(Tomorrow they will come to know who is liar, the insolent one!) 54:26 (This is the end of the Tafsir of Surah Ta Ha, and all praise and gratitude is due to Allah. The Tafsir of Surat Al-Anbiya’ will follow this, if Allah wills. And all praise and thanks are due to Allah.

The Tafsir of Surat Al-Anbiya

(Chapter - 21)

Which was revealed in Makkah

The Virtues of Surat Al-Anbiya’

and Al-Anbiya’ - they are among the earliest and most beautiful Surahs and they are my treasure.”

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

(اقترِب لِلنَّاس حِسَبٌ مِّنْ هَمٍّ فِي عَقْلِهِ مُّعَرَضٌونَ)
- مَا يَأْتِيهمُ مِنْ ذِكْرٍ مِّنْ رَبِّهِمْ مُّحَدَّثٌ إِلاَّ اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ - لَاهِيَةً قَلْوُبُهُمْ وَأَسْرُوا النَّجَوَى الَّذِينَ ظَلَّمُوا هُلْ هَذَا إِلاَّ بَشْرٌ مُّتَلَكُمْ أَقْتَالُونَ السَّحْرَ وَأَنْثِمْ نُبِيْصُرُونَ - قَالَ رَبِّي يَعَلَّمُ الْقُوَّلَ فِي السَّمَاءِ وَالأَرْضِ وَهُوَ السَّمِيعُ العَلِيمُ - بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بِلِّ اقْتُرَاهُ بَلْ هُوَ شَاعِرٌ قَلِبِيَاتُهَا بِـَيْةٍ كَـَّا أُرْسِلَ الأَوَّلُونَ - مَا عَامَنتِـُّ قَـبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَهَا أَفْهَمْ يُؤْمِنُونَ )

(1. Draws near for mankind their reckoning, while they turn away in heedlessness.) (2. Comes not unto them an admonition from their Lord as a recent revelation but they listen to it while they play.) (3. With their hearts occupied. Those who do wrong, conceal their private counsels, (saying): “Is this more than a human being like you Will you submit to magic while you see it”) (4. He said: “My Lord knows what is said in the heavens and on earth. And He is the All-Hearer, the All-Knower.”) (5. Nay, they say: “These are mixed up false dreams! Nay, he has invented it!}
-- Nay, he is a poet! Let him then bring us an Ayah like the ones that were sent before!

(Not one of the towns of those which We destroyed, believed before them; will they then believe.)

The Hour is at hand but People are heedless

This is a warning from Allah of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. An-Nasa`i recorded that Abu Sa`id reported from the Prophet:

(في عقبة معرضون)

(while they turn away in heedlessness), he said,

(في الدنيا)

(in this world.) Allah says:

(أتني أمَّر الله فلا تستعجلوه)

(The Event ordained by Allah will come to pass, so seek not to hasten it)

(اقتربت الساعة وانشق القمر وإن يروا عائة يعرضوا)

(The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away.) 54:1,2. Then Allah states that they do not listen to the revelation (Wahy) that He sends down to His Messenger, which is addressed to the Quraysh and all disbelievers like them.

(ما يأتيهم من ذكر من ربهم محدث)

(Comes not unto them an admonition from their Lord as a recent revelation) meaning, newly-revealed,

(لا استمتعوه وهم يلعبون)

(but they listen to it while they play.) This is like what Ibn `Abbas said, "Why do you ask the People of the Book about what they have, which has been altered and distorted, and they have added things and taken things away, when your Book is the most recently revealed from Allah, and you read it pure and unadulterated" Al-Bukhari recorded something similar to this.
(Those who do wrong, conceal their private counsels) meaning, what they say to one another in secret.

(Is this more than a human being like you) meaning, the Messenger of Allah. They did not believe that he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, and not them? They said:

(Will you submit to magic while you see it) meaning, will you follow him and be like one who submits to magic when he knows that it is magic. Allah said in response to their fabrications and lies:

(He said: "My Lord knows what is said in the heavens and on earth...") Nothing at all is hidden from the One Who knows that, and He is the One Who reveals this Qur'an which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth.

(And He is the All-Hearer, the All-Knower.) means, He hears all that they say and He knows all their circumstances. This is a warning and a threat to them.

The Disbelievers' Ideas about the Qur'an and the Messenger; their demand for a Sign and the Refutation of that

(Nay, they say: "These are mixed up false dreams! Nay, he has invented it!...") Here Allah tells us of the stubbornness and heresy of the disbelievers, and the various things they said about the Qur'an, and how they were confused and misguided about it. Sometimes they described it as magic, and sometimes they described it as poetry, or mixed up false dreams, or a fabrication. As Allah says:
See what examples they have put forward for you. So they have gone astray, and never can they find a way. (17:48)

(Let him then bring us an Ayah like the ones that were sent before!) They were referring to the she-camel of Salih, and the signs of Musa and `Isa. And Allah says,

(And nothing stops Us from sending the Ayat but that the people of old denied them.) (17:59)

(Not one of the towns of those which We destroyed, believed before them; will they then believe) None of the peoples to whom Messengers were sent were given a sign at the hands of their Prophet and believed. On the contrary, they disbelieved and We destroyed them as a result. Would these people believe in a sign if they saw it Not at all! In fact,

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) (10:96-97) Indeed, they witnessed clear signs and definitive proof at the hands of the Messenger of Allah, signs which were far clearer and more overwhelming than any that had been witnessed in the case of any other Prophet, may the blessings and peace of Allah be upon them all.
(7. And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know.) (8. And We did not place them in bodies that did not eat food, nor were they immortals.) (9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifin.)

The Messengers are no more than Human Beings

Here Allah refutes those who denied that human Messengers could be sent:

(وَمَا أُرْسِلْنَا قِبْلَكَ إِلَّا رَجُالًا نُوحَى إِلَيْهِمْ)

(And We sent not before you but men to whom We revealed.) meaning, all the Messengers who came before you were men, human beings. There were no angels among them. This is like the Ayat:

(وَمَا أُرْسِلْنَا مِنْ قِبْلَكَ إِلَّا رَجُالًا نُوحَى إِلَيْهِمْ مَنْ أَهْلِ الْفَرَى)

(And We sent not before you any but men unto whom We revealed, from among the people of townships) 12:109(

(قُلْ مَا كُنتُ بَدْعًا مِنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers...") 46:9( Allah tells us that the previous nations denied that and said:

(أَبْشَرُ ٌ يَهْدُوْنَا)

("Shall mere men guide us") 64:6( So Allah says here:
(So ask the people of the Reminder if you do not know.) meaning, ask the people of knowledge among the nations such as the Jews and Christians and other groups: `were the Messengers who came to you human beings or angels' Indeed they were human beings. This is a part of the perfect blessing of Allah towards His creation: He sent to them Messengers from among themselves so that they could receive the Message from them and learn from them.

(And We did not place them in bodies that did not eat food...) meaning, rather they had bodies that ate food, as Allah says:

(And We never sent before you any of the Messengers but verily, they ate food and walked in the markets) }25:20( meaning, they were human beings who ate and drank like all other people, and they went to the marketplaces to earn a living and engage in business; that did not affect them adversely or reduce their status in any way, as the idolators imagined.

(And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat") }25:7-8(

(nor were they immortals) meaning, in this world; on the contrary, they lived, then they died.

(And We granted not to any human being immortality before you }21:34( But what distinguished them from others was that they received revelation from Allah, and the angels brought down to them from Allah His rulings concerning His creation, what He commanded and what He prohibited.
Then We fulfilled to them the promise. the promise that their Lord made to destroy the evildoers. Allah fulfilled His promise and did that. He says:

(Fأَنْجِيْنَهُمْ وَمَنَ تَشَاءُ)

(So We saved them and those whom We willed,) meaning, their followers among the believers,

(وَأَهْلَكُنَا المُسْرِفِينَ)

(but We destroyed Al-Musrifin.) meaning, those who disbelieved the Message brought by the Messengers.

(لَقَدْ أَنزِلْنَا إِلَيْكُمْ كَتَبًا فِيهِ ذَكْرُكُمْ أَفْلاَ تَعْقِلُونَ - وَكُمْ قَصَمْنَا مِن قَرِينٍ كَانَتْ ظَلِيمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا أُخْرِينَ - قَلْمًا أَهْسَوْا بَأَسْنَا إِذَا هُمْ مَنْهَا يَرْكَضُونَ - لَا تَرْكُضُوا وَأَرْجُعُوا إِلَى مَا أَثْرَقْنَا فِيهِ وَمَسْكِنُكُمْ لَعَلَّكُمْ تَسَلُّنَ - قَالُوا يَوْلُنَا إِنَّا كَتَنَا طَلَّمِينَ - فَمَا زَالَتْ تَلَكَ دَعُواَمَّ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِدِينَ)

(10. Indeed, We have sent down for you a Book in which there is Dhikrukum. Will you not then understand) (11. How many a town given to wrongdoing, have We destroyed, and raised up after them another people!) (12. Then, when they sensed Our torment, behold, they (tried to) flee from it.) (13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.) (14. They cried: "Woe to us! Certainly we have been wrongdoers.") (15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.)

The Virtue of the Qur'an Here

Allah points out the noble status of the Qur'an and urges them to recognize its worth:

(لَقَدْ أَنزِلْنَا إِلَيْكُمْ كَتَبًا فِيهِ ذَكْرُكُمْ)
(Indeed, We have sent down for you a Book in which there is Dhikrukum). Ibn `Abbas said: "Honor for you."

(Will you not then understand) means, will you not understand this blessing, and accept it. This is like the Ayah:

(And verily, this is indeed a Reminder for you and your people, and you will be questioned.)

43:44

How the Evildoers were destroyed

(And how many a town given to wrongdoing, have We destroyed,) meaning, they were very many. This is like the Ayah:

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins)

22:45.

(And raised up after them another people!) means, another nation which came after them.

(Then, when they sensed Our torment,) when they realized that the torment would undoubtedly come upon them, just as their Prophet had warned them,
(إذا همْ منْها يرَكضُونَ)

(behavior, they (tried to) flee from it.) they tried to run away.

(لا تَرْكضُوا وَارْجَعُوا إِلَى مَا أَطْرَقْتُمْ فِيهِ]

(Flee not, but return to that wherein you lived a luxurious life, and to your homes.) This is a way of ridiculing them. It will be said to them by way of ridicule: ”Do not run away from the coming torment; go back to the delights and luxuries and fine homes in which you were living.” Qatadah said, ”Mocking them.”

(لعلكمْ تُسَالُونَ)

(in order that you may be questioned) about whether you gave thanks for what you had.

(قالوا يوُيْلِنا إِنَّا كُنَّا ظَلِمِيْنَ)

(They cried: ”Woe to us! Certainly we have been wrong-doers.”) They will confess their sins when it will be of no benefit to them.

(فَمَا زَالَت تَلك دَعْوَاهُمْ حَتَّى جَعَلْتُهُمْ حَصِيداً)

(And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.) meaning, ”they will keep on saying that, admitting their wrong-doing, until We harvest them as it were, and their movements and voices come to a stop.”

(وَمَا خَلِفَنا السَّمَاءَ والَّذِي حَمَلْنا الْأَرْضَ وَمَا بَيْنَهُمَا لَا عِيْبٌ)

- لو أردنَا أن نَّتَخْذَ لَهُواً لَاتَّخَذْتُمْهُ مِنْ لَدَنَا إِن كُنتُمْ فَعِلُّينَ - بَلْ نَقْذِفُ بِالْحَقِّ عَلَى البَطْل قَيَدَّمَعَهُ فَإِذًا هُوَ زَاهِقٌ وَلَكُمْ الوَيْلُ مِمَّا تَصْفَعُونَ - وَلَهُ مِن فِي السَّمَوَاتِ وَالَّذِي حَمَلْنا الْأَرْضَ وَمِنْ عِنْدِهِ لَا
Creation was made with Justice and Wisdom

Allah tells us that He created the heavens and the earth in truth, i.e. with justice.

(16. We created not the heavens and the earth and all that is between them for play.) (17. Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) (18. Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.) (19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him are not too proud to worship Him, nor are they weary.) (20. They glorify His praises night and day, they never slacken.)

(16. يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ)

(17. يُسْبِحُونَ اللَّيْلَ وَالْفَتْحَ لَا يَفْشِرُونَ)

(18. لِيُجِزَّوْ اﷲُ الَّذِينَ أَسَاءَوْا بِمَا عَمِلُوا وَيُجِزَّى اﷲُ الَّذِينَ أَحْسَنَوْا بِالْحُسْنِ)

(19. وَمَا خَلَقْنَا السَّمَاوَاتَ وَالأَرْضَ وَمَا بَيْنَهُمَا بَطْلاً ذلِكَ ظَنُّ الَّذِينَ كَفَرُوا قُوَّيْلُ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ)

(20. لَوْ أُرْدَنَا أَنْ نَتَّخِذَ لَهُمَا لَا تَتَخَذَّنَّهُ مِنْ لَدَنَا إِنْ كُنَا فَعَلِينَ)

(Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) Ibn Abi Najih said, narrating from Mujahid:

(لَوْ أُرْدَنَا أَنْ نَتَّخِذَ لَهُمَا لَا تَتَخَذَّنَّهُ مِنْ لَدَنَا)
(Had We intended to take a pastime, We could surely have taken it from Us,) "Meaning, `From Ourself,' He is saying, `We would not have created Paradise or Hell or death or the resurrection or the Reckoning.'"

(إن كننا فعلين)

(if We were going to do (that). ) Qataadah, As-Suddi, Ibrahim An-Nakha’i and Mughirah bin Mqsam said: "This means, `We will not do that.'" Mujahid said, every time the word

(أن)

(if) is used in the Qur’an, it is a negation.

(بل نقضف بالحق على البطل)

(Nay, We fling the truth against the falsehood,) means, `We explain the truth and thus defeat falsehood.' Allah says:

(فبهماعه فإذا هو زاهق)

(so it destroys it, and behold, it disappears.) it is fading and vanishing.

(ولكم الولي)

(And woe to you) O you who say that Allah has offspring.

(مما تصفون)

(for that which you ascribe.) that which you say and fabricate. Then Allah informs of the servitude of the angels, and how they persevere in worship night and day:

Everything belongs to Allah and serves Him

(وله مَن فِي السَّمَاوَاتِ وَالأَرْضِ وَمَن عَنْدَهُ)

(To Him belongs whosoever is in the heavens and on earth. And those who are near Him) i.e., the angels,

(لا يَستَكبُرون عَنْ عِبَادَتِهِ)
are not too proud to worship Him,) they do not feel proud and do not refuse to worship Him. This is like the Ayah:

(Al-Masih will never be proud to reject being a servant of Allah, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.) 4:172

(Or have they taken (for worship) gods from the earth who raise the dead) (22. Had there been therein (in the heavens and the earth) gods besides Allah, then verily, both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above all that (evil) they)
associate with Him!) (23. He cannot be questioned as to what He does, while they will be questioned.)

Refutation of false gods

Allah denounces those who take other gods instead of Him:

(أَمْ اتَّخَذُواَ أَلِهَةَ مِنْ الأَرْضِ هُمْ يَنْشُروُنَ) 23:91

(Or have they taken gods from the earth who raise the dead) meaning, can they bring the dead back to life and bring them forth from the earth They cannot do any of that, so how can they make them rivals to Allah and worship them alongside Him Then Allah tells us that if there were another god besides Him, the heavens and the earth would be ruined:

(لَوْ كَانَ فِيهِمَا أَلِهَة) 23:91

(Had there been therein gods) means, in the heavens and the earth,

(لَقَسَّدَنَّا) 23:91

(then verily, both would have been ruined.) This is like the Ayah:

(مَا اتَّخَذُواَ اللَّهُ مِنْ وَلْدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ إِذَا لَّدَبَّ كُلُّ إِلَٰهٍ بِمَآ خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضِ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ) 23:91

(No son did Allah beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!) 23:91(And Allah says here:

(قَسَّبْحَنَّ اللَّهُ رَبَّ الْعَرْشِ عَمَّا يَصِفُونَ) 23:91

(Glorified be Allah, the Lord of the Throne, above all that they associate with Him!) meaning, glorified be He above what they say about Him having offspring or partners; glorified and exalted and sanctified be He far above all the lies that they fabricate.

(لا يَسَالُ عَمَّا يَفْعَلُ وَهُمْ يُسَلُّونَ) 23:91

(He cannot be questioned about what He does, while they will be questioned.) He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.
(while they will be questioned.) means, He is the One Who will ask His creation about what they did. This is like the Ayah:

(فُورِ بِك لِلنَّسُئِلِهِمْ أَجْمَعِينَ - عِمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.) 15:92-93

(وَهُوَ يَجِيرُ وَلَا يُجَارُ عَلَيْهِ)

(And He protects (all), while against Whom there is no protector) 23:88

(أَمَّم اتَّخَذُوا مِنْ دُونِهِ عَالِهَةً قَلُّ هَاتَوْا بَرْهَنَكُمْ هَذَا ذِكْرٌ مِنْ مَعَيْ وَذِكْرٌ مِنْ قَبْلِي بَلْ أَكْثَرْهُمْ لَا يُعْلَمُونَ الْحَقَّ فَهُمْ مُغَرَّضُونَ - وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نَوْحَى إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَاِ قَاعِبُدُونَ)

(24. Or have they taken for worship gods besides Him Say: “Bring your proof. This is the Reminder for those with me and the Reminder for those before me.” But most of them know not the Truth, so they are averse.) (25. And We did not send any Messenger before you but We revealed to him (saying): “There is no God but I, so worship Me.”)

(أَمَّم اتَّخَذُوا مِنْ دُونِهِ عَالِهَةً قَلُّ)

(Or have they taken for worship gods besides Him Say:) -- O Muhammad --

(هَاتَوْا بَرْهَنَكُمْ)

(Bring your proof.) your evidence for what you are saying.
(This is the Reminder for those with me) means, the Qur'an.

(وَذِكَرْ مَنْ قَبْلَيْنِ

(and the Reminder for those before me) means, the previous Books, unlike what you claim. Each Book was revealed to each Prophet who was sent with the message that there is no god except Allah, but you idolaters do not recognize the truth, so you turn away from it. Allah says:

ومَا أَرْسَلْنَا مِنْ قَبْلَكَ مِنْ رَسُولٍ إِلَّا نُوحِى إِلَيْهِ أنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونَ

(And We did not send any Messenger before you but We revealed to him (saying): “There is no god but I. . .”) This is like the Ayat:

وَأَسْتَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلَكَ مِنْ رَسُولٍ أَجْعَلْنا مِنْ دُونِ الرَّحْمَنِ إِلَى الْهَيْهَةِ يُعْبَدُونَ

(And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious") 43:45

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُوْلًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغْوَى

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

وَقَالُوا اتَّخِذَ الرَّحْمَنَ وَلَداً سَبْحَانَاهُ بِلَعْبَةٍ مُّكَرَّمَةَ—لَا يَسْعِفُونَهُ الْقُوَّةُ وَهُمْ بَأْمَرِهِ يُعْمَلُونَ—يَعْلَمُ مَا بِيْنَ أَيْدِيْهِمْ وَمَا خَلْقُهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مَنْ خَشِيَتْهُ
(26. And they say: “The Most Gracious has begotten children.” Glory to Him! They are but honored servants.) (27. They speak not until He has spoken, and they act on His command.) (28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.) (29. And if any of them should say: “Verily, I am a god besides Him,” such We should recompense with Hell. Thus We recompense the wrongdoers.)

The Refutation of Those Who claim that the Angels are the Daughters of Allah; description of their Deeds and Status

Here Allah refutes those who claim that He has offspring among the angels -- exalted and sanctified be He. Some of the Arabs believed that the angels were the daughters of Allah, but Allah says:

(سُبْحَانَاهُ بَلْ عَبَادٌ مُّكَرَّمُونَ)

(Glory to Him! They are but honored servants.) meaning, the angels are servants of Allah who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

(لا يَسْبِقُونَهُ بَالْقُولِ وَهُمْ يَعْمَلُونَ)

(They speak not until He has spoken, and they act on His command.) meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْقُهُمْ)

(He knows what is before them, and what is behind them,)

(وَلا يَشْقِعُونَ إِلَّا لِمَنْ أرْتَضَى)

(and they cannot intercede except for him with whom He is pleased.) This is like the Ayat:

(مَنْ ذَا الَّذِى يَشْقِعُ عِنْدَهُ إِلَّا بَيْذَنِهِ)

(Who is he that can intercede with Him except with His permission) 2:255
(Intercession with Him profits not except for him whom He permits) 34:23. There are many Ayat which say similar things.

(And they for fear of Him) means, because they fear Him.

(And they stand in awe. And if any of them should say: "Verily, I am a god besides Him," meaning, whoever claims to be a god instead of Allah, i.e., alongside Allah,

(such We should recompense with Hell. Thus We recompense the wrongdoers.) meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place. This is like the Ayat:

(Say: "If the Most Gracious had a son, then I am the first of worshippers.") 43:81

(If you join others in worship with Allah, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.) 39:65
(30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them And We have made from water every living thing. Will they not then believe) (31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.) (32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs). (33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.)

The Signs of Allah in the Heavens and the Earth and in the Night and the Day

Here Allah tells of His perfect might and power in His creation and subjugation of all things.

(Have not those who disbelieve known) means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allah is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth. He says:

(And We have made from water every living thing. Will they not then believe) meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

In everything there is a Sign of Him, showing that He is One.

Sufyan Ath-Thawri narrated from his father from `Ikrimah that Ibn `Abbas was asked: "Did the night come first or the day" He said, "Do you think that when the heavens and the earth were joined together, there was anything between them except darkness Thus you may know that the night came before the day. Ibn Abi Hatim recorded that Ibn `Umar said that a man came to him and questioned him about when the heavens and earth were joined together then they were parted. He said, "Go to that old man (Shaykh) and ask him, then come and tell me what he says to you." So he went to Ibn `Abbas and asked him. Ibn `Abbas said: "Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and
vegetation came forth from the earth.” The man went back to Ibn `Umar and told him what had been said. Ibn `Umar said, “Now I know that Ibn `Abbas has been given knowledge of the Qur’an. He has spoken the truth, and this is how it was.” Ibn `Umar said: “I did not like the daring attitude of Ibn `Abbas in his Tafsir of the Qur’an, but now I know that he has been given knowledge of the Qur’an.” Sā`id bin Jubayr said: “The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allah in His Book.” Al-Hasan and Qatadah said, “They were joined together, then they were separated by this air.”

(And We have made from water every living thing. ) meaning, the origin of every living thing is in water. Imam Ahmad recorded that Abu Hurayrah said, “I said: O Messenger of Allah, when I see you I feel happy and content, tell me about everything.” He said,

(Everything was created from water.) "I said, tell me about something which, if I do it, I will enter Paradise.” He said:

(Spread the greeting of Salam, feed others, uphold the ties of kinship, and stand in prayer at night when people are sleeping. Then you will enter Paradise in peace.) This chain of narration fulfills the conditions of the Two Sähīhs, apart from Abu Maymunah, who is one of the men of the Sunans, his first name was Sālim; and At-Tirmidhī classed him as Sāhih.

(And We have placed on the earth firm mountains,) means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it -- because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence. So Allah says,

(llest it should shake with them, ) meaning, so that it will not shake with them.
(and We placed therein broad highways for them to pass through,) means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allah created gaps -- passes -- in the mountains so that people may travel from here to there. So He says:

(لَعَلَّهُمْ يَهْتَدُونَ)

(that they may be guided.)

(وَجَعلْنَا السَّمَاءَ سَقْفًا مَّحَفُوظًا)

(And We have made the heaven a roof, safe and well-guarded.) means, covering the earth like a dome above it. This is like the Ayah,

(وَالسَّمَاءَ بُنيَتْهَا يَأْيُدُ وَإِنَا لَمُوسِعُونَ)

(With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof.) 51:47

(وَالسَّمَاءَ وَمَا بَنِئَهَا)

(By the heaven and Him Who built it.) 91:5

(أَقْلِمُ يَنْظُرُوا إِلَى السَّمَاءَ قُوَّقُهمُ كَيْفَ بُنِيَتْهَا وَزَرَّتْهَا وَمَا لَهَا مِنْ فُروْجٍ)

(Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it) 50:6. The building and making described here refers to the raising of the dome, as when the Messenger of Allah said,

«بُنيَ اللَّهُ إِلَى خَمَسٍ»

(Islam is built on five.) i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

(مَحْفُوظًا)

(safe and well-guarded.) means, high and protected from anything reaching it. Mujahid said, "Raised up."
(Yet they turn away from its signs.) This is like the Ayah:

وَكَأْيَنَ مَنْ عَالِيَةٍ فِى السَّمَوَاتِ وَالْأَرْضِ يَمْرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعَرَضُونَ

(And how many a sign in the heavens and the earth they pass by, while they are averse therfrom) 12:105. They do not think about how Allah has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allah, Who created it and subjegated it and directed its course. Then Allah says, drawing attention to some of His signs,

وَهُوَ الَّذِي خَلَقَ الْيَلِدَ وَالْيَمِينَ

(And He it is Who has created the night and the day,) meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

وَالشَّمْسُ وَالْقَمَرُ

(and the sun and the moon,) the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

كَلْ فِى قَلَكِ يَسْبَحُونَ

(each in an orbit floating.) means, revolving. Ibn `Abbas said, "They revolve like a spinning wheel, in a circle." This is like the Ayah:

قَالِقُ الإِصْبَاحِ وَجَعَلَ الْيَلِدَ سَكِنَاءً وَالشَّمْسَ وَالْقَمَرَ حُسْبَانَا ذَلِكَ تَقْدِيرُ العَزِيزِ العَلِيمِ

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.) 6:96
(And We granted not to any human being immortality before you; then if you die, would they live forever) (35. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.)

No One has been granted Immortality in this World

(And We granted not to any human being immortality before you;) means, O Muhammad.

(immortality) means, in this world. On the contrary,

(Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.) 55:26-27.

(then if you die) means, O Muhammad,

(would they live forever) means, they hope that they will live forever after you, but that will not happen; everything will pass away. So Allah says:

(Would they live forever) (And We granted not to any human being immortality before you;) means, O Muhammad.
(Everyone is going to taste death,)

(وَنَبَلِوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِئَنَّةً)

(and We shall test you with evil and with good by way of trial.) Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair." Ali bin Abi Talhah reported from Ibn Abbas:

(وَنَبَلِوْكُمْ)

(and We shall test you) means, We will test you,

(بالشَّرِّ وَالْخَيْرِ فِئَنَّةً)

(with evil and with good by way of trial.) means, with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

(وَإِلَيْنَا تُرْجَعُونَ)

(And to Us you will be returned.) means, and We will requite you according to your deeds.

(وَإِذا رَأَكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلاَّ هَزْوًا أَهْدَا الَّذِى يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَفَرُونَ - حُلَقَ الإنسَانُ مِنْ عَجْلٍ سَأْوُرِيْكُمْ ءَايَتِي فَلا تَسْتَعْجِلُونَ)

(36. And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods" While they disbelieve at the mention of the Most Gracious.) (37. Man is created of haste. I will show you My Ayat. So ask Me not to hasten (them).)

How the Idolators mocked the Prophet Allah tells His Prophet :

(وَإِذا رَأَكَ الَّذِينَ كَفَرُوا)

(And when those who disbelieved see you,) meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.
( إن يَتَخَذُونَكَ إِلَّآ هُزُوًا )

(they take you not except for mockery) means, they make fun of you and insult you, saying,

(أَهَذَا الدُّلُوْجُ الذِّي يَذَكُّرُ الْهَنِيْكَمُ)

("Is this the one who talks about your gods") meaning, is this the one who insults your gods and ridicules your intelligence Allah says:

(وَهُمْ يَذَكَّرُ الرَّحْمَنُ هَمْ كَفُرُونَ)

(While they disbelieve at the mention of the Most Gracious.) meaning, they disbelieve in Allah and yet they mock the Messenger of Allah. As Allah says:

(وَإِذَا رَأَوْكَ إِن يَتَخَذُّونَكَ إِلَّآ هُزُوًا أَهَذَا الدُّلُوْجُ ﴿بَعْثَ اللَّهُ رَسُولًاٍ إِنْ كَادَ لِيَضْلِلُنَا عَنْ عِلْمِهِمْ أَنْ صَبِرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يُرُوْنَ الْعَذَابَ مِنْ أَضْلَلَ سَبِيلًاُ﴾)

(And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!) 25:41-42

(خلق الإنسان من عجل)

(Man is created of haste.) This is like the Ayah:

(وَكَانَ الإنسانُ عَجُولاً)

(and man is ever hasty) 17:11, in all matters. The reason why the haste of man is mentioned here is that when mention is made of those who mock the Messenger, (the believers) will want to avenge them swiftly, and that so should happen sooner. Allah says,

(خلق الإنسان من عجل)
(Man is created of haste.) because He delays (the punishment) until a time when, once He
seizes him, He will never let him go. He delays it, then He hastens it; He waits, then He does
not delay any longer. So He says:

(سأَوْرِيْكُمْ ءَايَتِيَ) (I will show you My Ayat) meaning, My vengeance, ruling and power over those who disobey Me.

(فَلا تَسْتَعِجَلُونَ) (So ask Me not to hasten (them).)

(وَيَقُولُونَ مَتَى هَذَا الْوَعُودُ إِن كُنتُمْ صَادِقِينَ لَوْ یَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَن وَجْهٍ هُمُ النَّارَ وَلَا عَن ظَهْرٍ هُمْ وَلَا هُمْ يَنْصَرُونَ بِلْ تَأْثِرِهِمْ بَعْشَةٌ قَبْلَهُمْ فَلا يَسْتَطِيعُونَ رَدْهَا وَلَا هُمْ يَنْظُرُونَ) (And they say: "When will this promise (come to pass), if you are truthful.") (39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from
their faces, nor from their backs, and they will not be helped.) (40. Nay, it will come upon
them all of a sudden and will perplex them, and they will have no power to avert it nor will
they get respite.)

The Idolators seek to hasten on the Punishment

Allah also tells us how the idolators seek to hasten punishment upon themselves, out of denial,
rejection, disbelief, stubbornness and a belief that it will never happen. He says:

(وَيَقُولُونَ مَتَى هَذَا الْوَعُودُ إِن كُنتُمْ صَادِقِينَ) (And they say: "When will this promise (come to pass), if you are truthful.") And Allah says:

(لَوْ یَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَن وَجْهٍ هُمُ النَّارَ وَلَا عَن ظَهْرٍ هُمْ)
(If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs,) meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

(They shall have coverings of Fire, above them and coverings (of Fire) beneath them) 39:16

(Teir's will be a bed of Hell (Fire), and over them coverings (of Hellfire)) 7:41. And in this Ayah Allah says:

(when they will not be able to ward off the Fire from their faces, nor from their backs,) And Allah says:

(Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire)) 7:41. And in this Ayah Allah says:

(Their garments will be of tar, and fire will cover their faces) 14:50. The torment will surround them on all sides,

(and they will not be helped.) means, and they will have no helper. This is like the Ayah:

(And they have no guardian against Allah) 13:34.

(Nay, it will come upon them all of a sudden) means, the Fire will come upon them suddenly, i.e., it will take them by surprise.
(and will perplex them,) means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

(فَلا يَسَّطِيعُونَ رَدَّهَا)

(and they will have no power to avert it) means, they will have no means of doing so.

(وَلَا هُمْ يُنظِرُونَ)

(nor will they get respite. ) means, it will not be delayed for them even for an instant.

(وَلَقَدْ اسْتَهْزَّئَ الْرَّسُولُ مِنْ قَبْلِكَ فَحَاقَ بَالْذِينَ سَخَرَوْا مِنْهُمْ مَّا كَانُوا بِهِ يَسَّطِيعُونَ قَلٌّ مِّنْ يَكْلُوْكَمُ بَالْيَلِّ وَالْيَهْرَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذَكَرِ رَبِّهِمْ مُّعَرَضُونَ أَمْ لَهُمْ آلِهَةٌ تَمْعِهِمْ مِّنْ ذُو نَا لَا يَسَّطِيعُونَ نَصْرًا أَنْفُسِهِمْ وَلَا هُمْ مَّنْ أَصْبَحُُونَ)

(41. Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.) (42. Say: "Who can guard and protect you in the night or in the day from the Most Gracious'" Nay, but they turn away from the remembrance of their Lord.) (43. Or have they gods who can guard them from Us? They have no power to help themselves, nor can they be protected from Us.)

The Lessons to be learned from Those Who mocked the Messengers in the Past

Allah says consoling His Messenger for the pain and insult caused by the mockery and disbelief of the idolators,

(وَلَقَدْ اسْتَهْزَّئَ الْرَّسُولُ مِنْ قَبْلِكَ فَحَاقَ بَالْذِينَ سَخَرَوْا مِنْهُمْ مَّا كَانُوا بِهِ يَسَّطِيعُونَ قَلٌّ مِّنْ يَكْلُوْكَمُ بَالْيَلِّ وَالْيَهْرَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذَكَرِ رَبِّهِمْ مُّعَرَضُونَ أَمْ لَهُمْ آلِهَةٌ تَمْعِهِمْ مِّنْ ذُو نَا لَا يَسَّطِيعُونَ نَصْرًا أَنْفُسِهِمْ وَلَا هُمْ مَّنْ أَصْبَحُُونَ)

(Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.) meaning, the punishment which they thought would never come to pass. This is like the Ayah:
(Verily, Messengers were denied before you, but with patience they bore the denial, and they
were hurt; till Our help reached them, and none can alter the Words of Allah. Surely, there has
reached you the information (news) about the Messengers (before you).)

6:34

Then Allah mentions His favor for His creatures; He protects them by night and by day, taking care of
them and watching over them with His Eye that never sleeps.

(Say: "Who can guard and protect you in the night or in the day from the Most Gracious")

means, other than the Most Gracious Himself

(Nay, but they turn away from the remembrance of their Lord.) means, they do not recognize
the blessings and favor of Allah towards them; they turn away from His signs and blessings.

(Or have they gods who can guard them from Us) This is a rhetorical question aimed at
denouncing and rebuking. The meaning is, do they have any gods who can protect them and
take care of them other than Us It is not as they imagine or as they claim. Allah says:

(They have no power to help themselves,) these gods on whom they rely instead of Allah
cannot even help themselves.

(nor can they be protected from Us.) Al-`Awfi reported from `Abbas, "Nor can they be
guarded from Us."
(44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land from its outlying borders Is it then they who will overcome) (45. Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.) (46. And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers.") (47. And We shall set up 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.)

How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth

Allah explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good. Then Allah warns them:

(45. See they not that We gradually reduce the land (in their control) from its outlying borders)

(See they not that We gradually reduce the land from its outlying borders Is it then they who will overcome)
(And indeed We have destroyed towns round about you, and We have shown the Ayat in various ways that they might return.) 46:27 (Al-Hasan Al-Basri said: "This means the victory of Islam over disbelief." The meaning is: Do they not learn a lesson from the fact that Allah supported those (believers) against their enemies. He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants so Allah says:

(أَفْهُمُ الْعَلَّمُؤُونَ)

(Is it then they who will overcome) meaning, on the contrary, they are the ones who will be overcomed, who will be defeated, humiliated and brought low.

(قُلْ إِنَّمَا أنْذَرُكُم بِالْوَحْيِ)

(Say: "I warn you only by the revelation.") meaning, "I only convey to you the warning of Allah's punishment and vengeance, and this is no more than that which Allah reveals to me." But this is of no benefit to the one whom Allah has made blind and has put a seal over his hearing and his heart. He says:

(وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنْذَرُونَ)

(وَلَنَّ لَمْ تَسْتَفْهَمُ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لِيْقُولُنَّ يَوْلِيَّنَا إِنَّا كُنَّا ظَلَمِينَ)

(And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!") If these disbelievers were affected by the slightest touch of Allah's punishment, they would confess their sins and admit that they had wronged themselves in this world.

(وَنَضِعُ المُوْزِينَ الْقِسْطِ لِيَوْمِ الْقِيَّمَةِ فَلاَ نُظَلِّمُ نَفْسَنَا شَيْئًا)

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.) meaning, "We shall set up the Balances of justice on the Day of
Resurrection." The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

(فَلَا نُظَلِّمُ نَفْسٍ شَيْنًا وَإِن كَانَ مِتْقَالًا حَبَّةٌ مِنْ خَرْدَلٍ أَتِينَتِي بَيًا وَكُفَّى بَنَا حَسِبِينَ)

(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.) This is like the Ayat:

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(and your Lord treats no one with injustice) 18:49(إنّ اللّه لا يَظْلِمُ مِتْقَالًا دِرَّةٍ وَإِنَّ تَلَّكَ حَسَنَةً يُضِعْفَهَا وَيُؤْتِينَ مِنْ لَدَّئُهُ أَجْرًا عَظِيمًا)

(Surely, Allah wrongs not even of the weight of speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.) 4:40(بِينَىٰ إِنَّا إِنَّ تَلَّكَ مِتْقَالًا حَبَّةٌ مِنْ خَرْدَلِ فَتَكُنْ فِي صَحْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الأَرْضِ يَأْتِ يَهَا اللّهُ إِنَّ اللّهَ لَطِيفٌ خَبِيرٌ)

("O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware.") 31:16( In the Two Sahihs it was recorded that Abu Hurayrah said that the Messenger of Allah said:

(كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللَّسَانِ، تَقَلِيلَانِ في الميزان، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَيَحْمَدُهُ، سُبْحَانَ اللَّهِ العَظِيمِ)

(Two words which are light on the tongue, heavy in the Balance and beloved to Ar-Rahman: "Subhan Allah wa bi hamdih, Subhan Allahil `Azim (Glory and praise be to Allah, Glory be to Allah the Almighty).") Imam Ahmad also recorded that `Aishah said that one of the Companions
of the Messenger of Allah sat down before him and said, "O Messenger of Allah, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them?" The Messenger of Allah said:

»

(The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you. If your punishment of them was less than what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allah will take what is due to them from you.) Then the man started to weep before the Messenger of Allah, and the Messenger of Allah asked,

»

(What is the matter with him? Has he not read the words of Allah, (And We shall set up 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.)) The man said, "O Messenger of Allah, I think there is nothing better than keeping away from these people -- meaning his slaves -- I call upon you to bear witness that they are all free."
The Revelation of the Tawrah and the Qur'an

We have already noted that Allah often mentions Musa and Muhammad together -- may the peace and blessings of Allah be upon them both -- and He often mentions their Books together as well. He says:

(And indeed We granted to Musa and Harun the criterion) Mujahid said, "This means the Scripture." Abu Salih said: "The Tawrah." Qatada h said: "The Tawrah, what it permits and it forbids, and how Allah differentiated between truth and falsehood." In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allah and repentance. So Allah says:

(And indeed We granted to Musa and Harun the criterion) meaning, a reminder and exhortation for them. Then He describes them as:

(Those who fear their Lord in the unseen.) This is like the Ayah:

(Who feared the Most Gracious in the unseen and came with a repenting heart.) 50:33
(Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)

(And this is a blessed Reminder which We have sent down;) means, the Magnificent Qur'an, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

(Will you then deny it) means, will you deny it when it is the utmost in clarity and truth.

(And indeed We bestowed aforetime on Ibrahim his guidance, and We were Well-Acquainted with him.) (52. When he said to his father and his people: "What are these images to which you are devoted") (53. They said: "We found our fathers worshipping them") (54. He said: "Indeed you and your fathers have been in manifest error.") (55. They said: "Have you brought us the Truth, or are you one of those who play about") (56. He said: "Nay, your Lord is
the Lord of the heavens and the earth, Who created them and to that I am one of the
witnesses.")

The Story of Ibrahim and his People

Allah tells us about His close Friend Ibrahim, peace be upon him, and how He bestowed upon
him guidance aforetime, i.e., from an early age He inspired him with truth and evidence
against his people, as Allah says elsewhere:

(وَتَّلَكَ حُجْنَتُنا عَلَيْهِمْ إِبْرَاهِيمَ عَلَى قُوْمِهِ)

(And that was Our proof which We gave Ibrahim against his people) 6:83. The point here is
that Allah is telling us that He gave guidance to Ibrahim aforetime, i.e., He had already guided
him at an early age.

(وَكَنَّا بِهِ عَلَمِينَ)

(and We were Well-Acquainted with him.) means, and he was worthy of that. Then Allah says:

(إِذْ قَالَ لَأَبِيهِ وَقَوْمِهِ مَا هَذِهِ النَّمَثِيلُ الَّتِى أَنْتُمْ
لَهَا عَكْفُونَ)

(When he said to his father and his people: "What are these images, to which you are devoted")
This is the guidance which he had been given during his youth: his denunciation of his people's
worship of idols instead of Allah. Ibrahim said:

(مَا هَذِهِ النَّمَثِيلُ الَّتِى أَنْتُمْ لَهَا عَكْفُونَ)

("What are these images, to which you are devoted") meaning, which you worship with such
devotion.

(قَالُوا وَجِدْنَا عَبَاءَنَا لَهَا عَبِيْدٌ
)

(They said: "We found our fathers worshipping them.") means, they had no other evidence
apart from the misguided actions of their forefathers. Ibrahim said:

(لَقَدْ كُنْتُمْ أَنْتُمْ وَعَبَاءُكُمْ فِي ضَلَّالٍ مُّبِينِ
)

(Indeed you and your fathers have been in manifest error.) meaning, Speaking to your fathers
whose actions you cite as evidence would be the same as speaking to you. Both you and they
are misguided and are not following any straight path.' When he called their intelligence into
question, and said that their fathers were misguided and belittled their gods,
They said: "Have you brought us the Truth, or are you one of those who play about?"

They said: 'These words that you are saying, are you speaking in jest or are you telling the truth For we have never heard such a thing before.'

He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them..."

meaning, your Lord, beside Whom there is no other god, is the One Who created the heavens and the earth and all that they contain; He is the One Who initiated their creation; He is the Creator of all things.

(57. "And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs." 58. So he broke them to pieces, except the biggest of them, that they might turn to it. 59. They said: "Who has done this to our gods He must indeed be one of the wrongdoers." 60. They said: "We heard a young man talking against them, who is called Ibrahim." 61. They said: "Then bring him before the eyes of the people, that they may testify." 62. They said: "Are you the one who has done this to our gods, O Ibrahim" 63. He said: "Nay, this one, the biggest of them did it. Ask them, if they can speak!"

(They said: "Have you brought us the Truth, or are you one of those who play about") They said: 'These words that you are saying, are you speaking in jest or are you telling the truth For we have never heard such a thing before.'
How Ibrahim broke the Idols

Then Ibrahim swore an oath, which some of his people heard, to plot against their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when they went out to their festival. They had a festival which they would go out to celebrate. Abu Ishaq reported from Abu Al-Ahwas from `Abdullah Ibn Mas`ud, ["When the people of Ibrahim went out to celebrate their festival, they passed by him and said, `O Ibrahim, are you not coming out with us? He said, `I am sick.'"] It was only the day before that he had said,

(وَتَالِلَّهِ لَا أَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُولُؤُوا مُدْنِيَّنَ،)

(And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs,) and some of the people had heard him.

(فَجَعَلْهُمْ جَدَادًا)

(So he broke them to pieces,) means, he smashed them all, except for the biggest idol. This is like the Ayah,

(فَرَاغَ عَلَيْهِمْ ضَرْبَةٌ بَالْيَمِينِ)

(Then he turned upon them, striking (them) with (his) right hand.) 37:93.

(لَعْلَهُمْ إِلَيْهِ يَرْجِعُونَ)

(that they might turn to it.) It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

(قَالُوا مَنْ فَعَلَ هَذَا بَالْهَيْتَنَا إِنَّهُ لَمِنَ الْظَّلَمِيْنَ)

(They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") When they came back and saw what Ibrahim had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools,

(قَالُوا مَنْ فَعَلَ هَذَا بَالْهَيْتَنَا إِنَّهُ لَمِنَ الْظَّلَمِيْنَ)

(They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") because of this action of his.

(قَالُوا سَمِعْنَا فَتَيَّا يَذْكُرُ هُمْ يَقَالُ لَهُ إِبْرَاهِيمُ)
(They said: "We heard a young man talking against them, who is called Ibrahim.") Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrahim.

(They said: "Then bring him before the eyes of the people...") meaning, in front of a large audience so that all the people could be present. This was Ibrahim's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help.

(They said: "Are you the one who has done this to our gods, O Ibrahim" He said: "Nay, this one, the biggest of them did it...") referring to the one he had left alone and had not broken.

(Ask them, if they can speak!) He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate. In the Two Sahihs it was recorded from Abu Hurayrah that the Messenger of Allah said:

(Ibrahim, upon him be peace, did not tell lies except on three occasions, two for the sake of Allah -- when he said:

(Nay, this one, the biggest of them did it.) and when he said:

(Verily, I am sick) )37:89(.
قال: وَبَيْنَا هُوُّ يَسِيرُ فِي أَرْضِ جُبَّارٍ مِنَ الجِبَابِرَةِ وَمَعَهُ سَارَةُ، إِذْ نَزَلَ مِنْزَلًا فَأْتَى الجِبَّارُ رَجُلًا فَقَالَ: إِنَّهُ قَدْ نَزَلَ هَهْنَا رَجُلٌ بَأَرْضِكِ مَعَهُ امْرَأَةٌ أَحْسَنُ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: مَا هَذِهِ الْمَرَاةُ مِنْكَ؟ قَالَ: هِيِّ أَحْتِي. قَالَ: فَادْهَبْ فَأَرْسَلْ بِهَا إِلَيْهِ، فَانْتَلَقَ إِلَى سَارَةَ فَقَالَ: إِنَّ هِذَا الجِبَّارُ قَدْ سَأَلَنِي عَنْكَ، فَأَخْبَرْنِهُ أَنْكَ أَحْتِي، فَلَا تَكْذِبْيِ عَنْدَهُ، فَإِنَّكَ أَحْتِي فِي كِتَابِ اللَّهِ، وَإِنَّهُ لَيْسَ فِي الأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرِكَ، فَانْتَلَقَ بِهَا إِبْرَاهِيمُ تُمَّ قَامَ يُصَلِّي، فَلَمَّا أَنَّ دَخَلَتْ عَلَيْهِ فَرَآهَا أَهْوَى إِلَيْهَا فَتَنَاوَلَهَا فَأَخْذَ أَحْدَا شَدِيدًا، فَقَالَ: اِذْعَيْ اللَّهُ لِي وَلَا أَضْرُكَ، فَدَعَتْ لَهُ فَأَرْسَلَ قَأْهُوَى إِلَيْهَا، فَتَنَاوَلَهَا فَأَخْذَ بِمِثْلِهَا أَوْ أَشْدَ، فَفَعَلَ ذَلِكَ الثُّلُثَةُ، فَأَخْذَ فَذَكَرَ مِثْلُ الرَّبِيعِينَ الْأَوْلِييَنَّ، فَقَالَ: اِذْعَيْ اللَّهُ لِي فَلَا أَضْرُكَ، فَدَعَتْ لَهُ فَأَرْسَلَ، ثُمَّ دَعَا أَدْنَى حُجَّاجِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِي بِإِنسَانٍ، وَلَكِنْ أَتَبْتِي بِشَيْطَانٍ، أَخْرَجَهَا وَأَعْطِيَهَا هَاجَرًا. فَأَخْرَجَتْ وَأَعْطَيْتُ هَاجَرًا
(and when he was traveling in the land of one of the tyrants, and Sarah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people." The tyrant sent for Ibrahim, and asked him, "What is the relationship of this woman to you?" He said, "She is my sister." The tyrant said, "Go and send her to me." So Ibrahim went to Sarah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allah, and there are no Muslims on the earth apart from you and I." So Ibrahim brought her to him, then he stood and prayed. When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allah for me and I will not harm you." So she prayed for him and it released him. Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time. Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her Hajar. So she was taken out and given Hajar, and she went back. When Ibrahim realized that she had come back, he finished his prayer and turned around. He said, "What happened?" She said, "Allah took care of the evil disbeliever's plot, and he gave me Hajar as a servant.") Muhammad bin Srin said, "When Abu Hurayrah narrated this Hadith, he said, 'This is your mother, O sons of the water of the heaven.'"
Allah tells us that when Ibrahim said what he said, his people

(قَرَجُوْا إِلَى أَنفُسِهِمْ)

(turned to themselves) meaning, they blamed themselves for not taking precautions and protecting their gods. They said:

(إِنَّكمْ أَنْتُمُ الظَّلَمُونَ)

(Verily, you are the wrongdoers) i.e., because you neglected them and did not guard them.

(ثُمَّ نَكِسُوْا عَلَى رَؤْوَسِهِمْ)

(Then they turned to themselves) means, they looked at the ground, and said:

(لَقَدْ عَلِمْتُ مَا هَوْلَاءِ يَنطْفُونَ)

(Indeed you (Ibrahim) know well that these speak not!) Qatadah said: "The people admitted their guilt and confusion, and said,

(لَقَدْ عَلِمْتُ مَا هَوْلَاءِ يَنطْفُونَ)

(Indeed you know well that these speak not!"

So how can you tell us to ask them, if they cannot speak and you know that they cannot speak' At this point, when they admitted that, Ibrahim said to them:

(أَقْتَعَبْدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يُضَرَّكُمْ)

(Do you then worship besides Allah, things that can neither profit you nor harm you) meaning, if they cannot speak and they can neither benefit you nor harm you, then why do you worship them instead of Allah

(أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفْلاَ تَعْقِّلُونَ)

(Fie upon you, and upon that which you worship besides Allah! Have you then no sense) 'Do you not realize the extent of the mis-guidance and extreme disbelief which you are following, which no one could accept but one who is an igno-rant and evil wrong-doer' He defeated them in argument and left them with no way out. Allah said:
e(And that was Our proof which We gave Ibrahim against his people) 6:83

(And that was Our proof which We gave Ibrahim against his people) 6:83

(68. They said: "Burn him and help your gods, if you will be doing.") (69. We said: "O fire! Be you cool and safety for Ibrahim!") (70. And they wanted to harm him, but We made them the worst losers.)

How Ibrahim was thrown into the Fire and how Allah controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and said:

("Burn him and help your gods, if you will be doing.") So they gathered together a huge amount of wood. As-Suddi said, "If a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrahim. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrahim, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia." Shu`ayb Al-Ja'bá`í said, "His name was Hayzan, and Allah caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. When they threw him he said, "Sufficient for me is Allah, and He is the best disposer of affairs." This is similar to what Al-Bukhari recorded from Ibn `Abbas that Ibrahim said, "Sufficient for me is Allah, and He is the best disposer of affairs," when he was thrown into the fire, and Muhammad said it when they said:

(Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: "Allah is sufficient for us, and He is the best disposer of affairs.") 3:173.

Sa`id bin Jubayr reported that Ibn `Abbas said: "When Ibrahim was thrown into the fire, the keeper (angel) of the rain said: 'When will I be commanded to send rain' But the command of Allah was more swift. Allah said:
(O fire! Be you cool and safety for Ibrahim!), and there was no fire left on earth that was not extinguished." Ibn `Abbas and Abu Al-`Aliyah said: "Were it not for the fact that Allah said, (and safety), Ibrahim would have been harmed by its coldness." Qatadah said: "On that day there was no creature that did not try to extinguish the fire for Ibrahim, except for the gecko." Az-Zuhri said: "The Prophet commanded that it should be killed, and called it a harmful vermin."

(And they wanted to harm him, but We made them the worst losers.) they were defeated and humiliated, because they wanted to plot against the Prophet of Allah, but Allah planned against them and saved him from the fire, and thus they were defeated.

(71. And We rescued him and Lut to the land which We have blessed for the nations.) (72. And We bestowed upon him Ishaq, and Ya'qub Nafilatan. Each one We made righteous.) (73. And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Salah, and the giving of Zakah, and of Us (Alone) they were the worshippers.) (74. And (remember) Lut, We gave him wisdom and knowledge, and We saved him from the town who practised Al-Khaba’ith. Verily, they were a people given to evil, and were rebellious.) (75. And We admitted him to Our mercy; truly, he was of the righteous.)
The Migration of Ibrahim to Ash-Sham (Greater Syria), accompanied by Lut

Allah tells us that He saved Ibrahim from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Sham, to the sacred regions thereof.

(وَوَهَبَنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً)

(And We bestowed upon him Ishaq, and Ya`qub Nafilatan.) `Ata' and Mujahid said, "Nafilatan means as a gift." Ibn `Abbas, Qatadah and Al-Hakam bin `Uyaynah said, "The gift of a son who has a son," meaning that Ya`qub was the son of Ishaq, as Allah says:

(فَبَشَرَنَّهَا يَسَحَّقَ وَمِن وَرَآءِ إِسْحَاقَ يَعْقُوبَ)

(But We gave her glad tidings of Ishaq, and after Ishaq, of Ya`qub) 11:71. `Abdur-Rahman bin Zayd bin Aslam said, "He asked for one son,

(رَبِّ هَبْ لَيْنِ مِنَ الصَّلِحِينَ)

("My Lord! Grant me from the righteous.") So Allah gave him Ishaq, and gave him Ya`qub in addition.

(وَكَلاً جَعَلْنَا صَلِحِينَ)

(Each one We made righteous. ) means, both of them were good and righteous people.

(وَجَعَلْنَا هُمْ أَئِمَّةً)

(And We made them leaders,) means, examples to be followed.

(يَهْدُونَ بِأَمْرِنَا)

(guiding by Our command,) inviting to Him by His leave. Allah says:

(وَأَوْحَيْنَا إِلَيْهِمْ فَعَلَ الخَيْرَتِ وَإِقَامَ الصَّلْوَةَ)

(and We revealed to them the doing of good deeds, performing Salah, and the giving of Zakah.) Here the general is followed by the specific.
(and of Us (Alone) they were the worshippers.) means, they did what they enjoined others to do.

The Prophet Lut

Then Allah mentions Lut, whose full name was Lut bin Haran bin Azar. He believed in Ibrahim and followed him, and migrated with him, as Allah says:

(So Lut believed in him. He (Ibrahim) said: "I will emigrate for the sake of my Lord") 29:26.

Allah gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadum (Sodom) and its vicinity, but they rejected him and resisted him, so Allah utterly destroyed them, as He tells us in several places in His Book. Allah says;

(76. And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.) (77. We helped him against the people who denied Our Ayat. Verily, they were a people given to evil. So We drowned them all.)
Nuh and His People

Allah tells us how He responded to His servant and Messenger Nuh, peace be upon him, when he prayed to Him against his people for their disbelief in him:

(قُدِّعَا رَبَّهُ أَنْ يَأْتِى مَعْلُوبٌ فَاقْتَصِرَ) 54:10

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!")

(وَقَالَ رَبِّ نَحْوًا رَبَّي لا تَدْرُ الْأَرْضَ مِنَ الْكَافِرِينَ دَيْنَارًا - إِنَّكَ إِنْ تَدْرُهُمْ يُضَلُّهُمْ عِبَادَتُكَ وَلَا يُلْدُوُا إِلَّا فَاحِرًا كَفَارًا) 71:26-27

(And Nuh said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers)

(إِذْ نَادَى مِنْ قَبْلٍ فَاسِتَجَبَبَنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ) 11:40

(And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family) meaning, those who believed with him, as Allah says elsewhere:

(وَأَهْلُكَ إِلَّا مِنْ سَبِقَ عَلَيْهِ القُوْلُ وَمَنْ عَامِنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ) 11:40

(...and your family -- except him against whom the Word has already gone forth -- and those who believe. And none believed with him, except a few)

(مِنَ الْكَرْبِ العَظِيمِ) (from the great distress.) meaning, from difficulty, rejection and harm. For he remained among them for one thousand years less fifty, calling them to Allah, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

(وَنَصْرَتْهُ مِنَ الْقُوْمِ)
(We helped him against the people) means, `We saved him and helped him against the people,'

(who denied Our Ayat. Verily, they were a people given to evil. So We drowned them all.)

(78. And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had Nafashat; and We were witness to their judgement.)
(79. And We made Sulayman to understand (the case); and to each of them We gave wisdom (Hukm) and knowledge. And We subjected the mountains and the birds to glorify Our praises along with Dawud. And it was We Who were the doer (of all these things).) (80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful) (81. And to Sulayman (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.) (82. And of the Shayatin were some who dived for him, and did other work besides that; and it was We Who guarded them.)
Abu Ishaq narrated from Murrah from Ibn Mas'ud: "That crop was grapes, bunches of which were dangling." This was also the view of Shurayh. Ibn `Abbas said: "Nafash means grazing." Shurayh, Az-Zuhri and Qatadah said: "Nafash only happens at night." Qatadah added, "and (Al-Haml is grazing during the day.)"

(وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمُانَ فِي الْحَرْثِ إِذْ
نَفَّشَتْ فِيهِ عَنْمُ الْقُوْمِ)

(And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;) Ibn Jarir recorded that Ibn Mas'ud said: "Grapes which had grown and their bunches were spoiled by the sheep. Dawud (David) ruled that the owner of the grapes should keep the sheep. Sulayman (Solomon) said, 'Not like this, O Prophet of Allah!' Dawud (said, 'How then?') Sulayman (said: 'Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' This is what Allah said:

(فَقَهَهُمْ نَهَاةً سُلَيْمَانَ)

(And We made Sulayman to understand (the case).)" This was also reported by Al-'Awfi from Ibn `Abbas.

(فَقَهَهُمْ نَهَاةً سُلَيْمَانَ وَكِلاً ءَائِتَيْنِا حُكْمَا وَعِلْمَا)

(And We made Sulayman to understand (the case); and to each of them We gave wisdom and knowledge.) Ibn Abi Hatim recorded that when Iyas bin Mu`awiyah was appointed as a judge, Al-Hasan came to him and found Iyas weeping. Al-Hasan (said, "Why are you weeping") Iyas (said, "O Abu Sa`id, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge he who studies a case and gives the right judgement, so he will go to Paradise." Al-Hasan Al-Basari said: "But what Allah tells us about Dawud and Sulayman (peace be upon them both) and the Prophets and whatever judgements they made proves that what these people said is wrong. Allah says:

(وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمُانَ فِي الْحَرْثِ إِذْ
نَفَّشَتْ فِيهِ عَنْمُ الْقُوْمِ وَكِلاً ءَائِتَيْنِا حُكْمَا وَعِلْمَا)

(And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement;) Allah praised Sulayman but He did not condemn Dawud." Then he -- Al-Hasan --
said, "Allah enjoins three things upon the judges: not to sell thereby for some miserable price; not to follow their own whims and desires; and not to fear anyone concerning their judgements." Then he recited:

(يدأوودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الأَرْضِ فَاحْكُمْ بِيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلِّكُ عَنْ سَبِيلِ اللَّهِ)

(O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire -- for it will mislead you from the path of Allah.) 38:26

(فَلا تَخْشَوَا النَّاسَ وَآخَشَوْنَ) (Therefore fear not men but fear Me) 5:44

(وَلَا تَشْتَرُوا بَأِيْتِي ثُمَّنَا قَلِيلًا) (and sell not My Ayat for a miserable price.) 5:44

I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allah. With regard to others, it is recorded in Sahih Al-Bukhari from `Amir bin Al-` As that the Messenger of Allah said:

(إِذَا اجْتَهَدَ الْحَاكِمُ فَإِصْبَابَ، قَلْهُ أَجْرَانَ، وَإِذَا اجْتَهَدَ فَأَخْطَأً، قَلْهُ أَجْرُ) (If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards. If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.) This Hadith refutes the idea of Iyas, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell. And Allah knows best. Similar to story in the Qur'an is the report recorded by Imam Ahmad in his Musnad from Abu Hurayrah, who said that the Messenger of Allah said:

(بِيَتِمَا امْرَأَتَانِ مَعْهُمَا بَنَانَ لَهُمَا، إِذْ جَاءَ الْدَّيْبُ فَأَخْذَ أَحَدُ الْبَنَّيْنِ فَتَحَاَكَمْتَا إِلَى هُدْوَدٍ، فَقَضَى بِهِ لِلْكَبَرَى، فَخَرَجْتَا فَدَعَا هُمَا سَلَيْمَانُ فَقَالُوهُ: هَاتُوا
There were two women who each had a son. The wolf came and took one of the children, and
they referred their dispute to Dawud. He ruled that the (remaining) child belonged to the older
woman. They left, then Sulayman called them and said, "Give me a sword and I will divide him
between the two of you." The younger woman said, "May Allah have mercy on you! He is her
child, do not cut him up!" So he ruled that the child belonged to the younger woman). This was
also recorded by Al-Bukhari and Muslim in their Sahihs. An-Nasai also devoted a chapter to this
in the Book of Judgements.

(And We subjected the mountains and the birds to glorify Our praises along with Dawud.) This
refers to the beauty of his voice when he recited his Book, Az-Zabur. When he recited it in a
beautiful manner, the birds would stop and hover in the air, and would repeat after him, and
the mountains would respond and echo his words. The Prophet passed by Abu Musa Al-Ash`ari
while he was reciting Qur'an at night, and he had a very beautiful voice, he stopped and
listened to his recitation, and said:

"(This man has been given one of the wind instruments (nice voices) of the family of Dawud.) He
said: "O Messenger of Allah, if I had known that you were listening, I would have done my best
for you."

(And We taught him the making of metal coats of mail, to protect you in your fighting.)
meaning, the manufacture of chain-armor. Qatadah said that before that, they used to wear
plated armor; he was the first one to make rings of chain-armor. This is like the Ayah:

(And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well
the rings of chain armor.") 34:10-11, meaning, do not make the pegs so loose that the rings
(of chain mail) will shake, or make it so tight that they will not be able to move at all. Allah
says:
(to protect you in your fighting.) meaning, in your battles.

(عِنْـمُ، أَنْتُمُ شُكْرُونُ)

(Are you then grateful) means, 'Allah blessed you when He inspired His servant Dawud and taught him that for your sake.'

The Power of Sulayman is unparalleled

(وَلِسُلَيْمَانَ الْرَّيْحَ عَاصِفَةً)

(And to Sulayman (We subjected) the wind strongly raging,) means, 'We subjugated the strong wind to Sulayman.'

(تَجْرَى بِأَمْرِهِ إِلَى الأَرْضِ الَّتِي بَارَكَنَا فِيهَا)

(running by his command towards the land which We had blessed.) meaning, the land of Ash-Sham (Greater Syria).

(وَكَنَّا بَكُلِّ شَىْءٍ عَلِيمِينَ)

(And of everything We are the All-Knower.) He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he wanted to go in the land. Then it would come down and deposit his equipment and entourage. Allah says:

(فَسَخَرْنَا لَهُ الْرَّيْحَ تَجْرَى بِأَمْرِهِ رَحَاةً حَيْثُ أَصَابَ)

(So, We subjected to him the wind; it blew gently by his order whithersoever he willed.) 38:36

(غَدْوُهَا شَهْرٌ وَرَوَاحْهَا شَهْرٌ)

(its morning was a month's (journey), and its afternoon was a month's) 34:12
(And of the Shayatin were some who dived for him,) means, they dived into the water to retrieve pearls, jewels, etc., for him.

(وَيَعْمَلُونَ عَمَلاً دُونَ ذَلِكَ)

(and did other work besides that;) This is like the Ayah:

(وَالشَّيَاطِينَ كُلُّ بَنَاءٍ وَغَوْاصٍ - وَعَاهِرِينَ مُقْرَّنينَ فِي الأَسْقَادِ)

(And also the Shayatin, every kind of builder and diver. And also others bound in fetters.) 38:37-38.

(وَكَنَّا لَهُمْ حَفِظِينَ)

(and it was We Who guarded them,) means, Allah protected him lest any of these Shayatin did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished. Allah says:

(وَعَاهِرِينَ مُقْرَّنينَ فِي الأَسْقَادِ)

(And also others bound in fetters.) 38:38

(وَأَيْوَبَ إِذْ نَادَى رَبَّهُ أَنِّى مَسْتَنِىَ الْضَّرُّ وَأَنتَ أَرْحَمَ الرّاحِمِينَ - فَاسْتَجِبْنَا لَهُ فَكَفَّدْنَاهُ مَا بَيْهِ مِن ضَرٍّ وَعَاهِيَآتِهُ أَهْلِهِ وَمِثَلُهُ مَعْهُمْ رَحْمَةٌ مُّنَّ أَنَّهُ وَذِكْرِى لِلْعَبْدِينَ)

(83. And (remember) Ayyub, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.") (84. So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.)
The Prophet Ayyub Allah tells us about Ayyub (Job), and the trials that struck him, affecting his wealth, children and physical health.

He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet said:

«أَشْتَدَّ النَّاسُ بَلَاءَ الْأَنَبِيَّاءِ، ثُمَّ الصَّالِحُونَ، ثُمَّ الأمِّتُ الْقَالَةَ أمَامَهُمْ»

(The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best). According to another Hadith:

«بَيْئَتِي الْرَّجُلُ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ فِي بَلَائِهِ»

(A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test.) The Prophet of Allah, Ayyub, upon him be peace, had the utmost patience, and he is the best example of that. Yazid bin Maysarah said: "When Allah tested Ayyub, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allah, and he said: `I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblis knew of this, he would be jealous of me. 'When Iblis heard of this, he became upset. And Ayyub, upon him be peace, said: 'O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.'" This was recorded by Ibn Abi Hatim. Ibn Abi Hatim recorded from Abu Hurayrah that the Prophet said:

«لمَّا عَافَى اللَّهُ أَيُوبَ أمَّةً عَلَى هَيْدِهِ جَرَادًا مِّنْ ذَهَبِ، فَجَعِلَ يَأْخُذُ مَنْهُ بِيَدِهِ وَيَجْعَلُهُ فِي ثُوْبِهِ، قالَ: فَقَيْلَ لَهُ: يَا أَيُوبُ أَمَا تَشْبُعُ؟ قالَ: يَا رَبِّ وَمَتَنَّشَبَعُ مِنِ رَحْمَتِكَ»
When Allah healed Ayyub, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayyub, have you not had enough." He said, "O Lord, who can ever have enough of Your mercy." The basis of this Hadith is recorded in the Two Sahihs, as we shall see below.

(وَعَانَتَيْنِهِ أَهْلُهُ وَمِثْلُهُمْ مَعَهُمْ)

(and We restored his family to him (that he had lost) and the like thereof along with them) It was reported that Ibn `Abbas said: "They themselves were restored to him." This was also narrated by Al-`Awfi from Ibn `Abbas. Something similar was also narrated from Ibn Mas`ud and Mujahid, and this was the view of Al-Hasan and Qatadah. Mujahid said: "It was said to him, "O Ayyub, your family will be with you in Paradise; if you want, We will bring them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them." He said, "No, leave them for me in Paradise." So they were left for him in Paradise, and he was compensated with others like them in this world.

(رَحْمَةٌ مَّنْ عِنْدَنَا)

(as a mercy from Ourselves) means, "We did that to him as a mercy from Allah towards him."

(وَذَكْرَى لِلْعَبِيدِينَ)

(and a Reminder for all those who worship Us.) means, "We made him an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allah and bearing the trials with which He tests His servants as He wills." And Allah has the utmost wisdom with regard to that.

(وَإِسْمَعِيلَ وَإِدْرِيسَ وَذَا الكَفِّلَ كُلُّ مِّنَ الصَّبِّرِينَ - وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّلِّحِينَ)

(85. And (remember) Isma`il, Idris and Dhul-Kifl: All were from among the patient.) (86. And We admitted them to Our mercy. Verily, they were of the righteous.) Isma`il, Idris and Dhul-Kifl Isma`il was the son of Ibrahim Al-Khalil, peace be upon them both. He has already been mentioned in Surah Maryam, where mention was also made of Idris. From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge. Ibn Jarir refrained from making any decisive comment. And Allah knows best.
(87. And (remember) Dhun-Nun, when he went off in anger, and imagined that We shall not punish him! But he cried through the darkmesses (Zulumat) (saying): "There is no God but You, Glorified be You! Truly, I have been of the Zalimin wrongdoers.”) (88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.)

Yunus

This story is mentioned here, and in Surat As-Saffat and Surah Nun. Yunus bin Matta, upon him be peace, was sent by Allah to the people of Nineveh, which was a town in the area of Mawsil in northern Iraq. He called them to Allah, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three days. When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allah and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allah spared them from the punishment. Allah says:

(Was there any town that believed (after seeing the punishment), and its faith saved it Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while) 10:98. (Yunus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yunus, but they refused to throw him overboard. This happened a second and a third time. Allah says:

(Then he (agreed to) cast lots, and he was among the losers.) 37:141( meaning, the draw went against him, so Yunus stood up, removed his garment and cast himself into the sea. Then Allah sent from the Green Sea -- according to what Ibn Mas'ud said -- a large fish which cleaved the oceans until it came and swallowed Yunus when he threw himself into the sea. Allah inspired
that large fish not to devour his flesh or break his bones, (as if He said) Yunus is not food for you, rather your belly is a prison for him.

(وَدَا النُّونِ)

(And (remember) Dhun-Nun,) Here Nun refers to the fish; it is correct for it to be attributed to him here.

(إِذْ دَهَبَ مُغَضِبًا)

(when he went off in anger,) Ad-Dahhak said: "Anger towards his people."

(فَظَنْنَ أَنَّ لَنَ تَقْبَرَ عَلَيْهِ)

(and imagined that We shall not punish him!) meaning, constrict him in the belly of the fish. Something similar to this was reported from Ibn `Abbas, Mujahid, Ad-Dahhak and others. This was the view favored by Ibn Jarir, and he quoted as evidence for that the Ayah:

(وَمَنْ قَدَرَ عَلَيْهِ رَزْقُهُ قَلِينَفَ مِمَّا عَاتَاهُ اللَّهُ لاَ يَكَلِّفُ اللَّهُ نَفْسًا إِلاَّ مَا عَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا)

(and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease) 65:7.

(فَنادَى فِي الظُّلمَاتِ أَنِّي لَا إِلَهَ إِلَّآ أَنتَ سَبْحَانَكَ إِنِّي كُنتُ مِنَ الظُّلمِينَ)

(But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.") Ibn Mas`ud said regarding the 'depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night." This was also narrated from Ibn `Abbas, `Amr bin Maymun, Sa`id bin Jubayr, Muhammad bin Ka`b, Ad-Dahhak, Al-Hasan and Qatadah. Salim bin Abu Al-Ja`d said: "The darkness of the fish in the belly of another fish in the darkness of the sea." Ibn Mas`ud, Ibn `Abbas and others said: "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yunus heard the rocks at the bottom of the sea uttering glorification of Allah, at which point he said:
(لا إله إلا أنت سبحتك إنني كنت من الظلمين)

(There is no God but You, Glorified be You! Truly, I have been of the wrongdoers)" `Awf Al-A`rabi said: "When Yunus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he called out: `O Lord, I have taken a place of worship to You in a place which no other person has reached.'"

(قاستجيبنا له ونجيناه من الغم)

(So We answered his call, and delivered him from the distress.) means, `We brought him forth from the belly of the fish and from that darkness.'

(وكذلِك ننجى المؤمنين)

(And thus We do deliver the believers.) means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress. The leader of the Prophets encouraged us to call upon Allah with these words. Imam Ahmad recorded that Sa`d bin Abi Waqqas, may Allah be pleased with him, said: "I passed by `Uthman bin `Affan, may Allah be pleased with him, in the Masjid, and greeted him. He stared at me but did not return my Salam. I went to `Umar bin Al-Khattab and said: `O Commander of the faithful, has something happened in Islam' I said that twice. He said, `No, why do you ask' I said, `I passed by `Uthman a short while ago in the Masjid and greeted him, and he stared at me but he did not return my Salam.' `Umar sent for `Uthman and asked him, `Why did you not return your brother's Salam' He said, `That is not true.' Sa`d said, `Yes it is.' It reached the point where they both swore oaths. Then `Uthman remembered and said, `Yes, you are right, I seek the forgiveness of Allah and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allah, which I never think of but a veil comes down over my eyes and my heart.' Sa`d said: `And I will tell you what it was. The Messenger of Allah told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allah got up and I followed him. When I felt worried that he would enter his house, I stamped my feet. I turned to the Messenger of Allah, who said,

من هذا أبو إسحاق؟

(Who is this Abu Ishaq) I said, "Yes, O Messenger of Allah." He said,

فَقَمَهُ

(What is the matter) I said, "Nothing, by Allah, except that you told us the first part of the supplication, then this bedouin came and kept you busy." He said,

نَعِمُ دَعْوَةُ ذِي النَّورِ إِذ هُوَ فِي بَطِنِ الحُوتِ

(And thus We do deliver the believers.) means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress. The leader of the Prophets encouraged us to call upon Allah with these words. Imam Ahmad recorded that Sa`d bin Abi Waqqas, may Allah be pleased with him, said: "I passed by `Uthman bin `Affan, may Allah be pleased with him, in the Masjid, and greeted him. He stared at me but did not return my Salam. I went to `Umar bin Al-Khattab and said: `O Commander of the faithful, has something happened in Islam' I said that twice. He said, `No, why do you ask' I said, `I passed by `Uthman a short while ago in the Masjid and greeted him, and he stared at me but he did not return my Salam.' `Umar sent for `Uthman and asked him, `Why did you not return your brother's Salam' He said, `That is not true.' Sa`d said, `Yes it is.' It reached the point where they both swore oaths. Then `Uthman remembered and said, `Yes, you are right, I seek the forgiveness of Allah and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allah, which I never think of but a veil comes down over my eyes and my heart.' Sa`d said: `And I will tell you what it was. The Messenger of Allah told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allah got up and I followed him. When I felt worried that he would enter his house, I stamped my feet. I turned to the Messenger of Allah, who said,
(Yes, the supplication of Dhun-Nun when he was in the belly of the fish:

(لا إلَه إلَّا أنتَ سبِحْنَاكَ إِنِّي كُنتُ مِنَ الظَّلِيمِينَ)

(There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.)

قَانُهُ لَمْ يَذْعَ بِهَا مُسْلِمٌ رَبُّهُ فِي شَيْءٍ قَطْعُ إلَّا

استجِبَّ لَهُ»

No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.)"

It was also recorded by At-Tirmidhi, and by An-Nasa’i in Al-Yawm wal-Laylah. Ibn Abi Hatim recorded that Sā’d said that the Messenger of Allah said:

(مَنْ دَعا بِذِكْرِ يُونُسَ اسْتَجِبَ لَهُ)

(Whoever offers supplication in the words of the supplication of Yunus, will be answered.) Abu Sā’d said: "He was referring to:

(وَكَذَلْكَ نَجِيَّ الْمُؤْمِنِينَ)

(And thus We do deliver the believers.)"

(وَزَكَّرْيَا إِذْ نَادَى رَبُّهُ رَبٌّ لَا تَزْدَرْنِي فَرْداً وَأَنتَ خَيْرُ الْوَرِثَيْنِ - فَاسْتَجِبَّنَا لَهُ وَوَهَبَنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَةٍ إِنَّهُمُ كَانُوا يَسَارُعُونَ فِي الخَيْرَتِ وَيَدْعُونَ رَغْبًا وَرَهَبًا وَكَانُوا لَنَا خَشْيَعَينَ)

(89. And (remember) Zakariyya, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors.") (90. So We answered his call, and We bestowed upon him Yahya, and cured his wife for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khashi`in before Us.)

Zakariyya and Yahya
Allah tells us of His servant Zakariyya, who asked Allah to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of Surah Maryam and also in Surah `Imran. Here an abbreviated version is given.

(إذ نادى ربنا في الصغر) (when he cried to his Lord) means, in secret, hiding it from his people.

(رب لا تذرني فرداً) (O My Lord! Leave me not single,) means, with no child and no heir to stand among the people after me.

(وأنت خير الورثين) (though You are the Best of the inheritors.) This is a supplication and form of praise befitting the topic. Allah says:

(فاستجبنا له ووهدنا له يحيى وأصلحنا له زوجه) (So We answered his call, and We bestowed upon him Yahya, and cured his wife for him.) Ibn `Abbas, Mujahid and Sa`id bin Jubayr said: “She was barren and never had a child, then she gave birth.”

(إنهم كانوا يسارعون في الخيرت) (Verily, they used to hasten on to do good deeds,) means, acts of worship and acts of obedience towards Allah.

(ويذعوننا رغباً ورهايا) (and they used to call on Us with hope and fear,) Ath-Thawri said, “Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us."

(وكانوا لنا خشيين) (and they were Khashi`in before Us.) `Ali bin Abi Talhah reported from Ibn `Abbas that this means, sincerely believing in that which was revealed by Allah. Mujahid said: “Truly believing.” Abu Al-`Aliyah said: “Fearing.” Abu Snan said: “Khushu’ means the fear which should never leave our hearts.” It was also reported from Mujahid that the Khashi`in are those who are
humble.” Al-Hasan, Qatadah and Ad-Dahhak said, “The Khashi`in are those who humble themselves before Allah.” All of these suggestions are close in meaning.

(والتي أحصنت فرجها ففخحتها فيها من روحنا)

(And she who guarded her chastity) means, Maryam (peace be upon her). This is like the Ayah in Surah At-Tahrim:

(ومريم ابنت عمران التي أحصنت فرجها ففخحتها فيه من روحنا)

(And Maryam, the daughter of `Imran who guarded her chastity. And We breathed into it) her garment (through Our Ruh) 66:12.

(وجعلتها وابنتها عائيه للعالمين)

(and We made her and her son a sign for the nations) means, evidence that Allah is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" -- and it is! This is like the Ayah:

(ولِنَجِعله عائيا للناس)

(And (We wish) to appoint him as a sign to mankind) 19:21.

Here Allah mentions the story of Maryam and her son `Isa, just after mentioning Zakariyya and his son Yahya, may peace be upon them all. He mentions the story of Zakariyya first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allah mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in Surah Al-`Imran and in Surah Maryam. Here Allah mentions the story of Zakariyya and follows it with the story of Maryam, where He says:

(And she who guarded her chastity, We breathed into her through Our Ruh, and We made her and her son a sign for nations.)
(92. Truly, this, your Ummah is one, and I am your Lord, therefore worship Me.) (93. But they have broken up and differed in their religion among themselves. (And) they all shall return to Us.) (94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds.)

Mankind is One Ummah

( Truly, this, your Ummah is one, ) Ibn ` Abbas, Mujahid, Sa` id bin Jubayr, Qatadah and ` Abdur-Rahman bin Zayd bin Aslam said, "Your religion is one religion." Al-Hasan Al-Basri said: "In this Ayah, Allah explains to them what they should avoid and what they should do." Then He said:

( Truly, this, your Ummah is one religion, ) "Meaning, your path is one path. Certainly this is your Shari`ah (Divine Law) which I have clearly explained you." So Allah says:

( and I am your Lord, therefore worship Me. ) This is like the Ayah:

( O (you) Messengers! Eat of the Tayyibat (good things) and do righteous deeds. ) Until His saying,

( and I am your Lord, therefore worship Me. )
(And I am your Lord, so have Taqwa of Me.) 23:51-52 (The Messenger of Allah said:

(We Prophets are brothers from different mothers and our religion is one.) What is meant here is that they all worshipped Allah Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allah says:

(To each among you, We have prescribed a Law and a clear way) 5:48

(But they have broken up and differed in their religion among themselves.) meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them. Allah says:

((And) they all shall return to Us.) meaning, `on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.' Allah says:

(So whoever does righteous good deeds while he is a believer,) meaning, his heart believes and his deeds are righteous.

(And) they all shall return to Us. (his efforts will not be rejected.) This is like the Ayah:

(certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost.) 18:30 (which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust’s weight of injustice will be done. Allah says:

(we will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.')
(Verily, We record it for him.) means, all his deeds are recorded and nothing of them at all is lost.

(وَحَرَّمََ۪۪۪ أَلَّا يُر۪جِعُونَۤ - حَتَّى إِذَا فَت۪حَتُ ۤيَأَج۪وُجٌ وَمَآ أَجَوُجٌ وَهُم۪ مَنْ كُلُّ حَدَبٍ يَنَسِلُونَ - وَاَق۪تَرَبَ ال۪وُع۪دُ ال۪حَقُّ فَإِذَا هِيَ شَخ۪صِ۪ةٌ أَبَصَرُ ال۪ذِّينَ كَفَرُوا يَو۪لِدُونَ قَد۪ كُنَّا فِی غَ۬فِلَةٍ مَنْ هَذَا بَلَّ كُنَّا ظَلَمِينَ)

(95. And a ban is laid on every town which We have destroyed that they shall not return.) (96. Until, when Ya`juj and Ma`juj (Gog and Magog people) are let loose, and they swoop down from every Hadab.) (97. And the true promise shall draw near. Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) “Woe to us! We were indeed heedless of this -- nay, but we were wrongdoers.”)

Those who have been destroyed, will never return to this World.

(وَحَرَّمََ۪۪۪ أَلَّا يُر۪جِعُونَۤ)

(And a ban is laid on every town) Ibn `Abbas said, “it is enforced”, i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly through other narrations (from Ibn `Abbas, Abu Ja`far Al-Baqir, Qatadah and others.

Ya`juj and Ma`juj

(حَتَّى إِذَا فَت۪حَتُ ۤيَأَج۪وُجٌ وَمَآ أَجَوُجٌ)

(Until, when Ya`juj and Ma`juj are let loose.) We have already mentioned that they are from the progeny of Adam, upon him be peace; they are also descendents of Nuh through his son Yafith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn. Allah says:
(This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...)) 18:98-99.

And in this Ayah, Allah says:

(حَتَّى إِذَا فَتَحَتُّ يَأْجُوجَ مَأْجُوجُ وَهُمُ مَنْ كَلِّ حَدَبٍ يَنْسِلُونَ)

(Until, when Ya`j uj and Ma`j uj are let loose, and they swoop down from every Hadab.) meaning, they will come forth quickly to spread corruption. A Hadab is a raised portion of land. This was the view of Ibn `Abbas, `Ikrimah, Abu Salih, Ath-Thawri and others. This is how their emergence is described, as if the listener can see it.

(وَلَا يَنْتَبِثُكَ مِثْلُ حَبِيرَ)

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

This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him. Ibn Jarir narrated that `Ubaydullah bin Abi Yazid said, "Ibn `Abbas saw some young boys playing and pouncing on one another, and said, this is how Ya`j uj and Ma`j uj will emerge." Their emergence has been described in numerous Hadiths of the Prophet. The First Hadith Imam Ahmad recorded that Abu Sa` id Al-Khudri said: "I heard the Messenger of Allah say:

(فَتَفَتَّحُ يَأْجُوجَ مَأْجُوجُ، فَيَحْرُجُونَ عَلَى النَّاسِ، كَمَا قَالَ اللَّهُ عَزِّ وَجَلَّ:

(وَهُمُ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ)

فَيَغْشَوْنَ النَّاسَ وَيَنْحَازُ الْمُسْلِمُونَ عَنْهُمْ إِلَى مَدَائِنِهِمْ وَحُصُوْنِهِمْ، وَيَضْمُونَ إِلَيْهِمْ مَوَاشِيْهِمْ,
ويشربون مياه الأرض، حتى إن بعضهم ليمر
 بالنهر. فيشربون ما فيه حتى يتركوه يابساً،
 حتى إن من بعدهم ليمر بذلك النهر. قال:
 كأن هذين ماءً مره، حتى إذا لم يبق من الناس
 أحد إلا أحد في حصن أو مدينة، قال قائلهم:
 هؤلاء أهل الأرض قد فرغنا منهم بقي أهل
 السماء، قال: ثم يهزر أحدهم حربته، ثم يرمي
 بها إلى السماء فترفع إليه مخصبة دما لَلْبَلَاء
 والفشنة، فبينما هم على ذلك، بعث الله عز وجل
 دُودًا في أعناقهم كنعف الجراد الذي يخرج في
 أعناقهم، قيونحون موتى لا يسمع لهم حس,
 فيقول المسلمون: ألا رجل يشري لنا نفسه
 فينظر ما فعل هذا العدو؟ قال: قينزل رجل
 منهم محتسبًا نفسه، قد أوطنه على أنه مقتول,
 قينزل قينزل موتى، بعضهم على بعض،
 قينادي: يا معشر المسلمين، ألا أبشروا إن الله
 عز وجل قد كفاكم عذركم، قينحرجون من
 مداينهم وحصونهم، ويسرحون مواشيهم، فما
(Ya’jūj and Ma’jūj will be let loose and will emerge upon mankind, as Allah says: (and they swoop down from every Hadāb.) They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They )Ya’jūj and Ma’jūj( will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, “There used to be water here once.” Then there will be no one left except those who are in their strongholds and cities. Then one of them will say, “We have defeated the people of the earth; now the people of heaven are left.” One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allah will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease. Then the Muslims will say, “Who will volunteer to find out what the enemy is doing” One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, “O Muslims! Rejoice that Allah has sufficed you against your enemy!” Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (Ya’jūj and Ma’jūj), but it will fill them better than any vegetation they have ever eaten before.) It was also recorded by Ibn Majah.

The Second Hadith Imam Ahmad also recorded from An-Nawwas bin Sām’ an Al-Kilābi that the Messenger of Allah mentioned the Dajjāl one morning. “Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees. He said:

(There are other things that I fear for you more than the Dajjāl. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allah will take care of each Muslim on my behalf. He (the Dajjāl) will be a young man with short, curly hair and a floating eye. He will..."
emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allah, be steadfast!') We said, 'O Messenger of Allah, how long will he remain on earth' He said,

«أرْبَعَونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كُشُهرٍ، يَوْمٌ
كَجُمُعةٍ، وَسَاءَرَ أَيَامُهُ كَأَيَاَمَكُمْ»

(Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days.) We said, 'O Messenger of Allah, on that day which will be like a year, will the prayers of one day and one night be sufficient' He said,

«لاَ، اقْدِرُوا لَهُ قَدْرَهُ»

(No, but you will have to compute it according to its due proportion (and pray accordingly).) We said, 'O Messenger of Allah, how fast will he move across the land' He said,

«كَالْعَرْقِيَّةِ اسْتَدْرَبْتَهُ الْرَيْحُ»

(Like a cloud driven by the wind.) He said,
(He will come to a people and call them) to his way (and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat. Then he will come to another people and call them) to his way (and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, “Bring forth your treasure,“ and its treasure will come forth like a swarm of bees. Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as the distance between an archer and his target. Then he will call him, and the man will come to him with his face shining. At that point Allah will send the Messiah ` Isa bin Maryam, who will come down to the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels. He will search for him (the Dajjal) until he catches up with him at the eastern gate of Ludd, where he will kill him. Then Allah will reveal to ` Isa ibn Maryam the words: “I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Tur).“ Then Allah will send Ya`juy and Ma`juj, as Allah says: (and they swoop down from every Hadab.))
فيَرْعَبُ عَيْسَى وَأَصْحَابَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ نَعَقًا فِي رَقَابِهِمْ قَيْسِيْحْوَنَ فَرْسَى كَمَوْتٍ نَّفْسٍ واحِدَةٍ، فَيَهْبُطُ عَيْسَى وَأَصْحَابَهُ فَلَا يَجْدُونَ فِي الأَرْضِ بَيْنَا إِلَّا قَدْ مَلَأُ زِهْمُهُمْ وَنَتْنُهُمْ، فَيَرْعَبُ عَيْسَى وَأَصْحَابَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ البَحْتِ، فَتَحْمِيلُهُمْ قَتَطْرِحُهُمْ حَتَّى شَاءَ اللَّهُ»

(`Isa and his companions will beseech Allah, and Allah will send against them insects which will attack their necks, and in the morning they will all perish as one. Then `Isa and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then `Isa and his companions will again beseech Allah, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allah wills.) Ibn Jabir said: "Ata' bin Yazid As-Saksaki told me, from Ka'b or someone else: 'They will throw them into Al-Mahbal.' Ibn Jabir said: "I said, 'O Abu Yazid, and where is Al-Mahbal?" He said, "In the east (where the sun rises)." He said:

«وَيُرْسِلُ اللَّهُ مَطْرًا لَا يَكُنُ مِنْهُ بَيْتٌ مَّدْرِ وَلَا وَبْرٍ أَرْبَعِينَ يُوْمًا، فَيَغْسِيلُ الأَرْضُ حَتَّى يَتَرَكْهَا كَالْزَلْفَةِ، وَيَقْالُ لِلنَّفْرِ: أَنْتِي تَمَّرَكَ وَرُدِّي بَرَكَتُكَ، قَالَ: فَيَوْمَئِذٍ يَأْكُلُ النَّفْرُ مِنَ الرَّمَانَةِ فِيْسُتَطَلُّونَ يَقْحَفُهَا، وَيَبَارِكُ فِي الرَّسْلِ حَتَّى إِنَّ الْفَقْحَةَ مِنَ الْيَأِلِ لَتَكْفِي الْفِيْنَامَ مِنَ النَّاسِ، وَالْفَقْحَةَ مِنَ الْبَقْرِ تَكْفِي الْفُخْدِ، وَالْشَّاةَ مِنَ الْغَنْمِ تَكْفِي أُهُلَّ الْبَيْتِ، قَالَ: فِيِنَا هُمُ ۖ عَلَيْ ذَلِكَ إِذْ بَعثَ
(Then Allah will send rain which no house of clay or (tent of) camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror. Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed. A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household. At that time Allah will send a pleasant wind which will reach beneath their armpits and will take the soul of every Muslim -- or every believer -- and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.)' ' This was also recorded by Muslim but not by Al-Bukhari. It was also recorded by the Sunan compilers, with different chains of narrators. At-Tirmidhi said, "It is Hasan Sahih." The Third Hadith Imam Ahmad recorded from Ibn Harmalah, from his maternal aunt who said: "The Messenger of Allah gave a Khutbah, and he had a bandage on his finger where he had been stung by a scorpion. He said:

«إنكم تقولون: لا عدوٌ لكم، وإنكم لا تزالون نُقابِلون عدوًا، حتى يأتي ياَجوج ومَأَجوج: عِرَاضُ الوجوه، صعَّارُ العيون، صُهَبُ الشعَاف، من كل حَدِب يَنسلون كأن وَجُوههم المُجَانَ المُطرِقة»

(You say that you have no enemy, but you will keep fighting your enemies until Ya’juj and Ma’juj come, with their wide faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.)" Ibn Abi Hatim recorded a Hadith of Muhammad bin `Amr from Khalid bin `Abdullah bin Harmalah Al-Mudlaji, from his paternal aunt, from the Prophet, and he mentioned something similar. It was confirmed by Hadiths that `Isa bin Maryam will perform Hajj to the Al-Bayt Al-`Atiq (i.e., the Ka`bah). Imam Ahmad recorded that Abu Sa`id said: "The Messenger of Allah said:
(He will certainly come to this House and perform Hajj and `Umrah, after the emergence of Ya’jūj and Ma’jūj.) This was recorded by Al-Bukhari.

(And the true promise (Day of Resurrection) shall draw near.) the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: "This is a difficult Day." Allah says:

(Then, you shall see the eyes of the disbelievers fixedly staring in horror.) because of the horror of the tremendous events that they are witnessing.

(Woe to us!) means, they will say, ‘Woe to us!'

(We were indeed heedless of this) means, in the world.

(nay, but we were wrongdoers.) they will admit their wrong-doing at the time when that will not help them at all.
The Idolators and their gods are Fuel for Hell

Allah says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

(إنّ اللّٰهُ وَمَا تَعْبَدُونَ مِنْ دُونِ اللّٰهِ حَصَبُ جَهَنَّمَ) (66:6)

(Certainly you and that which you are worshipping now besides Allah, are (but) Hasab for Hell). Ibn `Abbas said: "Kindling." This is like the Ayah:

(وَقُوِّدُهَا النَّاسُ وَالحِجَارَةُ) (66:6)

(whose fuel is men and stones) According to another report, Ibn `Abbas said:

(حَصَبُ جَهَنَّمَ) (Hasab for Hell) means firewood in (the dialect of the people of) Zanjiiyah. Mujahid, `Ikrimah and Qatadah said: "Its fuel." Ad-Dahhak said: "The fuel of Hell means that which is thrown into it." This was also the view of others.
((Surely) you will enter it.) means, you will go into it.

(Lo, a house for the children of Al-îhâma, which is in the Fire.)

(Had these been gods, they would not have entered there,) means, if these idols and false gods which you worshipped instead of Allah, had really been gods, they would not have entered the Hellfire.

(And all of them will abide therein forever.) means, the worshippers and the objects of their worship will all abide therein forever.

(Therein they will be breathing out with deep sighs and roaring) This is like the Ayah:

(They will have (in the Fire), Zafir and Shahiq.)

(And therein they will hear not.)

The State of the Blessed

(Verily, those for whom the good has preceded from Us,) Ikrimah said, "Mercy." Others said it means being blessed.

(They will be removed far therefrom.) When Allah mentions the people of Hell and their punishment for their associating others in worship with Allah, He follows that with a description of the blessed who believed in Allah and His Messengers. These are the ones for whom the blessing has preceded from Allah, and they did righteous deeds in the world, as Allah says:
(For those who have done good is the best reward and even more) 10:26

(Is there any reward for good other than good) 55:60 (Just as they did good in this world, Allah will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

(they will be removed far therefrom. They shall not hear the slightest sound of it,) means, they will not feel its heat in their bodies.

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell! (Surely) you will enter it.) Then He made an exception and said:

(Verily, those for whom the good has preceded from Us.) It was said that this referred to the angels and `Isa, and others who are worshipped instead of Allah. This was the view of `Ikrimah, Al-Hasan and Ibn Jurayj. Muhammad bin Ishaq bin Yasar said in his book of Sirah: "According to what I have heard, the Messenger of Allah sat down one day with Al-Walid bin Al-Mughirah in the Masjid, and An-Nadr bin Al-Harith came and sat down with them. There were also other men of Quraysh in the Masjid. The Messenger of Allah spoke, then An-Nadr bin Al-Harith came up to him and the Messenger of Allah spoke to him until he defeated him in argument. Then he recited to him and to them,
(Certainly you and that which you are worshipping now besides Allah, are (but) Hasab for Hell!
(Surely) you will enter it.) Until His Statement,

(وَهُمْ فِيهَا لَا يَسْمَعُونَ)

(and therein they will hear not.) Then the Messenger of Allah got up and went to sit with `Abdullah bin Al-Zab`ari As-Sahmi. Al-Walid bin Al-Mughirah said to `Abdullah bin Al-Zab`ari, "By Allah, An-Nadr bin Al-Harith could not match the son of `Abd Al-Muttalib in argument. Muhammad claims that we and these gods that we worship are fuel for Hell." `Abdullah bin Az-Zab`ari said: "By Allah, if I meet with him I will defeat him in argument. Ask Muhammad whether everyone that is worshipped instead of Allah will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship `Uzayr, and the Christians worship Al-Masih, `Isa bin Maryam." Al-Walid and those who were sitting with him were amazed at what `Abdullah bin Az-Zab`ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allah , who said:

«كَلَّمْ مَنْ أُحِبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ، فَهُوَ مَعَ مَنْ عَبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبَدُونَ الشَّيْطَانَ وَمَنْ أُمِرَ فِيهِمْ بِعِبَادَتِهِ»

(Everyone who likes to be worshipped instead of Allah will be with the ones who worshipped him, for indeed they are worshipping the Shaytan and whoever told them to worship him.) Then Allah revealed the words:

(إنَّ الْذِّينَ سَبَقْتُ لهُمْ مَنَا الحُسْنَى أَوْ لَيْكَ عَنَّهَا مُبِدَّعُونَ - لَا يَسْمَعُونَ حَسْيِّهَا وَهُمْ فِي مَا اسْتَنَهُتْ أَنْفُسَهُمْ خَلْدُونَ)

(Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.) It was revealed about the mention of `Isa, `Uzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allah, but the misguided people who came after them took them as lords instead of Allah. Concerning the notion of worshipping the angels as daughters of Allah, the following words were revealed:
(And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored slaves). Until His saying,

(And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.) 21:26-29. (Concerning `Isa bin Maryam, the fact that he is worshipped alongside Allah, and the amazement of Al-Walid and the others who were present at the argument of `Abdullah bin Az-Zab`ari, the following words were revealed:

(And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.) 43:57-61. (meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

(And when the gods better or is he" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.) 43:63."

(Therefore have no doubt concerning it. And follow Me (Allah)! This is the straight path)
the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allah said:

(إِنْكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللّهِ حَصَبُ جَهَّاثَمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell!) How could this be applied to Al-Masih, `Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them

(لاَ يَحْزَنُهُمْ الْقَرْعُ الأَكْبَرُ)

(The greatest terror will not grieve them.) It was said that this means death, as was narrated by `Abdur-Razzaq from Yahya bin Rabi`ah from `Ata.’ Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-`Awfi said narrating from Ibn `Abbas and Abu Sthan, Sa`id bin Sthan Ash-Shaybani. This was the view favored by Ibn Jarir in his Tafsir.

(وَتَتَّلِقُهُمُ الْمَلِكَةُ هَذَا يَوْمُ مَكْرُ الَّذِي كَنِّتُمْ)

(and the angels will meet them, (with the greeting:) "This is your Day which you were promised.") meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

(هَذَا يَوْمُ مَكْرُ الَّذِي كَنِّتُمْ تَعْعَدُونَ)

("This is your Day which you were promised.") meaning, hope for the best.

(يَوْمُ نَطْوِى السَّمَاءَ كَطَّى السَّجِيلِ لِلْكَتِبِ كَمَا
 budding أَوَّلَ خَلْقٍ نَعْيِدُهُ وَعَدْاً عَلَيْنَا إِنَّا كَنَّا فَعَلِينَ)

(104. And (remember) the Day when We shall roll up the heaven like a Sjill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.)

The Heavens will be rolled up on the Day of Resurrection

Allah says: this will happen on the Day of Resurrection:

(يَوْمُ نَطْوِى السَّمَاءَ كَطَّى السَّجِيلِ لِلْكَتِبِ)
(And (remember) the Day when We shall roll up the heaven like a Sijill for books.) This is like the Ayah:

وَمَا قَدَرُوا اللهَ حَقّ قَدَرِهِ وَالأَرْضُ جَمِيعاً
قَبْضَتْهُ يَوْمَ الْقِيَامَةِ والسَّمَوَاتُ مَطْوِيَّةً بِيَامِينِهِ
سُبْحَنَهُ وَتَعَالَى عِمَّا يُشَرِّكُونَ

(They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!) 39:67 (Al-Bukhari recorded that Nafi` reported from Ibn `Umar that the Messenger of Allah said:

» إنَّ اللهَ يَفْيضُ يَوْمَ الْقِيَامَةِ الأَرْضِينَ وَتُكْونُ السَّمَوَاتُ بِيَامِينِهِ

(On the Day of Resurrection, Allah will seize the earth and the heavens will be in His Right Hand.) This was recorded by Al-Bukhari, may Allah have mercy on him.

(like a Sijill rolled up for books.) What is meant by Sijill is book. As-Suddi said concerning this Ayah: "As-Sijill is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to As-Sijill, and he rolls it up and puts it away until the Day of Resurrection." But the correct view as narrated from Ibn `Abbas is that As-Sijill refers to the record (of deeds). This was also reported from him by `Ali bin Abi Talhah and Al-`Awfi. This was also stated by Mujahid, Qatadah and others. This was the view favored by Ibn Jarir, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the Ayah:

(َفَلَمَّا أَسْلَمَ وَتَلَّهُ الْجَبَنِينَ)

(Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead.) 37:103 (There are many more linguistic examples in this respect. Allah knows best.

(كَمَا بَدَأْنَا أَوَلَ خَلْقٍ نُّعِيدُهُ وَعَدْاً عَلَيْنَا إِنَّا كُنَّا فَعْلِينَ)
(As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) means, this will inevitably come to pass on the Day when Allah creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allah has promised, and He does not break His promise. He is able to do that. Because He says:

(إِنَّا كُنَّا قَاعِلِينَ)

(Truly, We shall do it.) Imam Ahmad recorded that Ibn `Abbas said: "The Messenger of Allah stood among us exhorting us, and said:

«إنّكم مَحْسُورُونَ إِلَى اللَّهِ عَزْ وَجَلَّ حَقَّاً عَرَاءً غَرِبُنَا، كَمَا بَدَا نَا أَوْلِي هُجْوٍ نُعْجِدُهُ وَعِيدًا عَلِينَا، إِنَّا كُنَّا قَاعِلِينَ»

(You will be gathered before Allah barefoot, 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.) And he mentioned the entire Hadith. It was also recorded in the Two Sahihs, and Al-Bukhari mentioned it in his Tafsir of this Ayah.

وَلَقَدْ كُتِبَنَا فِي الزَّبُورِ مِن بَعْدِ الدُّكَرِ أَنَّ الْأَرْضَ يَرْتِهَا عِبَادُهَا الصَّلِحُونَ - إِنَّ فِي هَذَا لَبُغَتْ لْقَوْمٌ عَبِيدينَ - وَمَا أَرْسَلْنَكَ إِلَّا رَحْمَةً لِلْعَالِمِينَ

(105. And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land.) (106. Verily, in this there is a plain Message for people who worship Allah.) (107. And We have sent you (O Muhammad) not but as a mercy for the `Alamin.)

The Earth will be inherited by the Righteous

Allah tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allah says:
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 those who have Taqwa. )7:128(  وإنَّ الأرْضَ لِلَّهِ يَوْرِثُهَا مَن يَشَاءُ مِن عِبَادِهِ  
والعِقَابَةَ لِلْمُتَقِينِ

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) 40:51(  وَعَدَ اللَّهُ الَّذِينَ عَامَلُوا مَنْكُومَ وَعَمَّلُوا الصَّلِحَاتِ  
لِيَسْتَلَقَّلُوا فِي الأرْضِ كَمَا استَلَقَّلُ الَّذِينَ مِن قَبْلِهِمْ وَلَيَمِكَّنَّ لَهُمْ دِينَهُمْ الَّذِى أرْتَضَى لَهُمْ

(Verily, We have written in Az-Zabur after Adh-Dhikr). Al-A` mash said: "I asked Sā` id bin Jubayr about the Ayah:  
ولْقَدْ كُتِبَّا فِي الْزَّبُورِ مِن بَعْدِ الْذِّكْرِ

(And indeed We have written in Az-Zabur after Adh-Dhikr). He said: `Az-Zabur means the Tawrah, the Injil and the Qur'an." Mujahid said, "Az-Zabur means the Book." Ibn `Abbas, Ash-Sha` bi, Al-Hasan, Qatadah and others said, "Az-Zabur is that which was revealed to Dawud, and Adh-Dhikr is the Tawrah." Mujahid said: "Az-Zabur means the Books which came after Adh-Dhikr, and Adh-Dhikr is the Mother of the Book (Umm Al-Kitab) which is with Allah." This was also the view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is Al-Lawh Al-Mahtuf."
(that My righteous servants shall inherit the land.) Mujahid said, narrating from Ibn `Abbas, "This means, the land of Paradise." This was also the view of Abu `Aliyah, Mujahid, Sa`id bin Jubayr, Ash-Sha`bi, Qatadah, As-Suddi, Abu Salih, Ar-Rabi` bin Anas and Ath-Thawri (may Allah have mercy on them).

(Verily, in this (the Qur'an) there is a plain Message for people who worship Allah.) means, `in this Qur'an which We have revealed to Our servant Muhammad , there is a plain Message which is beneficial and is sufficient for a people who worship Allah.' This refers to those who worship Allah in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allah than follow the Shaytan or their own desires.

Muhammad is a Mercy to the Worlds

(And We have sent you not but as a mercy for the `Alamin.) Here Allah tells us that He has made Muhammad a mercy to the `Alamin, i.e., He sent him as a mercy for all of them (peoples), so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allah says:

(Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, -- and what an evil place to settle in! )14:28-29 (And Allah says, describing the Qur'an:

(قَلْ هُوَ لِلَّذِينَ آمَنُوا هَذَا وِسْفَاءٌ وَالَّذِينَ لا يُؤْمِنُونَ فِي عَادَانِهِمْ وَقَرَرُ وَهُوَ عَلَيْهِمْ عَمَى أَوْلِئْكَ يُنادِوْنَ مِن مَّكَانٍ بَعِيدٍ (قُولْ أَلَمْ تُرِى اَلْدُنِينَ بَدْلَلَوْا نُعْمَتَ اللَّهِ كَفَرًا وَأَحَلُّوا قُوَّمَهُمْ دَارَ الْبَوْارِ - جَهَنَّمَ يَصِلُّونَهَا وَبَيْسَ الْقَرَارُ)
(Say: “It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.”) 41:44 (Muslim reports in his Sahih: Ibn Abi ’Umar told us, Marwan Al-Fazari told us, from Yazid bin Kisan, from Ibn Abi Hazim that Abu Hurayrah said that it was said, “O Messenger of Allah, pray against the idolators.” He said:

"إِنِّي لَمْ أُبْعِثْ لِعَالَةٍ، وَإِنَّمَا بُعِثْتُ رَحْمَةً"

(I was not sent as a curse, rather I was sent as a mercy.) This was recorded by Muslim. Imam Ahmad recorded that `Amr bin Abi Qurrah Al-Kindi said: “Hudhayfah was in Al-Madain and he was mentioning things that the Messenger of Allah had said. Hudhayfah came to Salman and Salman said: ‘O Hudhayfah, the Messenger of Allah would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allah (addressed us and said:

"أَيُّمَا رَجُلٌ مِّنْ أَمْتِي سُبُبُّهُ (سُبُبَةُ) فِي غَضَبِي أَوْ لَعْتُهُ لَعَنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِّنْ وَلَدِ أَدَمٍ أَغْضَبُ كَمَا تَعْضَبُونَ، إِنَّمَا بَعْثَنِي اللَّهُ رَحْمَةً لِّلْعَالَمِينَ فَاحْجُرُهَا صَلَالَةً عَلَيْهِ يَوْمَ الْقِيَامَةِ"

(Any man of my Ummah whom I have insulted or cursed when I was angry -- for I am a man from among the sons of Adam, and I get angry just as you do. But Allah has sent me as a Mercy to the Worlds, so I will make that my anger( into blessings for him on the Day of Resurrection.”) This was also recorded by Abu Dawud from Ahmad bin Yunus from Za’idah. It may be asked: what kind of mercy do those who disbelieve in him get The answer is what Abu Ja’far bin Jarir recorded from Ibn `Abbas concerning the Ayah:

وَمَا أُرْسِلْنَا إِلَّا رَحْمَةً لِّلْعَالِمِينَ

(And We have sent you not but as a mercy for the `Alamin.) He said, “Whoever believes in Allah and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever does not believe in Allah and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning.”

قُلْ إِنَّمَا يُوحَى إِلَىٰ أَنْثِمَا إِلَهُكُمْ إِلَهٌ وَحِيدٌ فَهَلْ أَنْثِمُ مُسْلِمُونَ؟ فَإِنْ تَوَلَّوْا فَإِنَّ غَدًا أَنْتُمْ بِعَذَابٍ عَظِيمٍ عَلَى سَوَاءٍ وَإِنْ أُدْرِى أَقْرَبٌ أَمْ بَعْدٍ مَّا نُوعَدُونَ
The main Objective of Revelation is that Allah be worshipped

Allah commands His Messenger to say to the idolators:

("It is revealed to me that your God is only one God. Will you then be Muslims") meaning, will you then follow that and submit to it

(fa’īlū ḍa’īn nīthākum ʿalī sāwā’ā)

("I give you a notice to be known to us all alike...") meaning, I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me. This is like the Ayah:

(wa’īn kātībūk fālū ḍī ʿumālī ʿlākum ʿumālīkum ʿanīmū)

(say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") 10:41
(If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)) 8:58 (which means: so that both you and they will know that the treaty is null and void. Similarly, Allah says here:)

(But if they turn away say: “I give you a notice to be known to us all alike...”) meaning, ‘I have already informed you that I have nothing to do with you and you have nothing to do with me.’

**No one knows when the Hour will come**

(And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.) meaning: ‘it will inevitably come to pass, but I have no knowledge of whether it is near or far.’

(Verily, He (Allah) knows that which is spoken aloud (openly) and He knows that which you conceal.) Allah knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

(And I know not, perhaps it may be a trial for you, and an enjoyment for a while.) meaning, ‘I do not know, perhaps it is a trial for you, and an enjoyment for a while.’ Ibn Jarir said: ‘perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.’ This was narrated by ʿAwn from Ibn ʿAbbas. And Allah knows best.

(He said: “My Lord! Judge You in truth!”) means, judge between us and our people who disbelieve in the truth. Qatadah said: “The Prophets (peace be upon them) used to say:
"Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment." (7:89), and the Messenger of Allah was commanded to say this too. It was reported from Malik from Zayd bin Aslam that when the Messenger of Allah witnessed any fighting, he would say:

"My Lord! Judge You in truth!"

(Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!) means, `against the various lies and fabrications that you utter, some of which are worse than others; Allah is the One Whose Help we seek against that.' This is the end of the Tafsir of Surat Al-Anbiya’. To Allah be praise and blessings.

The Tafsir of Surat Al-Hajj

(Chapter - 22)

Which was revealed in Makkah

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

(Our Lord is the Most Gracious, the Most Merciful)

(Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!)