعلمون

وأمّلِ لهم إن كيد متين

(182. Those who reject Our Ayat, We shall gradually seize them with punishment in ways they perceive not.) (183. And I respite them; certainly My plan is strong.) Allah said,
(Those who reject Our Ayat, We shall gradually seize them in ways they perceive not) meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path. Allah said in another instance,

(قلما نسوا ما دكرنا به فتحنا عليهم أبواب كل شيء حتى إذا فرحوا بما أوحيا أخذناهم بعثنا فإذا هم مبلسون - فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين)

(So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allah, the Lord of all that exists.) 6:44-45 . Allah said here,

(وأملى لهم)

(And I respite them) prolong what they are in,

(إن كيدى متين)

(certainly My plan is strong) and perfect.

(أولم يتفكروا ما بصاحبهم من حيته إن هو إلا نذير متين)

(184. Do they not reflect There is no madness in their companion. He is but a plain warner.) Allah said,

(أولم يتفكروا)

(Do they not reflect) `those who deny Our Ayat,'
(there is not in their companion), Muhammad,

(madness) Muhammad is not mad, rather, he is truly the Messenger of Allah, calling to Truth,

(but he is a plain warner), and this is clear for those who have a mind and a heart by which they understand and comprehend. Allah said in another Ayah,

(And (O people) your companion is not a madman.) 81:22 Allah also said,

(Say: "I exhort you to one (thing) only, that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.") 34:46 meaning, 'I ask you to stand for Allah in sincerity without stubbornness or bias.'

(in pairs and singly) 34:46 individuals and in groups,

(and reflect) 34:46, about this man who brought the Message from Allah, is he mad If you do this, it will become clear to you that he is the Messenger of Allah in truth and justice. Qatadah
bin Di'amah said, "We were informed that the Prophet of Allah once was on (Mount) As-Safa and called the Quraysh, subtribe by subtribe, proclaiming,

«يا بني آدم، يا بني آدم، فحدّرهم بأس الله ووقائع الله»

(O Children of so-and-so, O Children of so-and-so! He warned them against Allah's might and what He has done (such as revenge from His enemies).) Some of them commented, `This companion of yours (Prophet Muhammad) is mad; he kept shouting until the morning.' Allah sent down this Ayah,

أولم يتفكروا وما يصاحبهم من حيّة إن هوا الإاء

(Do they not reflect There is no madness in their companion. He is but a plain warner)

7:184

أولم ينظروا في ملكوت السَمَوَات والأرض وما خلق الله من شيء وأن عسى أن يكون قد اقترب أجلهم قبأي حديث بعده يؤمنون

(185. Do they not look in the dominion of the heavens and the earth and all things that Allah has created; and that it may be that the end of their lives is near. In what message after this will they then believe) Allah asks, those who denied faith, did they not contemplate about Our Ayat in the kingdom of the heavens and earth and what was created in them? Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival? All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allah's obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lifes may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allah's torment and severe punishment. Allah said,

فبأي حديث بعده يؤمنون

(In what message after this will they then believe) Allah says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muhammad brought them from Allah in His Book do not compel them to do so. Allah said next,
(186. Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.) Allah says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

(وَمَن يُرِدَ اللَّهُ فِي الْسَّمَوَاتِ وَالأَرْضِ مَاذًا)

(And whomsoever Allah wants to put in Fitnah (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allah) 5:41 , and,

(قُلْ اِنْظُرُوا مَا ذَا فِی الْسَّمَوَاتِ وَالأَرْضِ وَمَا نُعْنِی الْآیَاتُ وَالْبَذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ)

(Say: "Behold all that is in the heavens and the earth," but neither Ayat nor warners benefit those who believe not) 10:101.

(187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not."
The Last Hour and its Portents

Allah said here,

(يَسْتَلَوْنَكَ عَنِ السَّاعةِ)

(They ask you about the Hour), just as He said in another Ayah,

(يَسْتَلِكُ النَّاسُ عَنِ السَّاعةِ)

(People ask you concerning the Hour) 33:63. It was said that this Ayah was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this Ayah was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allah said in another Ayah,

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كَنْتُمْ صَدِيقِينَ)

(And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth") 10:48, and,

(يَسْتَعِجلُ يَهَا الْذِّينَ لَا يَوْمُمُونَ بِهَا وَالْذِّينَ ءَامَنُوا مُشْفَقُونَ مِنْهَا وَيَعْلَمُونَ أَنْهَا الْحَقُّ أَلَا إِنَّ الْذِّينَ يُمَارُونَ فِي السَّاعةِ لَفِى ضَلْلِ بَعْدِ)

(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. Verily, those who dispute concerning the Hour are certainly in error far away) 42:18. Allah said here (that the Quraysh asked),

("When will be its appointed time") in reference to its commencement, according to `Ali bin Abi Talhah who reported this from Ibn `Abbas. They asked about the Hour's appointed term and when the end of this world will begin;
(Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He.") Allah commanded His Messenger that when asked about the appointed term of the Last Hour, he referred its knowledge to Allah, the Exalted. Only Allah knows the Last Hour's appointed term and when it will certainly occur, and none besides Him has this knowledge.

(Heavy is its burden through the heavens and the earth) `Abdur-Razzaq narrated that Ma`mar said that Qatadah commented on this Ayah,

(Heavy is its burden through the heavens and the earth) "Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it." Also, Ma`mar said that Al-Hasan commented on this Ayah, "When the Last Hour comes, it will be heavy on the residents of the heavens and earth." Ad-Dahhak said that Ibn `Abbas explained this Ayah,

(Heavy is its burden through the heavens and the earth, ) saying, "All creatures will suffer its heaviness on the Day of Resurrection." Ibn Jurayj also said about this Ayah,

(Heavy is its burden through the heavens and the earth.) "When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allah spoke of will occur. This is the meaning of its burden being heavy." As-Suddi said that,

(Heavy is its burden through the heavens and the earth) means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.
The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying)."

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,
(The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith. The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment. The Hour will commence after a man milked his animal, but he will not have time to drink it. The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool. And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it.) Al-` Awfi said that Ibn ` Abbas commented on the Ayah,

(يَسْلُونَكَ كَأَنَّكَ حَفِيظٌ عَنْهَا)

(They ask you as if you have good knowledge of it.) "As if you have good relations and friendship with them!" Ibn ` Abbas said, "When the people (pagans of Quraysh) asked the Prophet about the Last Hour, they did so in a way as if Muhammad was their friend! Allah revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it." The correct explanation for this Ayah is, as narrated from Mujahid, through Ibn Abi Najih,

(يَسْلُونَكَ كَأَنَّكَ حَفِيظٌ عَنْهَا)

(They ask you as if you have Hafi of it.) means, `as if you had asked about its time and so its knowledge is with you.' Allah said,

(قل إنما علمها عند الله ولكن أكثر الناس لا يعلمون)

(Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not.") When Jibril came in the shape of a bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allah asking him as if to learn. Jibril asked the Messenger about Islam, then about Iman (faith) then about Ihsan (Excellence in the religion). He asked next, "When will the Hour start" Allah's Messenger said,
(He who is asked about it has no more knowledge of it than the questioner.) Therefore, the Prophet was saying, `I have no more knowledge in it than you (O Jibril), nor does anyone have more knowledge in it than anyone else.' The Prophet then recited the Ayah,

(إنَّ اللَّهَ عِندَهُ عِلْمُ الْسَّاعَةُ)

(Verily, Allah, with Him (Alone) is the knowledge of the Hour.) 31:34 In another narration, Jibril asked the Prophet about the portents of the Hour, and the Prophet mentioned them. The Prophet also said in this narration,

(في خَمْسِ لا يَعْلَمُهُنَّ إِلَّا اللَّهُ)

(Five, their knowledge is only with Allah) then recited this Ayah (31:34). In response to the Prophet's answers after each question, Jibril would say, "You have said the truth." This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibril went away, the Messenger of Allah said to the Companions,

(هَذَا جِبْرِيلُ أَتَاكُمْ يَعْلَمُكُمْ دِينَكُمْ)

(This is Jibril, he came to teach you matters of your religion.) In yet another narration, the Prophet commented,

(وَمَا أَتَانِي فِي صُوْرَةٍ إِلَّا عَرَقْتُهُ فِيهَا إِلَّا صُوْرَاتُهَا هَذِهُ)

(I recognized him (Jibril) in every shape he came to me in, except this one.) Muslim recorded that `Aishah, may Allah be pleased with her, said; "When the bedouins used to come to the Prophet, they used to ask him about the Hour. The Prophet would answer them, while pointing at the youngest person among them,

(إِن يَعْشَ هَذَا لَمْ يَذْرَكْهُ الْهَرَمُ حَتَّى قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ)

(If this (young man) lives, he will not become old before your Hour starts.) The Prophet meant the end of their life that introduces them to the life in Barzakh, which is between this life and the Hereafter. Muslim recorded that Anas said that a man asked Allah's Messenger about the Hour, and the Messenger answered,
»إن يعيش هذا العالم فعسى أن لا يدركه الهرم
حتى تقوم الساعة

(If this young boy lives, it might be that he will not become old before the Hour starts.) Only Muslim collected this Hadith. Jabir bin ` Abdullah said, "I heard the Messenger of Allah saying, one month before he died,

"تَسَآَّلَوْنِي عَنَّ السَّاعَةِ، وَإِنَّمَا عَلَمَهَا عَنَّ دِينِ اللَّهِ، وأقْسِمْ بِلاَهِ مَا عَلَى ظَهْرِ الأَرْضِ الْيَوْمِ مِنْ نَفْسِهِ، مَنْفَوْسَةٌ تَأْتِي عَلَيْهِ مَائَةَ سَنَةَ"

(You keep asking me about the Hour, when its knowledge is with Allah. I swear by Allah that there is no living soul on the face of the earth now will be alive a hundred years from now.) Muslim collected this Hadith. A similar Hadith is recorded in Two Sahihs from Ibn ` Umar, but he commented, "The Messenger of Allah meant that his generation will be finished by that time reach its appointed term." Imam Ahmad recorded that Ibn Mas` ud said that the Prophet said,

"لَقِيتُ لِيْلَةَ أَسْرَىَ بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى، فَنَذَاكُرُوا أَمْرَ السَّاعَةِ قَالَ فَرَدُّوا أَمْرَهُمْ إِلَيْ إِبْرَاهِيمَ عَلِيَّهِ السَّلَامُ، فَرَفَعَهُمْ إِلَى مُوسَى قَالَ لَا عَلِمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى عِيسَى قَالَ لَا عَلِمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى عِيسَى قَالَ عِيسَى: أَمَّا وَجِبَتِهَا فَيَعْلَمُ بِهَا أَحَدُ إِلَّا اللَّهُ عَزَّ وَجَلَّ، وَقَيْمًا عَهَدَ إِلَّى رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَالَ الْخَارِجَ قَالَ وَمَعِي قَضِيبَانِ، فَإِذَا رَأَيْتَ الْمَدْجُوَّدَ كَمَا يَدْوَبُ الرَّحَّامُ، قَالَ: فَيُهْلِكَهُ اللَّهُ عَزَّ وَجَلَّ إِذَا رَأَيْتَ حَتَّى إِنَّ
During the night of Isra', I met Ibrahim, Musa and ` Isa. They mentioned the matter of the Last Hour, and they asked Ibrahim about it, who said, 'I do not have knowledge of it.' They asked Musa about it and he said, 'I have no knowledge of it.' They then asked ` Isa about it, and he said, 'As for when it will occur, only Allah, the Exalted and Most Honored, knows that. My Lord has conveyed to me that the Dajjal (False Messiah) will appear, and I will have two staffs (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allah will destroy him when he sees me, and the tree and the stone will say, 'O Muslim! There is a disbeliever under (behind) me, so come and kill him.' Allah will destroy them (the Dajjal and his army), and the people will safely go back to their lands and areas. Thereafter, Gog and Magog will appear, and they will be swarming from every mound, sweeping over the earth and destroying
everything they pass by. They will drink every water source they pass. The people will come to me complaining about Gog and Magog and will invoke Allah, the Exalted and Most Honored, against them, and Allah will bring death to all of them until the earth rots with their stinking odor. Allah will send down rain on them and the rain will carry their corpses, until it throws them in the sea... My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day.) Ibn Majah also collected a similar Hadith. Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked `Isa about it and he spoke about its Signs, since he will descend in the last generations of this Ummah, implementing the Law of Allah's Messenger, killing the Dajjal and destroying Gog and Magog people by the blessing of his supplication. `Isa merely informed them of the knowledge Allah gave him on this subject. Imam Ahmad recorded that Hudhayfah said, "The Messenger of Allah was asked about the Hour and he said,

«علمُها عِندَ رَبِّي عَزَّ وَجَلَّ لَا يُجَلِّيَهَا لَوْ قَتَّهَا إِلَّا هُوَ، وَلَكِنْ سَأُخْرِجُكُم بِمُشَارِيِّعَهَا وَمَا يَكُونُ بَيْنَ يَدَيْهَا، إِنَّ بَيْنَ يَدَيْهَا فَثُنَآءَةً وَحَرْجًا»

(Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be Fitnah (trials) and Harj.) They asked, "O Allah's Messenger! We know the meaning of the Fitnah, so what is the Harj'? He said,

«بِلِسَانِ الحَبِّشَةِ القُتْلُ»

(It means killing, in the Language of the Ethiopians.) He then said,

وَيَلْقَى بَيْنَ النَّاسِ الْمَتَّاكِرُ، فَلَا يَكُادُ أَحَدُ يُعْرَفُ أَحَدًّا

(Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.)" None among the collectors of the six Sunan collected this Hadith using this chain of narration. Tariq bin Shihab said that the Messenger of Allah kept mentioning the Last Hour for people kept asking about it, until this Ayah was revealed,

イスْلَونَكُ عَنِ السَّاعَةِ أيَانَ مُرْسَهَا

(They ask you about the Hour (Day of Resurrection): "When will be its appointed time"). An-Nasa'i collected this Hadith, which has a strong chain. Therefore, this unlettered Prophet, the
chief of the Messengers and their Seal, Muhammad, may Allah's peace and blessings be on him, Muhammad, the Prophet of mercy, repentance, Al-Malhmah (great demise of the disbelievers), Al-'Aqib (who came after many Prophets), Al-Muqaffi (the last of a succession) and Al-Hashir (below whom will all people be gathered on the Day of Gathering ) Muhammad who said, as collected in the Sahih from Anas and Sahl bin Sa`d,

(188. Say: "I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.")

The Messenger does not know the Unseen, and He cannot bring Benefit or Harm even to Himself

Allah commanded His Prophet to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allah informs him. Allah said in another Ayah,

(علَمُ الغَيْبِ فَلا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا)
(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb."

72:26 Ad-Dahhak reported that Ibn `Abbas said that,

(وَلَوْ كَنْتُ أَعْلَمُ الْغَيْبَ لَا سُتْكَرَتْ مِنَ الْحَيْرِ)

(If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth.) refers to money. In another narration, Ibn `Abbas commented, "I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from,

(وَمَا مَسَّنِيَ السُّوءُ)

("and no evil should have touched me.") and poverty would never touch me." Ibn Jarir said, "And others said, `This means that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it.'"

`Abdur-Rahman bin Zayd bin Aslam also commented on this Ayah;

(وَمَا مَسَّنِيَ السُّوءُ)

("and no evil should have touched me."), "I would have avoided and saved myself from any type of harm before it comes." Allah then stated that the Prophet is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

(فَإِنَّمَا يُسَرَّنَّهُ بِلَسَانِكَ لِتَبَشِّرُ بِهِ الْمُتَّقِينَ وَتَنذِرَ بِهِ قُوَّامًا لَّدَأً)

(So We have made this (the Qur'an) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people.) 19:97

(هُوَ الَّذِى خَلَقَكُمْ مِن نَّفْسٍ وَحِيدَةٍ وَجَعَلَ مِنْهَا زَوْجَتِهَا لِيُسَرَّنَّكَ إِلَيْهَا فَلَمَّا تَعَشَّا حَمَلَتْ حَمَلًا خَفِيفًا قُمِّرَتْ بِهِ فَلَمَّا أَتَقَلَّتْ دُعِوا اللَّهَ رَبَّهُمَا لَنْنَ ءَايَتَنَا صَلِحًا لَنَكُونَ مِنَ الشَّكِّرِينَ)
(189. It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered had sexual relation with her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful.") (190. But when He gave them a Salih child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.)

All Mankind are the Offspring of Adam

Allah states that He has created all mankind from Adam, peace be upon him, and from Adam, He created his wife, Hawwa' and from them, people started to spread. Allah said in another Ayah,

(191. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that believer who has Taqwa) 49:13 , and,

(192. O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his wife.) 4:1 In this honorable Ayah, Allah said;

(193. And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.) so that he is intimate and compassionate with her. Allah said in another Ayah,
(And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy.) 30:21

Indeed, there is no intimacy between two souls like that between the spouses. This is why Allah mentioned that the sorcerer might be able with his trick to separate between a man and his wife thus indicating the difficulty of separating them in normal circumstances. Allah said next,

(When he covered her) meaning had sexual intercourse with her.

(she became pregnant and she carried it about lightly) in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a Nutfah (the mixture of the male and female discharge), then becomes an `Alaqah (a piece of thick coagulated blood) and then a Mudghah (a small lump of flesh). Allah said next,

(and she carried it about), she continued the pregnancy, according to Mujahid. It was reported that Al-Hasan, Ibrahim An-Nakha’i and As-Suddi said similarly. Maymun bin Mahran reported that his father said, "She found the pregnancy unnoticeable." Ayyub said, "I asked Al-Hasan about the Ayah,

(and she carried it about) and he said, `Had you been an Arab, you would know what it means! It means that she continued the pregnancy through its various stages.'’ Qatadah said,

(and she carried it about (lightly).), means, it became clear that she was pregnant. Ibn Jarir commented, "This Ayah means that the liquid remained, whether she stood up or sat down." Al-`Awfi recorded that Ibn `Abbas said, "The semen remained in, but she was unsure if she became pregnant or not,
(Then when it became heavy), she became heavier with the fetus", As-Suddi said, "The fetus grew in her womb."

(they both invoked Allah, their Lord (saying): "If You give us a Salih child,) if he is born human in every respect. Ad-Dahhak said that Ibn `Abbas commented, "They feared that their child might be born in the shape of an animal." while Abu Al-Bakhtri and Abu Malik commented, "They feared that their newborn might not be human." Al-Hasan Al-Basri also commented, "If You (Allah) give us a boy."

(we shall indeed be among the grateful. But when He gave them a Salih child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.) 7:189-190 Ibn Jarir recorded that Al-Hasan commented on this part of the Ayah,

(they ascribed partners to Him (Allah) in that which He has given to them) "This occurred by followers of some religion, not from Adam or Hawwa'." Al-Hasan also said, "This Ayah refers to those among the offspring of Adam who fell into Shirk."

(they ascribed partners to Him (Allah) in that which He has given to them.)" Qatadah said, "Al-Hasan used to say that it refers to the Jews and Christians. Allah gave them children, and they turned them into Jews and Christians." The explanations from Al-Hasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations. This Ayah should therefore be understood this way, for it is apparent that it does not refer to Adam and Hawa', but about the idolators among their offspring. Allah mentioned the person first Adam and Hawa’ and then continued to mention the species mankind, many of whom committed Shirk . There are similar cases in the Qur’an. For cases, Allah said
(And indeed We have adorned the nearest heaven with lamps) It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils mentioned later in the Ayah. There are similar instances in the Qur'an. Allah knows best.

(191. Do they attribute as partners to Allah those who created nothing but they themselves are created) (192. No help can they give them, nor can they help themselves.) (193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.) (194. Verily, those whom you call upon besides Allah are servants like you. So call upon them and let them answer you if you are truthful.) (195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? And they do not guide to Allah's Straight Path. Verily, those whom you call upon besides Allah are incurring a Great Defeat.)
Idols do not create, help, or have Power over Anything

Allah admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allah, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than they are, for they hear see and have strength of their own. Allah said,

(Do they attribute as partners to Allah those who created nothing but they themselves are created) meaning, ’Do you associate with Allah others that neither create, nor have power to create anything’ Allah said in another Ayah,

(O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allah His rightful estimate. Verily, Allah is All-Strong, Almighty) 22:73-74 . Allah states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant, and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid This is why Allah said,
(... who created nothing but they themselves are created) these worshipped objects themselves were created and made. Prophet Ibrahim Al-Khalil proclaimed,

(أَتَعَبْدُونَ مَا تَتَحَجَّوْنَ)

("Worship you that which you (yourselves) carve") 37:95  Allah said next,

(وَلَا يَسْتَطِيعُونَ لِهِمْ نَصْرًا)

(No help can they give them) those who worship them,

(وَلَا أُنفِسُهُمْ يَنْصُرُونَ)

(nor can they help themselves) nor are they able to aid themselves against those who seek to harm them. For instance, Allah's Khalil, peace be upon him, broke and disgraced the idols of his people, just as Allah said he did,

(فَرَاعَ عَلَيْهِمْ ضَرْبًا بَالْيَمِينِ)

(Then he turned upon them, striking (them) with (his) right hand,) 37:93  and,

(فَجُعَلُهُمْ جَدَادًا إِلَّا كَبِيرًا لَّهُمْ لِعَلَّهُمْ إِلَيْهِ يَرَجُعُونَ)

(So he broke them to pieces, (all) except the biggest of them, that they might turn to it.) 21:58  Mu`adh bin `Amr ibn Al-Jamuh and Mu`adh bin Jabal, may Allah be pleased with both of them, were still young when they embraced Islam after the Messenger of Allah came to Al-Madinah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error. `Amr bin Al-Jamuh, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu`adhs used to go to that idol, turn it on its head and tarnish it with animal waste. When `Amr bin Al-Jamuh would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, "Defend yourself." However, the two young men would repeat their actions, and he would do the same as before. Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When `Amr bin Al-Jamuh saw this, he knew that his religion was false and said, "By Allah! Had you been a god who has might, you would not end up tied to a dog on a rope!" `Amr bin Al-Jamuh embraced Islam, and he was strong in his Islam. He was later martyred during the battle of Uhud, may Allah be pleased with him, give him pleasure. and grant him Paradise as his dwelling. Allah said,
(And if you call them to guidance, they follow you not.) Allah says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Ibrahim, peace be upon said,

"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything" 19:42 Next, Allah states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allah said next,

(Say: "Call your (so-called) partners (of Allah) invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,

(Verily, my protector is Allah Who has revealed the Book (the Qur'an), and He protects the righteous.) Allah's support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me. Similarly, the people of Hud said,
("All that we say is that some of our gods have seized you with evil (madness)." Hud replied: "I call Allah to witness, and bear you witness that I am free from that which you ascribe as partners in worship, with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path that is straight) 11:54-56. Ibrahim Al-Khalil proclaimed (to his people),

(قال أفرعائِم مَا كُنْتُم تَعْبِدُونَ - أَنْتُم وَءَابَاؤُكمُ
الأَقْدَمْنَ - قَانُونِهِم عَدْوًا لِئِلَّا رَبٌّ الْعَالَمِينَ -
الذِّى خَلَقَهُ فَهُوَ يَهِدِينَ)

(Do you observe that which you have been worshipping, You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me.") 26:75-78 He also said to his father and his people,

(وَإِذْ قَالَ إِبْرَاهِيمُ لَآ بِيَهُ وَقُوْمِهِ إِنَّى بِرَأْءٍ مَّمَّا
تَعْبِدُونَ - إِلَّا اَلذِّى قَطْرِنَى قَانُونُهُ سَيِّدَهُمْ -
وَجَعَلَلَهَا كَلِمَةً بَقِيَّةً فِى عَقِبَهُ لَعَلَّهُمْ يَرجِعُونَ)

("Verily, I am innocent of what you worship. Except Him Who did create me; and verily, He will guide me." And he made it a legacy lasting among his offspring, that they may turn back (to Allah).) 43:26-28 Allah said here,

(إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ)

(Verily, those whom you call upon besides Allah) until the end of the Ayah, reiterating what has been said earlier, but He uses direct speech this time,

(لا يَسْتَطِيعُونَ نَصْرُكَمْ ولا أنفِسَهُمْ يَنْصُرُونَ)

(cannot help you nor can they help themselves.) The Ayah,

(وَإِنَّ تَدْعُوهُمْ إِلَى الْهُدَاي لا يَسْمَعُونَ وَتَراَهُمْ
ينظُرُونَ إِلَيْكَ وَهُمْ لا يُبْصِرُونَ)
And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.

(إن تَدْعُوهُمْ لَا يَسْمَعُونَ دَعَاءَكُمْ)

(If you invoke (or call upon) them, they hear not your call.) 35:14. Allah said next,

(وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ)

(and you will see them looking at you, yet they see not.) meaning, they have eyes that stare as if they see, although they are solid. Therefore, the Ayah treated them as if they had a mind saying, Tarahum, instead of Taraha, since they are made in the shape of humans with eyes drawn on them.

(حَذَّ الْعَفْوَ وَأَمْرَ بِالْعُرْفِ وَأَعْرَضَ عَنِ الْجَهَلِينَ وَإِمَّا يَنْزَعِنكَ مِنِ الشَّيْطَانِ نَزْعًا فَاسْتَعِدْ بِاللَّهِ إِنَّهُ سَمَيِّ عَلِيمٌ)

(199. Show forgiveness, enjoin Al-'Urf (the good), and turn away from the foolish (don't punish them).) (200. And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.)

**Showing Forgiveness**

Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement,

(حَذَّ الْعَفْوَ)

(Show forgiveness) "Allah commanded Prophet Muhammad to show forgiveness and turn away from the idolators for ten years. Afterwards Allah ordered him to be harsh with them." And more than one narration from Mujahid says, "From the bad behavior and actions of the people, of those who have not committed espionage." And Hashim bin 'Urwah said that his father said, "Allah ordered Allah's Messenger to pardon the people for their behavior." And in one narration, "pardon what I have allowed you of their behavior. In Sahih Al-Bukhari it is recorded that Hisham reported from his father 'Urwah from his brother 'Abdullah bin Az-Zubayr who said; " The Ayah ;

(حَذَّ الْعَفْوَ)
(Show forgiveness) was only revealed about the peoples bad character." There is a narration from Mughirah from Hisham from his father from Ibn `Umar; and another from Hisham from his father from `A`ishah, both of whom said similarly. And Allah knows best. Ibn Jarir and Ibn Abi Hatim recorded that Yunus said that Sufyan bin `Uyaynah narrated that Umay said, "When Allah, the Exalted and Most Honored, revealed this Ayah,

\[\text{حُذِّرَ الْعَفُوَّ وَأَمْرُ الْعُرْفِ وَأَعْرَضَ عَنَّ الْجَهَلِينَ} \]

(Show forgiveness, enjoin Al-`Urf (what is good), and turn away from the foolish) to His Prophet, the Messenger of Allah asked,

\[\text{ما هَذَا يَا حَبْرِيلَ} \]

(What does it mean, O Jibril) Jibril said, `Allah commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you.'" Al-Bukhari said, "Allah said,

\[\text{حُذِّرَ الْعَفُوَّ وَأَمْرُ الْعُرْفِ وَأَعْرَضَ عَنَّ الْجَهَلِينَ} \]

(Show forgiveness, enjoin Al-`Urf and turn away from the ignorant). `Al-`Urf', means, righteousness." Al-Bukhari next recorded from Ibn `Abbas that he said, "`Uyaynah bin Hisn bin Hudhayfah stayed with his nephew Al-Hur bin Qays, who was among the people whom `Umar used to have near him, for `Umar used to like to have the reciters of the Qur'an (who memorized it) near him and would listen to their opinion, regardless of whether they were old or young men. `Uyaynah said to his nephew, `O my nephew! You are close to this chief (`Umar), so ask for permission for me to see him.' Al-Hur said `I will ask him for you,' and he asked `Umar for permission for `Uyaynah to meet him, and `Umar gave him permission. When `Uyaynah entered on `Umar, he said, `O Ibn Al-Khattab! You neither give to us sufficiently nor rule with justice between us.' `Umar became so angry that he almost punished `Uyaynah. However, Al-Hur said, `O Chief of the Faithful! Allah, the Exalted, said to His Prophet,`

\[\text{حُذِّرَ الْعَفُوَّ وَأَمْرُ الْعُرْفِ وَأَعْرَضَ عَنَّ الْجَهَلِينَ} \]

(Show forgiveness, enjoin Al-`Urf, and turn away from the foolish) Verily this man (`Uyaynah) is one of the fools!' By Allah, `Umar did not do anything after he heard that Ayah being recited, and indeed, he was one who adhered to the Book of Allah, the Exalted and Most Honored." Al-Bukhari recorded this Hadith. Some scholars said that people are of two kinds, a good-doer, so
accept his good doing and neither ask him more than he can bear nor what causes him
hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If
he still insists on evil, becomes difficult and continues in his ignorance, then turn away from
him, so that your ignoring him might avert his evilness. Allah said in other instances,

(Repel evil with that which is better. We are best-acquainted with the things they utter. And
say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin
(devils). And I seek refuge with You, My Lord! lest they should come near me.") 23:96-98 and,

(The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better,
then verily he, between whom and you there was enmity, (will become) as though he was a
close friend. But none is granted it (the above quality) except those who are patient -- and
none is granted it except the owner of the great portion in this world.) 41:34-35 in reference
to the advice contained in these Ayat,

(And if an evil whisper from Shaytan tries to turn you away (from doing good), then seek refuge
in Allah. Verily, He is the All-Hearer, the All-Knower) 41:36 . Allah said in this honorable
Surah,
(And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.) 7:200 These three instances in the Qur'an, in Surahs Al-A'raf, Al-Mu'minun and As-Sajdah, are unique in the Qur'an. Allah encourages lenient treatment of evil doers, for this might deter them from persistence in their evil, Allah willing.

(فِإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةً كَأَنَّهُ وَلِيٌّ حَمِيمٌ)

(then verily he, between whom and you there was enmity, (will become) as though he was a close friend) 41:34. Allah also encourages seeking refuge with Him from the devils of the Jinns. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you. Ibn Jarir said, while explaining Allah's statement,

(وَإِمَّا يَنْزُ عَلَيْكَ مِنَ الشَّيْطَانِ نَزْعً)

(And if an evil whisper comes to you from Shaytan), "If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him

(فَاسْتَعِدْ بِاللَّهِ)

(then seek refuge with Allah.) Allah commands here to seek refuge with Him from the devil's whispers,

(إِنَّهُ سَمِيعٌ عَلِيمٌ)

(Verily, He is All-Hearer, All-Knower.) Allah hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do." We mentioned the Hadiths concerning Isti` adhah (seeking refuge with Allah) in the beginning of this Tafsir, so we do not need to repeat them here.
The Whispering of Shaytan and the People of Taqwa

Allah mentions His servants who have Taqwa, obeying His orders, and avoid what He forbade:

(إِذَا مَسَّهُمُ الْخَطَرُ)

(when comes to them) an evil thought, or anger, or the whispers of Shaytan cross their mind, or intend to err, or commit an error,

(تَذَكَّرُوْا)

(they remember) Allah's punishment, as well as, His tremendous reward. They remember Allah's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

(فَإِذَا هُمْ مُبْصِرُونَ)

(and (indeed) they then see (aright)) they become aright and aware of the error of their ways.

A Brethren of Devils among Mankind lure to Falsehood

Allah said next,
(But (as for) their brothers they plunge them deeper) in reference to the devils' brothers among mankind. Allah said in another Ayah,

(إنَّ المُبِذَّرينَ كَأْتُوا إِخْوَانَ الشَّيَاطِينِ)

(Verily, the spendthrifts are brothers of the Shayatin) 17:27 for they are followers of the Shayatin, who listen to them and obey their orders.

(يَمُدُّونَهُمْ فِى الْغَيْبِ)

(They plunge them deeper into error) the devils help them commit sins, making this path easy and appealing to them.

(ثُمَّ لا يُقَصِّرُونَ)

(and they never stop short) for the devils never cease inciting mankind to commit errors. `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(وَإِخْوَانَهُمْ يَمُدُّونَهُمْ فِى الْغَيْبِ ثُمَّ لا يُقَصِّرُونَ)

(But (as for) their brothers they plunge them deeper into error, and they never stop short.) "Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them." Therefore,

(لا يُقَصِّرُونَ)

(they never stop short) refers to the devils getting tired or stopping their whispering. Allah said in another Ayah,

(أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَفَّارِينَ)

(See you not that We have sent Shayatin against the disbelievers to push them to do evil) 19:83 persistently luring the disbelievers to commit evil, according to Ibn `Abbas and others.
(203. And if you do not bring them a miracle, they say: "Why have you not brought it" Say: "I but follow what is revealed to me from my Lord. This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.")

Idolators ask to witness Miracles

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

(قالوا لولا اجتتبتهم) (they say, "Why have you not brought it") "They say, `Why have you not received a miracle", or, "Why have you not initiated or made it" Ibn Jarir reported that, `Abdullah bin Kathir said that Mujahid said about Allah's statement,

(وإذا لم تأتهم ياءة قالوا لولا اجتتبتهم) (And if you do not bring them a miracle, they say: "Why have you not brought it") "They say, `Produce a miracle of your own.'" Qatadah, As-Suddi, `Abdur-Rahman bin Zayd bin Aslam and Ibn Jarir agreed with this. Allah said next,

(إن نزال عليهم من السماء عائية فظلت) (And if you do not bring them an Ayah) a miracle or a sign. Similarly, Allah said,

(وإذا لم تأتهم ياءة) (And if you do not bring them a miracle, they say: "Why have you not brought it")

(If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.) 26:4 The pagans asked the Prophet, why did you not strive hard to bring us an Ayah (miracle) from Allah so that we witness it and believe in it. Allah said to him,
(Say: "I but follow what is revealed to me from my Lord.") I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allah sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allah is Most Wise, the All-Knower. Allah next directs the servants to the fact that this Qur'an is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

(This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.)

(204. So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.)

The Order to listen to the Qur'an

After Allah mentioned that this Qur'an is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'an when it is recited, in respect and honor of the Qur'an. This is to the contrary of the practice of the pagans of Quraysh, who said,

("Listen not to this Qur'an, and make noise in the midst of its (recitation)") 41:26. Ibn Jarir reported that Ibn Mas'ud said; "We would give Salams to each other during Salah. So the Ayah of Qur'an was revealed;

(When the Qur'an is recited, then listen to it.)
Remembering Allah in the Mornings and Afternoons

Allah ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

(وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضْرَعَ عَا وَخَيْفَةٌ وَذُوَّ)

الجَهْرِ مِنَ القُوَّلِ بِالغُدُوِّ وَالأَصَالِ وَلَا تَكْنُ مُنَّ العَفْفِينَ - إِنَّ الَّذِينَ عَندَ رَبِّكَ لَا يَسْتَكِبَرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يُسَجَّدُونَ)

(205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful). (206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.)

(وَسَبِّحُ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ العُرْوَبِ)

(And glorify the praises of your Lord, before the rising of the sun and before (its) setting.)

50:39 Before the night of Isra', when the five daily prayers were ordained, this Ayah was revealed in Makkah ordering that Allah be worshipped at these times, Allah said next,

(تَضْرَعَ عَا وَخَيْفَةٍ)

(humbly and with fear) meaning, remember your Lord in secret, not loudly, with eagerness and fear. This is why Allah said next,

(وَذُوَّ الجَهْرِ مِنَ القُوَّلِ)

(and without loudness in words). Therefore, it is recommended that remembering Allah in Dhikr is not performed in a loud voice. When the Companions asked the Messenger of Allah, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices" Allah sent down the verse,
(And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the suppliant when he calls on Me (without any mediator or intercessor).) 2:186 In the Two Sahihs, it is recorded that Abu Musa Al-Ash`ari said, "The people raised their voices with Du`a' (invoking Allah) while travelling. The Prophet said to them,

»بيِّا أَبِئْهَا النَّاسُ اَرْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لا تَدْعُونَ أَصِمْ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ سَمِيعُ قريبٌ أَقْرَبُ إِلَى أَحْدَكُمْ مِنْ عَنْقِ رَاحِلِهِنَّ"

(O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.)" These texts encourage the servants to invoke Allah in Dhikr often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him. This is why Allah praised the angels who praise Him night and day without tiring,

(إنَّ الَّذِينَ عِنْدَ رَبِّكَ لا يَسْتَكِيِرونَ عَنْ عِبَادَتِهِ)

(Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him) Allah reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allah. Prostrations, here, upon the mention that the angels prostrate to Allah is legitimate. A Hadith reads;

«أَلا تَصْفُونَ كَمَا تَصْفُ المَلِائِكَةَ عِنْدَ رَبِّهَا يَتْمُّونَ الصُّفُوفَ الأَوَّلَ فَالآوْلَ وَيَتْرَاصُونَ فِي الصُّفَ»

(Why not you stand in line (for the prayer) like the angels stand in line before their Lord. They continue the first then the next lines and they stand close to each other in line.) This is the first place in the Qur'an where it has been legitimized -- according to the agreement of the scholars -- for the readers of the Qur'an, and those listening to its recitation, to perform prostration.