(No person knows what he will earn tomorrow,) whether it will be good or bad. You do not know, O son of Adam, when you will die. You might die tomorrow, you might be stricken by calamity tomorrow.

(وَمَا تَدْرَى نَفْسٌ بَأِيٌّ أَرْضٌ تَمُوتُ)

(and no person knows in what land he will die.) means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains. It says in the Hadith:

«إِذَا أُرِادَ اللَّهُ قُبْضَةَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً»

(If Allah wants to take a person's soul in a particular land, He will give him a reason to go there.) In Al-Mu`jam Al-Kabir, Al-Hafiz Abu Al-Qasim At-Tabarani recorded that Usamah bin Zayd said, "The Messenger of Allah said:

«مَا جَعَلَ اللَّهُ مَيِتَةً عَبْدٍ بِأَرْضٍ إِلَّا جَعَلَ لَهُ فِي هَا حَاجَةً»

(Allah does not will that a person should die in a certain land but He gives him a reason to go there.)" This is the end of the Tafsir of Surah Luqman. Praise be to Allah, the Lord of the worlds. Sufficient for us is Allah and He is the Best Disposer of affairs.

The Tafsir of Surah Alif Lam Mim As-Sajdah
(Chapter - 32)

Which was revealed in Makkah

In the Book of the Friday prayer, Al-Bukhari recorded that Abu Hurayrah said, "The Prophet used to recite in Fajr on Fridays:

(الم تدنزيل).

(Alif Lam Mim. The revelation of...), As-Sajdah, and

(هل أتى على الإنسان).

(Has there not been over man...)Al-Insan (76)." This was also recorded by Muslim. Imam Ahmad recorded that Jabir said, "The Prophet would never sleep until he recited:
The Qur’an is the Book of Allah in which there is no Doubt

We discussed the individual letters at the beginning of Surat Al-Baqarah, and there is no need to repeat it here.

(تَنْزِيلُ الْكِتَابِ ۚ لَا رَبِّ يَدْخَلُ فِيهِ) (The revelation of the Book in which there is no doubt,) means, there is no doubt whatsoever that it has been revealed

(مَنْ رَبِّ الْعَالَمِينَ) (from the Lord of all that exists.) Then Allah tells us about the idolators:
(Or say they: "He has fabricated it"): they say, he has fabricated it, i.e., he has made it up by himself.

(Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.) means, in order that they may follow the truth.

(4. Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember) (5. He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.) (6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.)

Allah is the Creator and Controller of the Universe

Allah tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne -- we have already discussed this matter elsewhere.
(You have none, besides Him, as a protector or an intercessor) means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

(Will you not then remember) -- this is addressed to those who worship others apart from Him and put their trust in others besides Him -- exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

(He directs the command from the heavens to the earth; then it will go up to Him,) means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the Ayah,

(It is Allah Who has created seven heavens and of the earth the like thereof. The command descends between them, ) (65:12) Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujahid, Qatadah and Ad-Dahhak said, "The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye." Allah says:

(in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,) meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection; might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.
The Creation of Man in Stages

Allah tells us that He has created everything well and formed everything in a goodly fashion. Malik said, narrating from Zayd bin Aslam:

(7. Who made everything He has created good and He began the creation of man from clay.) (8. Then He made his offspring from semen of despised water.) (9. Then He fashioned him in due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense of deduction. Little is the thanks you give!)

(الذي أحسن كل شيء خلقه وبدأ خلق الإنسان من طين)

(Who made everything He has created good) means, "He created everything well and in a goodly fashion." When Allah mentions the creation of the heavens and the earth, He follows that by mentioning the creation of man. Allah says:

(وبَدَا خَلْقُ الإنسانِ مِن طَينِ)

(and He began the creation of man from clay.) meaning, He created the father of mankind, Adam, from clay.

(ثمَ جَعَلَ نَسْلَهُ مِن سَلَالَةٍ مَّن مَّآءٍ مَّهِينٍ)

(Then He made his offspring from semen of despised water.) means, they reproduce in this fashion, from a Nutfah which comes from the loins of men and from between the ribs of women.

(ثمَ سَوَاءَهُ)

(Then He fashioned him in due proportion,) means, when He created Adam from clay, He created him and gave him shape and made him upright.
(and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.) means, reason.

(Little is the thanks you give!) means, for these strengths with which Allah has provided you; the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be exalted and glorified.

(10. And they say: "When we are lost in the earth, shall we indeed be created anew" Nay, but they deny the meeting with their Lord!) (11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.")

**Refutation of Those Who think the Resurrection is unlikely to happen**

Allah tells us how the idolators thought it unlikely that the resurrection would ever come to pass, and how they said:

(أَعْظًا صَلَّلَنَا فِي الْأَرْضِ) (When we are lost in the earth,) meaning, `when our bodies have been scattered and have disintegrated and dispersed in the earth,'

(أَعْظًا لَفِى حَلَقٍ جَدِّيَدٍ) (shall we indeed be created anew) means, `after that, will we come back again' They thought it unlikely that this would happen, and in terms of their own feeble abilities it is indeed
unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!" and it is. Allah says:

(Nay, but they deny the meeting with their Lord!) Then Allah says:

(Say: "The angel of death, who is set over you, will take your souls...") The apparent meaning of this Ayah is that the angel of death is a specific personality among the angels, as is also apparent from the Hadith of Al-Bara' which we quoted in (our Tafsir of) Surah Ibrahim. In some reports he (the angel of death) is called 'Izra'il, which is well known. This is the view of Qatadah and others. The angel of death has helpers. It was reported in the Hadith that his helpers draw out the soul from the rest of the body until it reaches the throat, then the angel of death takes it. Mujahid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."

(Then you shall be brought to your Lord.) means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

(ولو ترَى إِذِ الْمُجرِمُونَ نَاكِسُوا رَعُوْسَهُمْ عِندَ رَبِّهِمْ رَبِّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجَعْنَا نَعْمَلُ صَلِحًا إِنَّا مُوقِفُونَ - وَلَوْ شَيَّنَا لَأَنْتَنَا كَلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقًّا القُوْلُ مِنِّي لَامَلِانَ جَهَنَّمَ مِنَ الْحَنِيَّةِ وَالنَّاسِ أَجْمَعِينَ - فَذُوقُوا بِمَا نَسِيْنَكُمْ لَقَاءٍ يَوْمَكُمْ هَذَا إِنَّا نَسِينَكُمْ وَذُوَفُوا عَذَابَ الْحَلْدِ بِمَا كُنْتُمْ نَعْمَلُونَ

(12. And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.") (13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) (14. Then taste because of your forgetting the meeting
The Bad State in which the Idolators will be on the Day of Resurrection

Allah tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allah -- may He be glorified -- humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

(Our Lord! We have now seen and heard,) meaning, `now we hear what You say and we will obey You.' This is like the Ayah,

(How clearly will they see and hear, the Day when they will appear before Us!) (19:38). And they will blame themselves when they enter the Fire, and will say:

("Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!")

Similarly, here they are described as saying:

(Our Lord! We have now seen and heard, so send us back) to the world,

(that we will do righteous good deeds. Verily, we now believe with certainty,) means, `now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allah and would go against His Messengers, as He says:

(And so We will send them back to this world, (to) do righteous deeds.)
(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord," (6: 27) And Allah says here:

ولو شئنا لاتيننا كل نفس هداها

(And if We had willed, surely We would have given every person his guidance,) This is like the Ayah,

ولو شئك لامن من في الأرض كلهم جمعاً

(And had your Lord willed, those on earth would have believed, all of them together) (10:99).

ولكن حق القول منى لاملاني جهنم من الجنين

(and the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allah and in His perfect Words from that.

قد شفوا بما نسيتم لقاء يومكم هدا

(Then taste because of your forgetting the meeting of this Day of yours.) means, it will be said to the people of Hell by way of rebuke: `taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

إنا نسيتكم

(Surely, We too will forget you,) means, `We will deal with you as if We have forgotten you,' but nothing escapes Allah's attention, and He makes the punishment fit the crime, as He says:

اليوم ننساكم كم نسيتم لقاء يومكم هدا

(This Day We will forget you as you forgot the meeting of this Day of yours) (45:34).

ودمروا عذاب الخلد بما كنتم تعملون

(And if We had willed, surely We would have given every person his guidance...
(so taste you the abiding torment for what you used to do.) i.e., because of your disbelief and rejection, as Allah says in another Ayah:

(لاَ يَذْكُرُونَ فِيهَا بَرْدًا وَلَا شَرَابًا - إِلاَّ حَمِيمًا) وَغَضَبًا

(Nothing cool shall they taste therein, nor any drink. Except Hamim, and Ghassaq) until:

(قلِنَ تَزِيدُكُمْ إِلاَّ عَذَابًا)

(No increase shall We give you, except in torment) (78:24-30).

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا دُكِّرُوا بِهَا خَرَوُواٰ سُجُدًا وَسَبَحُوا بِحَمَدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ - تَتَجَافَى جُنُوبُهُمْ عَنَّ المَضَاجِعِ يَدُعُونَ رَبِّهِمْ خَوْفًا وَطَمَعًا وَمَا رَزَقْنَاهُمْ يَنفُقُونَ - فَلا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِنْ فَرْحَةٍ أَعِينٍ جَزَأً بِمَا كَانُوا يَعْمَلُونَ)

(15. Only those believe in Our Ayat, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.) (16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.) (17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.)

**The State of the People of Faith and Their Reward**

**Allah states:**

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا)

(Only those believe in Our Ayat,) means, who accept them as true,

(الَّذِينَ إِذَا دُكِّرُوا بِهَا خَرَوُوا سُجُدًا)
(who, when they are reminded of them, fall down prostrate,) means, they listen to them and obey them in word and deed.

(وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكِبِرونَ)

(and glorify the praises of their Lord, and they are not proud.) means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allah says:

(إنَّ الْذِّينَ يَسْتَكِبِرُونَ عَنْ عَبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخْرِينَ)

(Verily, those who scorn My worship, they will surely enter Hell in humiliation!) (40:60). Then Allah says:

(تَتَجَاقَفُونَ جَنُوبَهُمْ عَنِ المَضَاجِعِ)

(Their sides forsake their beds,) meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujahid and Al-Hasan said that the Ayah

(تَتَجَاقَفُونَ جَنُوبَهُمْ عَنِ المَضَاجِعِ)

(Their sides forsake their beds, ) refers to voluntary night prayer. Ad-Dahhak said, "It refers to Salat Al-`Isha' in congregation and Salat Al-Fajr in congregation.

(يَدْعُونَ رَبَّهُمْ حَوْفَا وَطَمَعاً)

(to invoke their Lord in fear and hope,) means, in fear of His punishment and in hope of His reward.

(وَمَمَّا رَزَقْنَهُمْ يَنفَفُونَ)

(and they spend out of what We have bestowed on them,) means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allah. Imam Ahmad recorded that Mu`adh bin Jabal said, "I was with the Messenger of Allah on a journey one morning, walking near him. I said, `O Prophet of Allah, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:
(You have asked about something great, and it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything with Him, establish regular prayer, pay Zakah, fast Ramadan and perform pilgrimage to the House.) Then he said:

«أَلَّا أَدْلَكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ،
وَالصَّدَقَةُ ضُفْيَةُ الْخَطَّينِ، وَصَلَاةُ الْرَّجُلِ فِي
جَوْفِ اللَّيْلِ»

(Shall I not tell you of the gates of goodness Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.) Then he recited:

(تَتَجَافَى جَنُوبْهُمْ عَنِ السَّمَاءِ)

(Their sides forsake their beds,) until he reached

(جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)

(as a reward for what they used to do.) Then he said:

«أَلَّا أَخْبَرْكَ بِرَأْسِ الأَمْرِ وَعَمُودِهِ وَذِرْوَةِ
سَيْمَاهِ؟»

(Shall I not tell you of the greatest of all things and its pillars and pinnacle) I said, 'Of course, O Messenger of Allah.' He said:
(The greatest of all things is Islam, its pillars are the prayers and its pinnacle is Jihad for the sake of Allah.) Then he said:

«أَلَا أُخْبِرُكُ بِمَلَائِكَةِ ذَلِكَ كُلِّهِ؟»
(Shall I not tell you the factor on which all of that depends) I said, `Of course, O Messenger of Allah.' He took hold of his tongue and said,

«كُفْ عَلَيْكَ هَذَا»
(Restrain this.) I said, `O Messenger of Allah, will we be accountable for what we say' He said,

«تَكَلَّثَكَ أَمَّلَكُ يَا مُعَاذُ، وَهَلْ يَكُبُّ النَّاسِ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ إِذَا حَصَائِدُ أَلسَنَتِهِمْ»

(May your mother be bereft of you, O Mu‘adh! Will the people be thrown into Hell -- (or he said) on their faces -- except because of what their tongues say) It was also recorded by At-Tirmidhi, An-Nasa‘i and Ibn Majah in their Sunans. At-Tirmidhi said, "It is Hasan Sahih."

(No person knows what is kept hidden for them of delights of eyes) means, no one knows the vastness of what Allah has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allah conceals the reward for them, a fitting reward which will suit their deeds. Al-Hasan Al-Basri said, "If people conceal their good deeds, Allah will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Hatim. Al-Bukhari quoted the Ayah: d

«فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِنْ فَرَّةِ أَعْيُنٍ»
(No person knows what is kept hidden for them of delights of eyes) Then he recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:
(Allah says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man.") Abu Hurayrah said: "Recite, if you wish:

فَلا تَعْلَمُ نَفْسُ مَّا أُخْفِى لَهُمْ مِّنْ قُرْةٍ أَعْيُنٍ

(No person knows what is kept hidden for them of delights of eyes.) It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is Hasan Sahih." In another version of Al-Bukhari:

وَلَا خَطْرَ عَلَى قَلْبٍ بِشَرٍّ، دُحْرًا مِّنْ بَلَهِ مَا أُطْلِعْنِمْ عَلَيْهِ

("and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.") It was also reported from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

مَنْ يَدْخُلُ الجَنَّةَ يَبْعُمْ لَا يَبْلَسُ، لَا نَبْلِي نَيَابُهُ،
ولَا يَقْنِى شَبَابُهُ، فِي الجَنَّةِ مَا لَا عَيْنٌ رَآئُتْ، وَلَا أُدُنَ سَمِعَتْ، وَلَا خَطْرَ عَلَى قَلْبٍ بِشَرٍّ

(Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.) This was recorded by Muslim.

أَفْمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ أَمَّا الْذِّينَ ءَامَنَوْا وَعَمِلُوا الصَّلِّحَتِ فَلَهُمْ جَنَّتُ الْمَأْوَى نَزَّلًا بِمَا كَانُوا يَعْمَلُونَ - وأَمَّا الْذِّينَ فَسَقَوْا فَمَأْوَاهُمُ النَّارُ كَلِمَانُ أَرَادُوْا أن يُخْرِجُوا
The Believer and the Rebellious are not equal

Allah tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge those who rebelled, disobeyed Him and rejected the Messengers sent by Allah to them. This is like the Ayat:

(18. Is then he who is a believer like him who is rebellious Not equal are they.) (19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.) (20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny.") (21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.) (22. And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom Verily, We shall exact retribution from the criminals.)
(Shall We treat those who believe and do righteous good deeds as corruptors on earth Or shall We treat those who have Taqwa as the wicked) (38:28)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise...) (59:20). Allah says:

(Is then he who is a believer like him who is a rebellious Not equal are they.) i.e., before Allah on the Day of Resurrection. `Ata' bin Yasar, As-Suddi and others mentioned that this was revealed concerning `Ali bin Abi Talib and `Uqbah bin Abi Mu`it. Hence Allah has judged between them when He said:

(As for those who believe and do righteous good deeds,) meaning, their hearts believed in the signs of Allah, and they did as the signs of Allah dictate, i.e. righteous good deeds.

(for them are Gardens of Abode) i.e., in which there are dwellings and houses and lofty apartments.

(as an entertainment) means, something to welcome and honor a guest,

(for what they used to do. And as for those who rebel,) means, those who disobeyed Allah, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allah says:
(Every time they seek to get away therefrom, from anguish, they will be driven back therein) (22:22). Al-Fudayl bin `Iyad said: “By Allah, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

(and it will be said to them: “Taste you the torment of the Fire which you used to deny.”) means, this will be said to them by way of rebuke and chastisement.

(And verily, We will make them taste of the near lighter torment prior to the greater torment,) Ibn `Abbas said, “The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allah to His servants so that they will repent to Him.” Something similar was also narrated from Ubayy bin Ka`b, Abu Al-`Aliyah, Al-Hasan, Ibrahim An-Nakha`i, Ad-Dahhak, `Alqamah, `Atiyah, Mujahid, Qatadah, `Abd Al-Karim Al-Jazari and Khusayf.

(And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom) means, there is no one who does more wrong than the one whom Allah reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatadah said: “Beware of turning away from the remembrance of Allah, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin.” Allah says, warning the one who does that:

(Verily, We shall exact retribution from the criminals.) meaning, ‘We shall avenge Ourselves on those who do that in the strongest possible terms.’
(23. And indeed We gave Musa the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.) (24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.) (25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.)

The Book of Musa and the Leadership of the Children of Israel

Allah tells us that He gave the Book -- the Tawrah -- to His servant and Messenger Musa, peace be upon him.

(فَلَا تَكُن فِي مَرْيَةٍ مِّنْ لَّقَانِهِ) (So, be not you in doubt of meeting him.) Qatadah said, "This refers to the Night of Isra'," then he narrated that Abu Al-` Aliyah Ar-Riyahi said, "The cousin of your Prophet, meaning Ibn ` Abbas, told me that the Messenger of Allah said:

أَرَيْتُ لِبَلَةً أَسْرِيْ بِي مُوسى بْنُ عُمْرَانَ رَجْلًا
آَمَدَ طَوَاَلَا جَعْدًا كَأَنَّهُ مِنْ رَجَالٍ شَجَوْعَةٍ، وَرَأَيْتُ عِيْسَى رَجْلًا مَّرَبْوَعَ الْخَلَقِ إِلَى الحُمْرَةَ
وَالْبَيْاضِ، سَبْطُ الرَّأسِ، وَرَأَيْتُ مَالِكًا حَازِنَ

(On the night of Isra', I saw Musa bin ` Imran, a tall, brown-skinned man with curly hair, looking like the men of Shanu'ah; and I saw ` Isa, a man of medium stature and ruddy white skin, and
with lank hair. And I saw Malik the Keeper of Hell, and the Dajjal.) Among the signs which Allah showed him were:

(فَلا تَكْنِ فِي مَرَيَّةٍ مَّنْ لَقَانَهُ)

(And We made it) means, `the Book which We gave to him,'

(وَجَعَلْنَاهُ)

(a guide to the Children of Israel.) This is similar to what Allah says in Surat Al-Isra':

(وَعَلَّمَنَا مُوسَى الْكِتَابَ وَجَعَلَنَا هَذى لِبَنِى إِسْرَائِيلَ

(And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee.") (17:2)

(وَجَعَلْنَاهُ مِنْهُمْ أَيْمَّةٌ يَهْدُونَ بِأَمْرِنَا لمَّا صَبَرُوا

(And We made from among them, leaders, giving guidance under Our command, when they were patient in adhering to the commands of Allah and avoiding what He prohibited, and they believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allah, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed the Words of Allah, twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allah says:

(وَجَعَلْنَا مِنْهُمْ أَيْمَّةٌ يَهْدُونَ بِأَمْرِنَا لمَّا صَبَرُوا

(And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient) Qatadah and Sufyan said: "When they patiently shunned the temptations of this world." This was also the view of Al-Hasan bin Salih. Sufyan said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allah says:
(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.) (45:16-17). And He says here:

(إنّ رّبّك هُوّ ٌيَفْصِلُ بَيْنَهُمْ يُومَ الْقِيَّمَةِ فِي مَا كَانَوْا
فيهِ يَخْتَلُفُونَ)

(Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.) meaning, with regard to beliefs and actions.

(أوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ
يَمْشُونَ فِي مَساَكِنِهِمْ إِنْ فِى ذَلِكَ لَا يَاتَ أَفْلَامَ يَسْمَعُونَ - أُوَلَمْ يَرُوْ أَنَا نَسْوَقُ المَاءَ إِلَى
الأَرْضِ الجَرْزُ فَتُخْرِجُ بِهِ زَرْعًا تَأَكَّلُ مِنْهُ
أَنْعَمْهُمْ وَأَنفَسَهُمْ أَفْلَامًا يُبْصِرُونَ)

(26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about Verily, therein indeed are signs. Would they not then listen) (27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see)

Learning the Lessons of the Past

Allah says: will these people who deny the Messengers not learn from the nations who came before them, whom Allah destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path No trace is left of them whatsoever.
(Can you find a single one of them or hear even a whisper of them) (19:98). Allah says:

(Verily, therein indeed are signs.) meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land) until:

(ولكن تعمى القلوب الّتّى في الصّدّور)

(but it is the hearts which are in the breasts that grow blind.) (22:45-46) Allah says here:

(إنّ في ذلك لآياتٍ)

(Verily, therein indeed are signs.) meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

(إِنّا يُسْمَعُونَ)

(And if We had destroyed them and (many) a deserted well and lofty castle! Have they not traveled through the land) until:

(فِئْتِلَكَ بَيُوْنُهُمْ خَاوِيَةً بَيْمَا ظَلَمُوا)

(These are their houses in utter ruin, for they did wrong) (27:52).

(كَأَنْ لَمْ يَغْنُواَ فِيهَا)

(As if they had never lived there) (11:68) This is like the Ayat:

(فِئْتِلَكَ بَيُوْنُهُمْ خَاوِيَةً بَيْمَا ظَلَمُوا)

(These are their houses in utter ruin, for they did wrong) (27:52).

(فِكَأِلَّا مِنْ قَرِيَّةٍ أَهْلَكْنَهَا وَهَيْ ظَالِمَةٌ فَهَيْ خَاوِيَةً عَلَى عُروْشَهَا وَبَئْرُ مُعْطَلَةٌ وَقَصْرٌ مُشْبِدٌ أَفْلَمْ يَسِيرُواَ فِي الأَرْضِ)

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land) until:

(Hلْكَنْ تَعْمَى الْقُلُوبُ الّتِي فِي الصُّدُورِ)

(but it is the hearts which are in the breasts that grow blind.) (22:45-46) Allah says here:

(إِنّ فِي ذَلِكَ لآيَاتٍ)

(Verily, therein indeed are signs.) meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

(إِنّا يُسْمَعُونَ)

(And if We had destroyed them and (many) a deserted well and lofty castle! Have they not traveled through the land) until:

(فِئْتِلَكَ بَيُوْنُهُمْ خَاوِيَةً بَيْمَا ظَلَمُوا)

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(These are their houses in utter ruin, for they did wrong) (27:52).

(فِكَأِلَّا مِنْ قَرِيَّةٍ أَهْلَكْنَهَا وَهَيْ ظَالِمَةٌ فَهَيْ خَاوِيَةً عَلَى عُروْشَهَا وَبَئْرُ مُعْطَلَةٌ وَقَصْرٌ مُشْبِدٌ أَفْلَمْ يَسِيرُواَ فِي الأَرْضِ)

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land) until:

(Hلْكَنْ تَعْمَى الْقُلُوبُ الّتِي فِي الصُّدُورِ)

(but it is the hearts which are in the breasts that grow blind.) (22:45-46) Allah says here:

(إِنّ فِي ذَلِكَ لآيَاتٍ)

(Verily, therein indeed are signs.) meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.
(Would they not then listen) means, to the stories of those who came before and what happened to them. 

The Revival of the Earth with Water is Proof of the Resurrection to come

(أَوْلَمْ يَرَوْا أَنَّا نَسْوَقُ المَآءَ إِلَى الأَرْضِ الْجُرْزِ)

(Have they not seen how We drive water to the dry land) Here Allah explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allah says:

(إِلَى الأَرْضِ الْجُرْزِ)

(to the dry land) which means the land where nothing grows, as in the Ayah,

(وَإِنَّا لَجَعَلْنَاهُ مَا عَلَيْهَا صَعِيدًا جُرْزًا)

(And verily, We shall make all that is on it a bare dry soil.) (18:8) i.e., barren land where nothing grows. Allah says here:

(أَوْلَمْ يَرَوْا أَنَّا نَسْوَقُ المَآءَ إِلَى الأَرْضِ الْجُرْزِ)

(فَنَخْرَجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَمَهُمْ وَأَنْفُسَهُمْ أَكْلًا)

(يُبْصِرُونَ)

(Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see) This is like the Ayah,

(قَلْ يَلْفَرُ الْإِنسَانُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا المَآءَ)

(صبًا)

(Then let man look at his food: We pour forth water in abundance.) (80:24-25). Allah says here:

(أَفَلَا يُبْصِرُونَ)
(Will they not then see)

(وَقُولُوا مَتَى هَذَا الْقَتْحُ إِنَّنَا صَادِقُينَ - قُلْ يُومَ الْقَتْحِ لَا يَنفِعُ الَّذِينَ كَفَرُوا يَمْنُؤُوهُمْ وَلَا هُمْ يُنظِرُونَ - فَأَعْرَضُ عَنْهُمْ وَانْتَظِرُوا إِنَّهُمْ مُنْتَظِرُونَ)

(28. They say: "When will this Fath be, if you are telling the truth") (29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") (30. So turn aside from them and await, verily, they (too) are awaiting.)

How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allah tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allah upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

(وَقُولُوا مَتَى هَذَا الْقَتْحُ)

(They say: "When will this Fath be...") meaning, `when will you prevail over us, O Muhammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen All we see of you and your companions is that you are hiding, afraid and humiliated.' Allah says:

(قُلْ يُومَ الْقَتْحِ)

(Say: "On the Day of Al-Fath...") meaning, `when the wrath and punishment of Allah befall you, in this world and the next,`

(لَا يَنفِعُ الَّذِينَ كَفَرُوا يَمْنُؤُوهُمْ وَلَا هُمْ يُنظِرُونَ)

(no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.) This is like the Ayah,

(قَلِمَا جَآءَهُمْ رُسُلُهُمْ بِالبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مَنَ العَلِيمِ)
(Then when their Messengers came to them with clear proofs, they were glad with that which they had of the knowledge...) (40:83-85) Those who claim that this refers to the conquest of Makkah go too far, and have made a grievous mistake, for on the day of the conquest of Makkah, the Messenger of Allah accepted the Islam of the freed Makkah prisoners-of-war, who numbered nearly two thousand. If what was meant by this Ayah was the conquest of Makkah, he would not have accepted their Islam, because Allah says:

(قَلْ يَوْمَ الْقُتُولِ لَا يَنْفِعُ الَّذِينَ كَفَرُوْا إِيمَانَهُمْ وَلَا هُمْ يُنْظَرُونَ)

(Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") What is meant by Al-Fath here is Judgement, as in the Ayat:

(قَافِطْ بَيْنِي وَبَيْنَهُمْ قَلْحاً)

(Nuh said: (So Aftah (judge) between me and them) (26:118). and:

(قُلْ يَجْمَعْ بَيْنَنَا رَبُّنَا ثُمَّ يَقْتَلْ بَيْنَنَا بَالْحَقِّ)

(Say: "Our Lord will assemble us all together, then He will judge between us with truth") (34:26).

(وَأَسْتَقْتَلْهُمْ وَخَابَ كُلُّ جَبَارٍ عَنِيدٍ)

(And they sought judgement and every obstinate, arrogant dictator was brought to a complete loss and destruction.) (14:15)

(وَكَانُوا مِنْ قَبْلِ يَسْتَقْتَلُوْنَ عَلَى الَّذِينَ كَفَرُوا)

(although aforetime they had invoked Allah to pass judgement over those who disbelieved) (2:89)

(إِنَّ تَسْتَقْتَلُوْنَ فَقَدْ جَآءَ كُمُ الْقُتُولُ)

(If you ask for a judgement, now has the judgement come unto you) (8:19). Then Allah says:

(فَأَعْرِضْ عَنْهُمْ وَأَنتَظِرِ إِنَّهُمْ مُنْتَظِرُونَ)
(So turn aside from them and await, verily, they (too) are awaiting,) meaning, 'turn away from these idolators, and convey that which has been revealed to you from your Lord.' This is like the Ayah,

(أتِبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَبِّكَ لا إِلَهَ إِلاَّ هُوَ)

(Follow what has been revealed to you from your Lord, there is no God but Him.) (6:106) `Wait until Allah fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

(عَنْهُمْ وَأَنتَ تَنتَظَرُّ)

(ベル, they (too) are awaiting.) means, 'you are waiting, and they are waiting and plotting against you,'

(أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَبِّكَ الْمُنْتَعِنُ)

(Or do they say: "A poet! We await for him some calamity by time!") (52:30). `You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allah's punishment will come upon them.' Sufficient unto us is Allah, and He is the Best Disposer of affairs. This is the end of the Tafsir of Surat As-Sajdah.

The Tafsir of Surat Al-Ahzab

(Chapter - 33)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم)

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