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

(قَفَّدَ كَذَّبْنَمُ)

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

(فَسَوْفَ يَكُونُ لَزَامًا)

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

(فَسَوْفَ يَكُونُ لَزَامًا)

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

The Tafsir of Surat Ash-Shu`ara

(Chapter - 26)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.
The Qur'an and the Disbelievers turning away;

They could be compelled to believe if Allah so willed. At the beginning of the explanation of Surat Al-Baqarah we discussed the letters which appear at the beginning of some Surahs. Allah's saying:

(1. Ta Sn Mim.) (2. These are Ayat of the Book Mubin.) (3. It may be that you are going Bakhi` yourself, that they do not become believers.) (4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.) (5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.) (6. So, they have indeed denied, then the news of what they mocked at will come to them.) (7. Do they not observe the earth -- how much of every good kind We cause to grow therein) (8. Verily, in this is an Ayah, yet most of them are not believers.) (9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.)

(تَلَّكَ عَاتِيَاتُ الْكِتَابِ الْمُبِينِ

(These are the Ayat of the Book Mubin.) means, these are the verses of the Clear Qur'an, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

(لَعَلْكَ بَخْيَعَ تَفْسِيْكَ

(It may be that you are going Bakhi` yourself,) means, destroy yourself -- because of your keenness that they should be guided and your grief for them.

(أَلَا يَكُونُوا مُؤْمِينِينَ

(that they do not become believers,) Here Allah is consoling His Messenger for the lack of faith of those among the disbelievers who do not believe in him. This is like the Ayat:

(فَلَمَّا تَذَهَّبُ نَفْسَكَ عَلَيْهِمْ حَسَرَتٌ

(So destroy not yourself in sorrow for them) (35:8).
(Perhaps, you would Bakhi` yourself, over their footsteps, because they believe not in this narration) (18:6). Mujahid, `Ikrimah, Qatadah, `Atiyyah, Ad-Dahhak, Al-Hasan and others said that:

(لعلك بِخَيْرٍ نَفْسَكَ)

(It may be that you are going Bakhi` yourself,) means, `kill yourself.' Then Allah says:

(إِن تَشَاءَ نَزَّلَ عَلَيْهِمْ مِنَ السَّمَاءِ عَابِيَةً فُضُلْتُ)

(If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.) meaning, `if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.' Allah says:

(وَلَوْ شَاءَ رَبُّكَ لَآَمَنَ مِن فِى الْأَرْضِ كُلُّهُمْ)

(And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.) (10:99)

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أَمْمًا وَاحِدَةً)

(And if your Lord had so willed, He could surely, have made mankind one Ummah...) (11:118) But Allah's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them. Then Allah says:

(وَمَا يَأْتِيهِمْ مِنَ الْرَّحْمَنِ مُحْدَثٍ إِلَّاَ)

(And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.) meaning, every time a Scripture comes from heaven to them, most of the people turn away from it. As Allah says:
(And most of mankind will not believe even if you desire it eagerly.) (12:103)

(Alas for mankind! There never came a Messenger to them but they used to mock at him.)
(36:30)

(Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him...) (23:44). Allah says here:

(So, they have indeed denied, then the news of what they mocked at will come to them.) meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

(And those who do wrong will come to know by what overturning they will be overturned) (26:227). Then Allah tells those who dared to oppose His Messenger and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein. Sufyan Ath-Thawri narrated from a man from Ash-Sha`bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.

(Verily, in this is an Ayah,) meaning an evidence of the power of the Creator of all things. He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited. His saying:
(And verily your Lord, He is truly the All-Mighty,) means, the One Who has power over all things, to subdue and control them,

(al-rahim)

(the Most Merciful.) means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment. Abu Al-`Aliyah, Qatadah, Ar-Rabi` bin Anas and Ibn Ishaq said: "He is Almighty in His punishment of those who went against His commands and worshipped others besides Him." Sa`id bin Jubayr said: "He is Most Merciful towards those who repent to Him and turn to Him."
(10. And (remember) when your Lord called Musa (saying): "Go to the people who are wrongdoers.") (11. "The people of Fira`wn. Will they not have Taqwa") (12. He said: "My Lord! Verily, I fear that they will deny me,") (13. "And my breast straitens, and my tongue expresses not well. So send for Harun.") (14. "And they have a charge of crime against me, and I fear they will kill me.") (15. (Allah) said: "Nay! Go you both with Our signs. Verily, We shall be with you, listening.") (16. "And go both of you to Fira`wn, and say: 'We are the Messengers of the Lord of Al-`Alamin,') (17. 'So allow the Children of Israel to go with us.") (18. (Fir`awn) said (to Musa): "Did we not bring you up among us as a child And you did dwell many years of your life with us.") (19. "And you did your deed, which you did. While you were one of the ingrates.") (20. Musa said: "I did it then, when I was in error.") (21. "So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.") (22. "And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.")

Between Musa and Fir`awn

Allah tells us what He commanded His servant, son of `Imran and Messenger Musa, peace be upon him, who spoke with Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir`awn and his people. Allah says:

(وَإِذْ نَادَى رَبُّكَ مُوسَى أَنَ ائْتِ الْقُوْمَ الْظَّلِيمِينَ -
قُوْمَ فَرْعَوْنَ أَلا يَنْفَعُونَ - قَالَ رَبُّ إِنِّي أَخَافُ أَن يُكْضِبُونَ - وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ - وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَن يُقْتَلُوْنَ)

(And when your Lord called Musa: "Go to the people who are wrongdoers. The people of Fir`awn. Will they not have Taqwa") He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Harun. And they have a charge of crime against me, and I fear they will kill me.") So, Musa asked Allah to remove these difficulties for him, as he said in Surah Ta Ha:

(قَالَ رَبِّ اشْرَحْ لِى صَدْرِي - وَيِسْرُ لِى أَمْرِي)

(Musa said: "O my Lord! Open for me my chest. And ease my task for me.") (20:25-26) until:

(قَدْ أُوْتِيتَ سُؤْلَكَ يُمُوسَى)
You are granted your request, O Musa! (20:36)

(And they have a charge of crime against me, and I fear they will kill me.) because he had killed that Egyptian, which was the reason that he left the land of Egypt.

((Allah) said: "Nay!...") Allah told him: do not be afraid of anything like that. This is like the Ayah,

(We will strengthen your arm through your brother, and give you both power) meaning, proof;

so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors) (28:35),

(We are the Messengers of the Lord of the all that exists.) This is like the Ayah,

(I am with you both, hearing and seeing) (20:46). Meaning, `I will be with you by My protection, care, support and help.'

(And go both of you to Fir`awn, and say: `We are the Messengers of the Lord of the all that exists.`) This is like the Ayah,
(Verily, we are both Messengers of your Lord) (20:47). which means, `both of us have been sent to you,'

(آنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ)

(So allow the Children of Israel to go with us.) Meaning, `let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allah, devoted to Him, and with you they are in a position of humiliating torture.' When Musa said that to him, Fir` awn turned away and ignored him completely, regarding him with scorn and thinking little of him. Saying:

(ألمَ نُرْبِّكَ فِي نَا وَلِيدًا)

(Did we not bring you up among us as a child) meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this manner: you killed one of our men and denied our favors to you.' So he said to him:

(وَأَنتَ مِنَ الْكَفَرِينَ)

(While you were one of the ingrates.) meaning, one of those who deny favors. This was the view of Ibn `Abbas and `Abdur-Rahman bin Zayd bin Aslam, and was the view favored by Ibn Jarir.

(قالَ فَاعْلَنَّهَا إِذَا)

((Musa) said: "I did it then...") meaning, at that time,

(وَأَنَا مِنَ الْضَّلَالِينَ)

(when I was in error.) meaning, `before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

(فَقُوْرَتُ مِنْكُمْ لَمَّا خَفْتُمْ كَفْوَهَبَ لِي رَبِّي حُكْماً)

(So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.) means, `the first situation came to an end and another took its place. Now Allah has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.' Then Musa said:
(And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.) meaning, `whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them. What you have mentioned about me is nothing compared to what you have done to them.'

(قال فرُعْوُن وَمَا رَبُّ الْعَلَمِيْنَ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنتُمْ مُوقِنِينَ قَالَ لَمْ نَحْوَلْهُ أَلاَّ تَسْتَمَعُونَ قَالَ رَبُّكُمْ وَرَبُّ عَبَائِكُمُ الْأَوَّلِينَ قَالَ إِنْ رَسُولُكُمُ الَّذِي أَرْسَلْ إِلَيْكُمْ لِمَجْنُونٍ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنتُمْ تَعْقِلُونَ)

(23. Fir`awn said: "And what is the Lord of Al-`A'ramin") (24. (Musa) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.") (25. (Fir`awn) said to those around: "Do you not hear (what he says)") (26. (Musa) said: "Your Lord and the Lord of your ancient fathers!") (27. (Fir`awn) said: "Verily, your Messenger who has been sent to you is a madman!") (28. (Musa) said: "Lord of the east and the west, and all that is between them, if you did but understand!")

Allah tells us about the disbelief, rebellion, oppression and denial of Fir`awn, as He says:

(وَمَا رَبُّ الْعَلَمِيْنَ)

(And what is the Lord of the `Alamin" This is because he used to say to his people:

(مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِيْ)

(I know not that you have a god other than me.) (28:28)
(Thus he fooled his people, and they obeyed him.) (43:54) They used to deny the Creator, may He be glorified, and they believed that they had no other lord than Fir`aww. When Musa said to them: "I am the Messenger of the Lord of the worlds," Fir`aww said to him, "Who is this who you are claiming is the Lord of Al-`Alamin other than me" This is how it was interpreted by the scholars of the Salaf and the Imams of later generations. As-Suddi said, "This Ayah is like the Ayah,

((Fir`aww) said: "Who then, O Musa, is the Lord of you two" He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.") (20:49-50) Those among the philosophers and others who claimed that this was a question about the nature or substance of Allah are mistaken. Fir`aww did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. When Fir`aww asked him about the Lord of Al-`Alamin, Musa said:

((Musa) said: "The Lord of the heavens and the earth, and all that is between them..."

meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

(إن كنتُ مُوقَنِينَ)

(if you seek to be convinced with certainty. ) means, if you have believing hearts and clear insight. At this, Fir`aww turned to the chiefs and leaders of his state around him, and said to them -- mockingly expressing his disbelief in Musa:

(آلا تَسْتَمِعُونَ)

("Do you not hear") meaning, `are you not amazed by what this man is claiming -- that you have another god other than me? Musa said to them:

(ربْكَمْ وَرَبُّ عَبَائِكُمْ الأَوْلِيَّينَ)
(Your Lord and the Lord of your ancient fathers!) meaning, the One Who created you and your forefathers, those who came before Fir`awn and his time.

 قال

(He said) that is, Fir`awn said:

ien ra'su'llahum ad'di ar'sil ellikum l'majnoon)

(Verily, your Messenger who has been sent to you is a madman!) meaning, there is no sense in his claim that there is any god other than me!

 قال

((Musa) said) -- to those in whose hearts Fir`awn had planted doubts:

ربُ المشْرَقِ وَالمَ غَرِبِ وَمَا بِينَهُمَا إِن كُنتُم تَعَقُّلُونَ

(Lord of the east and the west, and all that is between them, if you did but understand!) He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjegated all the heavenly bodies, stationary and moving. If what Fir`awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.' This is similar to the Ayah,

الذى حَاجَ إِبْرَاهِيمَ فِى رَبِّهِ أَنْ أَتَّهِ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي الَّذى يُحْيِى وُيُمِيتُ قَالَ أَنَا أَحْيَى وَأَمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يُبْتَى بالشَّمْسِ مِنَ المشْرَقِ قَاتِبَ يَبَا مِنَ المَ غَرِبِ

(who disputed with Ibrahim about his Lord, because Allah had given him the kingdom When Ibrahim said: "My Lord is He Who gives life and causes death," He said, "I give life and cause death." Ibrahim said, "Verily, Allah brings the sun from the east. So cause it to rise from the west.") (2:258) So when Fir`awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Musa, peace be upon him, so he said, as Allah tells us:
(29. He said: "If you choose a god other than me, I will certainly put you among the prisoners.")
(30. He said: "Even if I bring you something manifest") (31. He said: "Bring it forth then, if you are of the truthful!") (32. So he threw his stick, and behold, it was a serpent, manifest.) (33. And he drew out his hand, and behold, it was white to all beholders!) (34. He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.") (35. "He wants to drive you out of your land by his sorcery: what is it then that you command") (36. They said: "Put him off and his brother (for a while), and send callers to the cities;") (37. "To bring up to you every well-versed sorcerer.")

After the Rational Proof, Fir` awn resorts to Force

When proof had been established against Fir` awn, clearly and rationally, he resorted to using force against Musa, thinking that after this there would no further room for discussion. So he said:

(30. He said: "If you choose a god other than me, I will certainly put you among the prisoners.")

(If you choose a god other than me, I will certainly put you among the prisoners.) To this, Musa responded:
(Even if I bring you something manifest) meaning, clear and definitive proof.

(And he drew out his hand,) meaning, from his sleeve,

(Verily, this is indeed a well-versed sorcerer.) One who knows a great deal of magic or witchcraft. Fir`awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Musa, trying to make them oppose him and disbelieve in him, and said:

(He wants to drive you out of your land by his sorcery...) meaning, `he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you. So advise me, what should I do with him'

(They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer." ) meaning, `delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.' So Fir`awn did as they suggested, which is what Allah decreed would happen to them, so that all the
people would gather in one place and the signs and proof of Allah would be made manifest before them all in one day.

(38. So, the sorcerers were assembled at a fixed time on a day appointed.) (39. And it was said to the people: "Are you (too) going to assemble") (40. "That we may follow the sorcerers if they are the winners.") (41. So, when the sorcerers arrived, they said to Fir’awn: "Will there surely be a reward for us if we are the winners") (42. He said: "Yes, and you shall then verily be of those brought near (to myself).") (43. Musa said to them: "Throw what you are going to throw!") (44. So, they threw their ropes and their sticks, and said: "By the might of Fir’awn, it is we who will certainly win!") (45. Then Musa threw his stick, and behold, it swallowed up all that they falsely showed!) (46. And the sorcerers fell down prostrate.) (47. Saying: "We believe in the Lord of Al-`Alamin.") (48. "The Lord of Musa and Harun.")

Between Musa, peace be upon him, and the Sorcerers Allah describes the actual encounter between Musa, peace be upon him, and the Egyptians in Surat Al-A’raf, Surah Ta Ha, and in this Surah.

The Egyptians wanted to extinguish the Light of Allah with their words, but Allah insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of disbelief and faith; they never confront one another but faith always prevails:
(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.) (21:18)

(And say: "Truth has come and falsehood has vanished.") (17:81) The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allah Alone, one of them said:

(That we may follow the sorcerers if they are the winners.) They did not say: `we will follow the truth, whether it rests with the sorcerers or with Musa;' the people were followers of the religion of their king.

(So, when the sorcerers arrived,) means, when they reached the court of Fir`awn, and a pavilion had been erected for him. There he gathered his servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir`awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

("Will there surely be a reward for us if we are the winners" He said: "Yes, and you shall then verily be of those brought near.") meaning, `and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.' So they went back to their places:
(They said: "O Musa! Either you throw first or we be the first to throw" (Musa) said: "Nay, throw you (first)!"") (20:65-66). Here the incident is described more briefly. Musa said to them:

"Throw what you are going to throw!" So, they threw their ropes and their sticks, and said: "By the might of Fir`awn, it is we who will certainly win!"") This is what the ignorant masses say when they do something: 'this is by the virtue of So-and-so!' In Surat Al-A`raf Allah mentioned that they:

(They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic) (7:116). And in Surah Ta Ha He said:

(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) until Allah saying:

(and the magician will never be successful, whatever the amount (of skill) he may attain) (20:69). And here Allah says:
(Thus truth was confirmed, and all that they did was made of no effect.) until

(The Lord of Musa and Harun.) (7:118-122) This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir`awn's supporters, who sought and hoped that they would prevail over Musa, were themselves defeated. At that moment they believed in Musa and prostrated to Allah, the Lord of Al-Alamin Who sent Musa and Harun with the truth and an obvious miracle. Fir`awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allah and the angels and all of mankind be upon him. He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

(إنّهُ لكَبِيرُ كُمْ الَّذِى عَلَمَكُمُ السَّحْرُ)

(Verily, he is your chief who has taught you magic) (20:71).

(إنّ هَذَا لَمَّا كَرِهَتْ مَعْمُوَى فِى المَدِينَةِ)

(Surely, this is a plot which you have plotted in the city) (7:123).

(قالَ عَامَّمْتِمُ لَهُ قَبْلَ أَنَّ عَادِنَ لَكَمْ إِنَّهُ لَكَبِيرُ كُمْ الَّذِى عَلَمَكُمُ السَّحْرُ فَلَسَوْفَ تُعْلَمُونَ لَا قَطْعَنَّ أَيْدِيَتْكُمْ وَأَرْجَلَتْكُمْ مِنْ خَلَفٍ وَلَا أَسْلَبَتْكُمْ أَجْمَعَينَ قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مَتَقَلِبُونَ إِنَّا نَطَمَعُ أن يَعْفَرُ لَنَا رَبِّنَا خَطَّائِنَا أَن كَنَّا أَوَّلُ الْمُؤْمِنِينَ)

(49. He said: “You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.”) (50. They said: “No harm! Surely, to our Lord we are to return.”) (51. “Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers.”)

Between Fir`awn and the Sorcerers
His threats against them resulted only in an increase in their faith and submission to Allah, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Musa had done could not have been done by any human being unless Allah helped him, making it proof and an evidence of the truth of what he had brought from his Lord. Then Fir`awn said to them:

(عَامَنَتَمْ لَهُ قَبْلَ أَنْ عَذَّنَ لَكُمْ)

(You have believed in him before I give you leave.) meaning, `you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

(إِنَّهُ لَكِيْرَ كُمْ الَّذِى عَلِمَ كَمُ السَّحَرْ)

(Surely, he indeed is your chief, who has taught you magic!) This is stubborn talk, and anyone can see that it is nonsense, for they had never met Musa before that day, so how could he have been their chief who taught them how to do magic? No rational person would say this. Then Fir`awn threatened to cut off their hands and feet, and crucify them. They said:

(لا ضِيْرَ)

(No harm!) meaning, `no problem, that will not harm us and we do not care.'

(إِنَّا إِلَى رَبِّنَا مُنْقِلِبُونَ)

(Surely, to our Lord we are to return.) means, `the return of us all is to Allah, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.' So they said:

(إِنَّا نَتَّمَعُ أَنَّ يُغْفِرْ لَنَا رَبُّنَا خَطَّإَنَا)

(Verily, we really hope that our Lord will forgive us our sins,`) `the sins we have committed and the magic you forced us to do.'

(أَنَّ كُنَّا أَوَّلَ الْمُؤْمِنِينَ)

(as we are the first of the believers,) means, because we are the first of our people, the Egyptians, to believe. So he killed them all.
The Exodus of the Children of Israel from Egypt

After Musa stayed in Egypt for a long time, and the proof of Allah was established against Fir`awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allah commanded Musa, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Musa, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir`awn. As more than one of the scholars of Tafsir have said, they left when the moon was rising, and Mujahid, may Allah have mercy on him, said that the moon was eclipsed that night. And Allah knows best. Musa asked about the grave of Yusuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Musa himself, may peace be upon them both. It was also said that Yusuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them. The following morning, when there was nobody to be found in the Israelite quarters, Fir`awn became angry and his anger intensified since Allah had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

(Verily, these) meaning, the Children of Israel,
(indeed are but a small band.) meaning, a small group.

(And verily, they have done what has enraged us.) means, `every time we have heard anything about them, it has upset us and made us angry.'

(But we are a host all assembled, amply forewarned.) means, `we are constantly taking precautions lest they betray us.' Some of the Salaf read this with the meaning, "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property." So he and his troops were punished with the very things he sought to inflict upon the Children of Israel. Allah says:

(فَأَخْرَجْنَهُم مِّن جَنَّتٍ وَعِيْنٍ - وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ)

(So, We expelled them from gardens and springs, treasures, and every kind of honorable place.) meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

(كَذَٰلِكَ وَأُوْرِثَنَهَا بَنِى إِسْرَعْيلَ)

(Thus and We caused the Children of Israel to inherit them.) This is like the Ayat:

(وَأُوْرِثَنَا الْقَوْمُ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مِشْرِقَ الأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا)

(And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed) (7: 137).

(وَتَرَيِّدُ أَنْ نَمُنَّ عَلَى الْذِينَ اسْتَضْعَفُوا فِي الأَرْضِ وَنَجْعَلَهُمْ أَيْمَةً وَنَجْعَلُهُمُ الْوَارِثِينَ)
Fir`awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned

More than one of the scholars of Tafsir said that Fir`awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

(60. So, they pursued them at sunrise.) (61. And when the two hosts saw each other, the companions of Musa said: "We are sure to be overtaken." ) (62. Musa) said: "Nay, verily with me is my Lord. He will guide me.") (63. Then We revealed to Musa (saying): "Strike the sea with your stick." And it parted, and each separate part became like huge mountain.) (64. Then We brought near the others to that place.) (65. And We saved Musa and all those with him.) (66. Then We drowned the others.) (67. Verily, in this is indeed a sign, yet most of them are not believers.) (68. And verily your Lord, He is truly the All-Mighty, the Most Merciful.)
(And when the two hosts saw each other,) means, each group saw the other. At that point,

(قَالَ أَصْحَبُ مُوسَى إِنَّا لِمُدْرَكِّكُونَ)

(the companions of Musa said: "We are sure to be overtaken.") This was because Fir` awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir` awn and his troops were behind them. Hence they said:

(قَلَمَا تَرَأَءَا الْجَمْعَانَ قَالَ أَصْحَبُ مُوسَى إِنَّا لِمُدْرَكِّكُونَ - قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيِّدَيْنِ)

("We are sure to be overtaken." (Musa) said: "Nay, verily with me is my Lord. He will guide me.") meaning, `nothing of what you fear will happen to you, for Allah is the One Who commanded me to bring you here, and He does not go back on His promise.' Harun, peace be upon him, was in the front, with Yusha` bin Nun and a believer from the family of Fir` awn, and Musa, peace be upon him, was in the rear. More than one of the scholars of Tafsir said that they stood there not knowing what to do, and Yusha` bin Nun or the believer from the family of Fir` awn said to Musa, peace be upon him, "O Prophet of Allah, is it here that your Lord commanded you to bring us" He said: "Yes." Then Fir` awn and his troops drew near and were very close indeed. At that point Allah commanded his Prophet Musa, peace be upon him, to strike the sea with his staff, so he struck it, and it parted, by the will of Allah. Allah says:

(فَانْفَقِلْ فَكُانَ كُلُّ فَرْقٌ كَالْطَّوُدِ العَظِيمِ)

("And it parted, and each separate part became like huge mountain,) meaning, like mighty mountains. This was the view of Ibn Mas` ud, Ibn ` Abbas, Muhammad bin Ka` b, Ad-Dahhak, Qatadah and others. ` Ata' Al-Khurasani said, "It refers to a pass between two mountains." Ibn ` Abbas said, "The sea divided into twelve paths, one for each of the tribes." As-Suddi added, "And in it there were windows through which they could see one another, and the water was erected like walls." Allah sent the wind to the sea bed to make it solid like the land. Allah says:

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ بِيَسَا لَا تَحَافُدُ دَرَكَا وَلَا تَخَشَى)

(and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid) (20:77). And here He says:

(وَأَزْلَقْنَا ثَمَّ الأَخْرَينَ)

(Then We brought near the others to that place.) Ibn ` Abbas, ` Ata' Al-Khurasani, Qatadah and As-Suddi said:
(Then We brought near) means, "We brought Fir`aww and his troops near to the sea."

(And We saved Musa and all those with him. Then We drowned the others.) meaning: `We saved Musa and the Children of Israel and whoever followed their religion, and none of them were destroyed, but Fir`aww and his troops were drowned and not one of them remained alive, but was destroyed.' Then Allah says:

(Verily, in this is indeed a sign,) meaning, this story with its wonders and tales of aid to the believing servants of Allah is definitive proof and evidence of Allah's wisdom.

(yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.) The explanation of this phrase has already been discussed above.

(69. And recite to them the story of Ibrahim.) (70. When he said to his father and his people: "What do you worship") (71. They said: "We worship idols, and to them we are ever devoted.") (72. He said: "Do they hear you when you call") (73. "Or do they benefit you or do they cause
harm") (74. They said: "(Nay) but we found our fathers doing so.") (75. He said: "Do you observe that which you have been worshipping --") (76. "You and your ancient fathers") (77. "Verily, they are enemies to me, save the Lord of Al-'Alamin,")

**How the Close Friend of Allah, Ibrahim spoke out against Shirk**

Here Allah tells us about His servant, Messenger and Close Friend, Ibrahim, upon him be peace, the leader of the pure monotheists. Allah commanded His Messenger Muhammad to recite this story to His Ummah so that they could follow this example of sincerity towards Allah, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing Shirk and its people. Allah granted guidance to Ibrahim before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allah, may He be exalted.

(إِذْ قَالَ لَآبِيهِ وَقَوْمِهِ مَا تُعْبِدُونَ

(When he said to his father and his people: "What do you worship") meaning: what are these statues to which you are so devoted

(قَالُوا نُعْبِدُ أُصْنَانَاهُمْ فَنُظَلُّ لَهَا عَكْفِينَ

(They said: "We worship idols, and to them we are ever devoted.") meaning: we are devoted to worshipping them and praying to them.

(قَالَ هَلْ يُسْمَعُونَكُمْ إِذْ تَدْعُونَ - أَوْ يَنْفِعُونَكُمْ أُوْلِي الْأَقْدَمُونَ - قَالُوا بَلْ وَجَدْنَا أَبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ

(He said: "Do they hear you when you call Or do they benefit you or do they cause harm" They said: "(Nay) but we found our fathers doing so.") They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps. So Ibrahim said to them:

(قَالَ أَفْرَءَيْتُمْ مَا كُنتُمْ تُعْبِدُونَ - أَنْشُمْ وَعَبَآؤُوكُمْ

(Do you observe that which you have been worshipping --you and your ancient fathers Verily, they are enemies to me, save the Lord of Al-'Alamin.) meaning, `if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.' This is akin to the way Allah described Nuh:
(So devise your plot, you and your partners) (10:71). And Hud, upon him be peace, said:

إِن نَفْلُ إِلاَّ اعْتَرَاكُ بِعَضُعٍ عَالِهَتِنَا يُسوَء قَالَ إِنَّى أَشْهَدُ اللَّهَ وَأَشْهَدْتُ بِهِمَا مَا نُشْرَكْنَا مِن دُونِهِ فَكَيْدُونَ جَمِيعًا ثُمَّ لَا تَنْظُرُونَ - إِنَّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَآ مِن ذَاتِ بَأْسِ إِلاَّ هُوَ أَخَذَ بِنَاصِبَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ)

("I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path) (11:54-56). Similarly, Ibrahim denounced their gods and idols and said:

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بَاللَّهِ

(And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah) (6:81). And Allah said:

(قَدْ كَانَتْ لَكُمْ أُسُوَى حَسَنَةٌ فِي إِبْرَهِيمَ)

(Indeed there has been an excellent example for you in Ibrahim) until His saying;

(حَتَّى تُوْمِئْنَوا بِاللَّهِ وَحَدٌ)

(until you believe in Allah Alone) (60:4).
(And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he made it a Word lasting among his offspring, that they may turn back) (43:26-28). meaning: "La Ilaaha Illallah.

Ibrahim mentions Allah’s Kindness towards Him

Ibrahim said, "I will not worship any but the One Who does these things:

(الذى خلقني فهو يهديني - واللهى هو يطعمنى ويسبنين - وإذا مرضت فهو يشفين - واللهى يميتى ثم يحيى - واللهى أطماع أن يعفر لي خطيئتي يوم الدين)

(78. Who has created me, and it is He Who guides me.) (79. And it is He Who feeds me and gives me to drink.) (80. And when I am ill, it is He Who cures me.) (81. And Who will cause me to die, and then will bring me to life.) (82. And Who, I hope, will forgive me my faults on the Day of Recompense.)

(Who has created me, and it is He Who guides me.) He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him. Allah is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

(And it is He Who feeds me and gives me to drink.) He is my Creator Who provides for me from that which He has made available in the heavens and on earth. He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.
(And when I am ill, it is He Who cures me.) Here he attributed sickness to himself, even though it is Allah Who decrees it, out of respect towards Allah. By the same token, Allah commands us to say in the prayer,

(Guide us to the straight way) (1:6) to the end of the Surah. Grace and guidance are attributed to Allah, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people. This is like when the Jinn said:

(And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path) (72:10) Similarly, Ibrahim said:

(And when I am ill, it is He Who cures me.) meaning, `when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

(And Who will cause me to die, and then will bring me to life.) He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

(And Who, I hope, will forgive me my faults on the Day of Recompense.) means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allah For He is the One Who does whatever He wills.
The Prayer of Ibrahim for Himself and for His Father

Here Ibrahim, upon him be peace, asks his Lord to give him Hukm. Ibn `Abbas said, "This is knowledge."

(O Allah, with the Exalted Companion (of Paradise)).

(And grant me an honorable mention in later generations.) meaning, `cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.' This is like the Ayah,

(And We left for him (a goodly remembrance) among the later generations: "Salam (peace) be upon Ibrahim. Thus indeed do we reward the good doers.) (37:108-110)
(And make me one of the inheritors of the Paradise of Delight.) meaning, 'bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

(وَاغفِرْ لَأَبِي)

(And forgive my father.) This is like the Ayah,

(ربَّنَا اغفر لِي وَلِوَالدَّی)

(My Lord! Forgive me, and my parents) (71:28). But this is something which Ibrahim, peace be upon him, later stopped doing, as Allah says:

(وَمَا كَانَ اسْتَغْفَارُ إِبْرَاهِيمَ لَأَبِيِّهِ إِلَّا عَنَّ مُوْعَدٍ وَعَدُّهَا إِيَّاهُ)

(And Ibrahim's supplication for his father's forgiveness was only because of a promise he had made to him) (9:114) until:

(إِنَّ إِبْرَاهِيمَ لَأوَأَاهُ حَلِيمٌ)

(Verily, Ibrahim was Awwah and was forbearing) (9:114). Allah stopped Ibrahim from asking for forgiveness for his father, as He says:

(قَدْ كَانَتْ لَكُمْ أُسُوْةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالذِينَ مَعَهُ)

(Indeed there has been an excellent example for you in Ibrahim and those with him), until His saying:

(وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ)

(but I have no power to do anything for you before Allah.) (60:4),

(وَلَا تَخْزِنِي يَوْمَ يُبَيِّنُونَ)

(And disgrace me not on the Day when they will be resurrected.) means, 'protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.' Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:
(Ibrahim will see his father on the Day of Resurrection, covered with dust and darkness.) According to another narration, also from Abu Hurayrah, may Allah be pleased with him, the Prophet said:

يلقى إبراهيم أباه قيّفُول: يا رَبّ إنّك وَعَذّبتي
أنّك لَا تُحْزِيني يَوْمٍ يَبْعَثُونَ، قَيّفُولُ اللَّهُ تَعَالَى:
إِنِّي حَرِّمْتُ الْجَنَّةَ عَلَى الكَافِرِينَ

(Ibrahim will meet his father and will say: "O Lord, You promised me that You would not disgrace me on the Day when all creatures are resurrected." And Allah will say to him: "I have forbidden Paradise to the disbelievers.") He also recorded this in the Hadiths about the Prophets, upon them be peace, where the wording is:

يَلْقَى إِبْرَاهِيمُ أَبَاهُ أَزَر يَوْمَ الْقِيَامَةَ، وَعَلَى وَجَهِ أَزَر قَرْحَةٌ وَغَبْرَةٌ، قَيّفُولُ لُهُ إِبْرَاهِيمُ: أَلمْ أَقُلْ لَكَ لَا تُعْصِينِي، قَيّفُولُ أَبُوُهُ: فَأَلِيَّمْ لَا أُعَصِّيكَ، قَيّفُولُ إِبْرَاهِيمُ: يَا رَبّ إِنّك وَعَذّبْتِي أَنْ لَا تُحْزِينِي يَوْمَ يَبْعَثُونَ، فَأَيُّ حَزِيْحٌ أَحْزَى مِن أَبِي الأَبْعَدَ قَيّفُولُ اللَّهُ تَعَالَى: إِنِّي حَرِّمْتُ الْجَنَّةَ عَلَى الكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ انْظُرْ تَحْتَ رَجْلِكَ، قَيْنَظْرِرْ، فَإِذَا هُوَ بُذِيْخٌ مُتَلَطِّخٌ، قَيْنُوْحُدُ بِقُوَائِمِهِ قَيّفُقِي فِي النَّارَ

(Ibrahim will meet his father Azar on the Day of Resurrection, and there will be dust and darkness on Azar's face. Ibrahim will say to him, "Did I not tell you not to disobey me" His father
will say to him: "Today I will not disobey you." Ibrahim will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state?" Allah will say to him: "I have forbidden Paradise to the disbelievers." Then it will be said: "O Ibrahim! Look beneath your feet." So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.) This was also recorded by Abu `Abdur-Rahman An-Nasa`i in the Tafsir of his Sunan Al-Kubra.

(بَوْمَ لا يَنْقَعُ مَالُ وَلَا بَنُونٌ)

(The Day whereon neither wealth nor sons will avail,) means, a man's wealth will not protect him from the punishment of Allah, even if he were to pay a ransom equivalent to an earthful of gold.

(وَلَا بَنُونٍ)

(nor sons) means, `or if you were to pay a ransom of all the people on earth.' On that Day nothing will be of any avail except faith in Allah and sincere devotion to Him, and renunciation of Shirk and its people. Allah says:

(إِلاَّ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ)

(Except him who brings to Allah a clean heart.) meaning, free from any impurity or Shirk. Ibn Sirin said, "The clean heart knows that Allah is true, that the Hour will undoubtedly come and that Allah will resurrect those who are in the graves." Sa`id bin Al-Musayyib said, "The clean heart is the sound heart." This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allah says:

(فِي قُلُوبِهِمْ مَرَضٌ)

(In their hearts is a disease) (2:10). Abu `Uthman An-Nisaburi said, "It is the heart that is free from innovation and is content with the Sunnah."

(وَأَزْلَلْتِ الْجِنَّةَ لِلْمُتَّقِينَ - وَبَرَزْتِ الْجَهِيمُ لِلَّغَاوِينَ) وَقَيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ - مِنَ الدُّنْيَا اللَّهُ هُلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ - فَكُبْكُبُوا فِيهَا هُمْ وَالَّذِينَ أَغْوَاهُمْ - وَجَنُودُ إِبْلِيسَ أَجْمَعُونَ - قَالُوا وَهُمْ فِيهَا يَحْتَصِمُونَ - تَالَّلَهِ إِنَّ
(90. And Paradise will be brought near to those who had Taqwa.) (91. And the (Hell) Fire will be placed in full view of the astray.) (92. And it will be said to them: "Where are those that you used to worship.") (93. "Instead of Allah Can they help you or help themselves") (94. Then they will be thrown on their faces into it (the Fire), they and the astray.) (95. And all of the hosts of Iblis together.) (96. They will say while contending therein,) (97. "By Allah, we were truly in a manifest error,) (98. "When we held you as equals with the Lord of all that exists;") (99. "And none has brought us into error except the criminals.") (100. "Now we have no intercessors,"") (101. "Nor a close friend.") (102. "(Alas!) If we only had a chance to return, we shall truly be among the believers!") (103. Verily, in this is indeed a sign, yet most of them are not believers.) (104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.)

Those Who have Taqwa and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

(وَأَزْلِفَتِ الجَنَّةُ)

(And Paradise will be brought near) means, it will be brought close to its people, adorned and decorated for them to behold it. Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

(وُبَرَّزَتِ الْجَحَيمُ لِلْعَارِينِ)

(And the (Hell) Fire will be placed in full view of the astray.) meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats. It will be said to its people by way of reproach and rebuke:

(وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ - مِنْ دُونِ اللَّهِ)

(وَلَٰهُ يَنصُرُونَكُمْ أَوْ يَنْتَصِرُونَ)
(Where are those that you used to worship instead of Allah Can they help you or help themselves) meaning, 'the gods and idols whom you used to worship instead of Allah cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.'

(فَكُبِّكُوا فِيهَا هُمْ وَالَّغَامُونَ)

(Then they will be thrown on their faces into it (the Fire), they and the astray.) Mujahid said, "This means, they will be hurled into it." Others said: "They will be thrown on top of one another, the disbelievers and their leaders who called them to Shirk."

(وَجَنَّوْنَ إِبْلِيسَ أَجْمَعُونَ)

(And all of the hosts of Iblis together.) they will all be thrown into it.

(قَالُوا وَهُمْ فِيهَا يَحْتَصِمُونَ - تَالِلَّهَ إِنَّكَ لَفِي ضَلَالٍ مُّبِينٍ - إِذْ نُسَوَّيْكَمْ بِرَبَّ الْعَالَمِينَ)

(They will say while contending therein, "By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.") The weak ones among them will say to their arrogant leaders: 'Verily, we were following you; can you avail us anything from the Fire' Then they will realize that themselves are to blame and will say: a

(تَالِلَّهَ إِنَّكَ لَفِي ضَلَالٍ مُّبِينٍ - إِذْ نُسَوَّيْكَمْ بِرَبَّ الْعَالَمِينَ)

(By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.) meaning, 'we obeyed your commands as we should have obeyed the commands of the Lord of all that exits, and we worshipped you along with the Lord of all that exits.'

(وَمَا أُضْلِلْنَا إِلَّا الْمُجْرَمُونُ)

(And none has brought us into error except the criminals.) meaning, 'nobody called us to do that except the evildoers.'

(فَمَا لَنَا مِن شَفَعِينَ)

(Now we have no intercessors.) This is like the Ayah which tells us that they will say:
(...now are there any intercessors for us that they might intercede on our behalf Or could we be sent back so that we might do deeds other than those deeds which we used to do) (7:53). Similarly, in this Surah, Allah tells us that they will say:

(Now we have no intercessors, nor a close friend.)

((Alas!) If we only had a chance to return, we shall truly be among the believers!) They will wish that they could come back to this world so that they could do deeds of obedience to their Lord -- as they claim -- but Allah knows that if they were to come back to this world, they would only go back to doing forbidden things, and He knows that they are liars. Allah tells us in Surah Sad about how the people of Hell will argue with one another, as He says:

(Verily, that is the very truth -- the mutual dispute of the people of the Fire!) (38:64) Then He says:

(Verily, in this is indeed a sign, yet most of them are not believers.) meaning, in the dispute of Ibrahim with his people and his proof of Tawhid there is a sign, i.e., clear evidence that there is no God but Allah.

(yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.)
(The people of Nuh denied the Messengers.) (106. When their brother Nuh said to them: "Will you not have Taqwa"") (107. "I am a trustworthy Messenger to you.") (108. "So have Taqwa of Allah, and obey me.") (109. "No reward do I ask of you for it; my reward is only from the Lord of all that exists.") (110. "So have Taqwa of Allah, and obey me.")

Nuh’s preaching to His People, and Their Response

Here Allah tells us about His servant and Messenger Nuh, peace be upon him, who was the first Messenger sent by Allah to the people of earth after they started to worship idols. Allah sent him to forbid that and to warn people of the consequences of idol worship. But his people believed him and continued their evil practice of worshipping idols besides Allah. Allah revealed that their disbelieving in him was akin to disbelieving in all the Messengers. So Allah said:

(105. The people of Nuh denied the Messengers.) (106. When their brother Nuh said to them: "Will you not have Taqwa"") (107. "I am a trustworthy Messenger to you.") (108. "So have Taqwa of Allah, and obey me.") (109. "No reward do I ask of you for it; my reward is only from the Lord of all that exists.") (110. "So have Taqwa of Allah, and obey me.")
The Demand of the People of Nuh and His Response

They said: "We do not believe in you, and we will not follow you and become equal to the meanest of the people, who follow you and believe in you, and they are the lowest among us."

(111. They said: "Shall we believe in you, when the inferior follow you") (112. He said: "And what knowledge have I of what they used to do") (113. "Their account is only with my Lord, if you could (but) know.") (114. "And I am not going to drive away the believers.") (115. "I am only a plain warner.")

(111. They said: "Shall we believe in you, when the inferior follow you") (112. He said: "And what knowledge have I of what they used to do") meaning, `what does it have to do with me if they follow me No matter what they used to do before, I do not have to check on them and examine their background; all I have to do is accept it if they believe in me; whatever is in their hearts is for Allah to know."

(Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers.) It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:
(And I am not going to drive away the believers. I am only a plain warner.) meaning, `I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

(Qalawu la'inn l-m t-tanwa b-tuوح لاتْجَونْ مِنَ المُرْجَعِمِينَ - Qal Rab‘ in Qawmi k-thubun - Faqit na bi’ini wa bi’innhum qitna wa njanin wa m-ma‘i min al-mu’minin - Fa’njiniha wa m-ma‘a fi al-falik al-m-shawun - Thum’ Agurqana ba’du al-baqi’in in fa’dal la’iy ha ma kan akhter hum al-mu’minin wa’inn Rab‘ l-hu ‘l-‘azim ar-rahim)
(you will surely be among those stoned.) meaning, `we will stone you.' At that point, he prayed against them, and Allah responded to his prayer. Nuh said:

(رب‌ّ إنّ قومي كُذَبْونَ فَاقتِحْ بِيني وَبَيْنَهُمْ فَتِحَا)

(My Lord! Verily, my people have denied me. Therefore judge You between me and them.) This is like the Ayah:

(فَذَاعَا رَبُّهُ أَنَّى مَعَلُوبٌ فَانْتَصِرْ)

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!") (54:10) And Allah says here:

(فَانْجِئْنِهِ وَمَن مَعَهُ فِي الْفَلَكِ المَسْحُونٌ - ثُمَّ أُغْرَقْنَا بَعْدَ الْبَقِينِ)

(And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.) The "laden ship" is one that is filled with cargo and the couples, one pair from every species, that were carried in it. This Ayah means: `We saved Nuh and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.'

(إِنّ فِي ذَلِكَ لَايَةً وَمَا كَانَ أَكْثَرَهُم مُؤْمِنِينَ وَإِنَّ رَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

(كَذَّبْتَ عَادَ التَّرْسِلِينَ - إِذْ قَالَ لَهُمْ أَخْوَاهُمْ هُودٌ أَلا تَتَّقُونَ - إِنَّ لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ وَأَطِيعُونَ وَمَا أَسَّلْنَا عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرُ إِلَّا عَلَى رَبِّ الْعَالَمِينَ أَتَبْتُنَّ بِكُلِّ رِيعِ َءَايَةَ تَغْبُنُونَ)
(123. `Ad denied the Messengers.) (124. When their brother Hud said to them: "Will you not have Taqwa") (125. "Verily, I am a trustworthy Messenger to you.") (126. "So, have Taqwa of Allah, and obey me.") (127. "No reward do I ask of you for it; my reward is only from the Lord of all that exists.") (128. "Do you build on every Rif` an Ayah for your amusement") (129. "And do you get for yourselves Masani` as if you will live therein forever") (130. "And when you seize (somebody), seize you (him) as tyrants") (131. "So have Taqwa of Allah, and obey me.") (132. "And have Taqwa of Him, fear Him Who has aided you with all (good things) that you know.") (133. "He has aided you with cattle and children.") (134. "And gardens and springs.") (135. "Verily, I fear for you the torment of a Great Day.")

Hud's preaching to His People `Ad

Here Allah tells us about His servant and Messenger Hud, when he called his people `Ad. His people used to live in the Ahqaf, curved sand-hills near Hadramawt, on the borders of Yemen. They lived after the time of Nuh, as Allah says in Surat Al-A`raf:

(And remember that He made you successors after the people of Nuh and increased you amply in stature) (7:69). This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allah. So Allah sent Hud, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allah alone, and he warned them of Allah's wrath and punishment if they were to go against him and treating him harshly. He said to them, as Nuh had said to his people:

(Do you build on every Rif` an Ayah for your amusement) The scholars of Tafsir differed over the meaning of the word Rif`. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:
(Do you build on every Rı’ an Ayah) i.e., a well-known landmark,

(تَعْبُدُونَ)

(for your amusement) meaning, `you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.' So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next. He said:

(وَتَتَخْدِينَ مَصَائِعَ لعَلَّكُمْ تَخْلُدُونَ)

(And do you get for yourselves Masani` as if you will live therein forever) Mujahid said, “This means fortresses built up strong and high and structures that are built to last.”

(لِعَلَّكُمْ تَخْلُدُونَ)

(as if you will live therein forever) means, `so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

(وَإِذَا بَطَشَتُمْ بَطَشُتُمْ جَبَابَارِينَ)

(And when you seize (somebody), seize you (him) as tyrants) They are described as being strong, violent and tyrannical.

(فَاتَقَوْا اللَّهَ وَأَطِيعُونَ)

(So, have Taqwa of Allah, and obey me.) 'Worship your Lord and obey your Messenger.' Then Hud began reminding them of the blessings that Allah had bestowed upon them. He said:

(وَاتَقُوا الَّذِی أَمَدَّكُمْ بِمَا تَعْلَمُونَ - أَمَدَّكُمْ بِأَنَعَمِ وَبَنَینَ - وَجَنَّتٍ وَعِیْوَنٍ - إِنَّى أَخَافُ عَلیَّكُمْ عَذَابَ يَوْمٍ عَظِیمٍ)

(And have Taqwa of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.)
meaning, `if you disbelieve and oppose (your Prophet).’ So he called them to Allah with words of encouragement and words of warning, but it was to no avail.

( قالوا: سواء عليئنا أو ظُغِتَ أم لم تكن من الوُعظين - إن هذا إلا خلق الأوليين - وما نحن بمعذّبين

( فكدّبُوه فَأَهْلكْنَهُمْ إن في ذلك لائحة وما كان أكثرهم مؤمنين وإن رَبّك لهو العزيز الرحيم

(136. They said: "It is the same to us whether you preach or be not of those who preach.") (137. "This is no other than Khuluq of the ancients,") (138. "And we are not going to be punished.") (139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.) (140. And verily your Lord, He is indeed the Almighty, the Most Merciful.)

The Response of the People of Hud, and Their Punishment
Allah tells us how the people of Hud responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

(قالوا: سواء عليئنا أو ظُغِتَ أم لم تكن من الوُعظين

(They said: "It is the same to us whether you preach or be not of those who preach.") meaning, `we will not give up our ways.'

(وما نحن بيتاركى عالِهتنا عن قولك وما نحن

(And we shall not leave our gods for your (mere) saying! And we are not believers in you) (11:53). This is how it was, as Allah says:

(إن الذين كَفَروا سواء عليهم عَانِدَرْتُهم أم لم نُنذِرْهم لا يُؤمِنينَ)
(Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe) (2:6).

( Truly, those, against whom the Word of your Lord has been justified, will not believe) (10:96-97). And they said:

(إن هَذَا إِلاَّ خَلْقُ الأُوْلِيْلِيْنَ) 

(And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon." ) (25:5) And Allah said:

(وَقَالُوا أَسْطِيْرُ الأُوْلِيْلِيْنَ اكْتَتَبْهَا فَهَيَّ نُمِلُّ عَلَيْهِ بَكْرَةً وَأَصِيلًا) 

(Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie." And they say: "Tales of the ancients...") (25:4-5)

(وَإِذَا قَيلَ لَهُمْ مَادَا أَنزَلَ رَبُّكَمْ قَالُوا أَسْطِيْرُ الأُوْلِيْلِيْنَ) 

(And when it is said to them: "What is it that your Lord has sent down" They say: "Tales of the ancient!") (16:24). Some other scholars recited it,
(This is no other than Khuluq of the ancients,) "as Khuluq," meaning their religion. What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying: "We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement." Hence they said:

*(وَمَا نَحْنُ بِمُعَدَّبِينَ)*

(And we are not going to be punished.) Allah's saying;

*(فَكَفَّدَبَوْهُ قَالُواْ أَهْلُ كَنَّوْنَاهُمْ)*

(So they denied him, and We destroyed them.) meaning, they continued to disbelieve and stubbornly oppose Allah's Prophet Hud, so Allah destroyed them. The means of their destruction has been described in more than one place in the Qur'an: Allah sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allah overpowered them with something that was even stronger and fiercer than them, as Allah says:

*(إِرَّمَ دَاتَ الدَّعَمَادِ)*

(Have you not seen how your Lord dealt with `Ad of Iram Possesors of the pillars) (89:6-7). This refers to the former `Ad, as Allah says:

*(وَأَنَّهُ أَهْلُكَ عَاداً لأَوْلِيَءَهُمْ)*

(And that it is He Who destroyed the former `Ad) (53:50). They were descendents of Iram bin Sam bin Nuh,

*(ذَاتِ الدَّعَمَادِ)*

(Possesors of the pillars) They used to live among pillars. Those who claim that Iram was a city take this idea from Isra'iliyyat narrations, from the words of Ka' b and Wahb, but there is no real basis for that. Allah says:

*(الَّتِي لَمْ يُخْلِقْ مِثْلَهَا فِي الْبَلْدِ)*

(The like of which were not created in the land) (89:8). meaning, nothing like this tribe was created in terms of might, power and tyranny. If what was meant was a city, it would have said, "The like of which was not built in the land." And Allah says:
(As for `Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength" See they not that Allah Who created them was mightier in strength than them. And they used to deny Our Ayat!) (41:15) And Allah says:

وَأَمَّا عَادٍ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَانِيَةٍ

(And as for `Ad, they were destroyed by a furious violent wind!) until His saying:

(حُسُوماً)

(And as for `Ad, they were destroyed by a furious violent wind!!) until His saying:

(فَقَتَرَ الْقُوْمَ فِيهَا صَرْصَعَى كَأَنْهُمْ أعْجَازُ نَحْلٍ

(فَخَاوِيَةٍ)

(in succession) (69:6-7) meaning, consecutively (i.e., seven nights and eight days).

(فَكَذَّبُوهُ فَأَهْلَكْنَهُمْ)

(so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!) (69:7) means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms. They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allah at all.

(إِنَّ أَجْلَ اللَّهِ إِذَا جَآءَ لاَ يُؤَهَّرُ

(Verily, the term given by Allah, when it comes, cannot be delayed) (71:4). Allah says here:

(فَكَذَّبُوهُ فَأَهْلَكْنَهُمْ)

(So they denied him, and We destroyed them.)
(141. Thamud denied the Messengers.) (142. When their brother Salih said to them: "Will you not have Taqwa") (143. "I am a trustworthy Messenger to you.") (144. "So, have Taqwa of Allah, and obey me.") (145. "No reward do I ask of you for it; my reward is only from the Lord of Al-'Alamin.")

Salih and the People of Thamud

Here Allah tells us about His servant and Messenger Salih, whom He sent to his people Thamud. They were Arabs living in the city of Al-Hijr -- which is between Wadi Al-Qura and Greater Syria. Their location is well known. In our explanation of Surat Al-A’raf, we mentioned the Hadiths which tell how the Messenger of Allah passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabuk, then he went back to Al-Madinah to prepare himself for the campaign. Thamud came after ‘Ad and before Ibrahim, peace be upon him. Their Prophet Salih called them to Allah, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allah. Then he reminded them of the blessings of Allah.

(أتَلْهُمْ فِي مَا هَاهُنَا عَامِنَينَ - فِي جَبْتٍ وعَيْوٍ - وَزِرْعُ وَنَحَلٍّ طُلِعْهَا هَضُيمٌ - وَنَحْرُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَهَينَ فَاتَّقُوا اللهَ وأَطِيعُونَ وَلَا تَطِعُوا أَمْرَ المُسْرِفِينَ الَذِينَ يُقِسَدُونَ فِي الأَرْضِ وَلَا يَصِلِّحُونَ)

(146. "Will you be left secure in that which you have here") (147. "In gardens and springs.") (148. "And crops and date palms with soft clusters.") (149. "And you hew out in the mountains, houses with great skill.") (150. "So, have Taqwa of Allah, and obey me.") (151. "And follow not the command of the extravagant,") (152. Who make mischief in the land, and reform not.")

A Reminder to Them of their Circumstances and the Blessings
They enjoyed Salih preached to them, warning them that the punishment of Allah could overtake them and reminding them of the blessings that Allah had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

وَنَخُّلِ طَلَعُهَا هَضِيمٌ

(and date palms with soft clusters.) Al-`Awfi narrated from Ibn `Abbas, "Ripe and rich." `Ali bin Abi Talhah narrated from Ibn `Abbas that this meant growing luxuriantly. Isma`il bin Abi Khalid narrated from `Amr bin Abi `Amr -- who met the Companions -- from Ibn `Abbas that this means, "When it becomes ripe and soft." This was narrated by Ibn Abi Hatim, then he said: "And something similar was narrated from Abu Salih."

وَتَنْحِثُونَ مِنَ الجِبَالِ بُيُوتًا فَرُهِينَ

(And you hew out in the mountains, houses with great skill.) Ibn `Abbas and others said, "With great skill." According to another report from him: "They were greedy and extravagant." This was the view of Mujahid and another group. There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Salih said to them:

قَاتِفُوا اللَّهَ وَأَطِيعُونَ

(And follow not the command of the extravagant, who make mischief in the land, and reform not.) meaning, their chiefs and leaders, who called them to Shirk, disbelief and opposition to the truth.

وَلَا تَطِيعُوا أَمْرَ المُسَرِّفِينَ - الَّذِينَ يَفْسِدُونَ فِي الأَرْضِ وَلَا يُصْلِحُونَ

(And you hew out in the mountains, houses with great skill.) Ibn `Abbas and others said, "With great skill." According to another report from him: "They were greedy and extravagant." This was the view of Mujahid and another group. There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Salih said to them:

وَلَا تَطَيِّعُوا أمْرَ المُسَرِّفِينَ - الَّذِينَ يَفْسِدُونَ فِي الأَرْضِ وَلَا يُصْلِحُونَ

(And follow not the command of the extravagant, who make mischief in the land, and reform not.) meaning, their chiefs and leaders, who called them to Shirk, disbelief and opposition to the truth.

قَالُوا إِنَّمَا أَنَتِ مِنَ الْمُسَحَّرِينَ - مَا أَنَتِ إِلَّا بَشَرٌ مَّثَلُهَا فَاتَتْ بِآيَةٍ إِنَّكَتْ مِنَ الصَّدِّيقِينَ - قَالَهَذِهِ نَاطِقَةً لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ - وَلَا
The Response of Thamud, Their Demand for a Sign, and Their Punishment

Allah tells us how Thamud responded to their Prophet Sâlih, upon him be peace, when he called them to worship their Lord, may He be glorified.

(153. They said: "You are only of those bewitched!") (154. "You are but a human being like us. Then bring us a sign if you are of the truthful.") (155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.") (156. "And touch her not with harm, lest the torment of a Great Day should seize you.") (157. But they killed her, and then they became regretful.) (158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.) (159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.)

(153. They said: "You are only of those bewitched!") (154. "You are but a human being like us. Then bring us a sign if you are of the truthful.") (155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.") (156. "And touch her not with harm, lest the torment of a Great Day should seize you.") (157. But they killed her, and then they became regretful.) (158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.) (159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.)

(They said: "You are only of those bewitched!") Mujahid said, "They meant he was one affected by witchcraft." Then they said:

(They said: "You are only of those bewitched!") Mujahid said, "They meant he was one affected by witchcraft." Then they said:

(153. They said: "You are only of those bewitched!") (154. "You are but a human being like us. Then bring us a sign if you are of the truthful.") (155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.") (156. "And touch her not with harm, lest the torment of a Great Day should seize you.") (157. But they killed her, and then they became regretful.) (158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.) (159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.)
Prophet Salih made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allah Salih, peace be upon him, stood and prayed, then he prayed to Allah to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, exactly as they had requested. So some of them believed, but most of them disbelieved.

( قال هذه ناقة لها شرب و لكم شرب يوم معلوم )

(He said: 'Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.) meaning, `she will drink from your water one day, and on the next day you will drink from it.'

( ولا تمسوها سوءا قياخذكم عذاب يوم عظيم )

(And touch her not with harm, lest the torment of a Great Day should seize you.) He warned them of the punishment of Allah if they should do her any harm. The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they benefitted from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

( فغقوها فاصبحوا ندمين فأخذهم العذاب )

(But they killed her, and then they became regretful. So, the torment overtook them.) Their land was shaken by a strong earthquake, and there came to them an overwhelming Sayhah (shout) which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

( إن في ذلك لآية وما كان أكثرهم مؤمنين )

( وإن ربك لهو العزيز الرحيم )

(Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

( كذبت قوم لوط المرسلين - إذ قال لهم أحوههم لوط ألا تنفرن إني لكم رسول أمين فأنفوا الله )
(160. The people of Lut denied the Messengers.) (161. When their brother Lut said to them: "Will you not have Taqwa") (162. "Verily, I am a trustworthy Messenger to you.") (163. "So, have Taqwa of Allah, and obey me.") (164. "No reward do I ask of you for it; my reward is only from the Lord of all that exits.")

Lut and His Call

Here Allah tells us about His servant and Messenger Lut, peace be upon him. He was Lut bin Haran bin Azar, the nephew of Ibrahim Al-Khalil, upon him be peace. Allah sent him to a mighty nation during the lifetime of Ibrahim, peace be upon them both. They lived in Sadum (Sodom) and its environs, where Allah destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghur the Jordan Valley, bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak. He called them to Allah, to worship Him alone with no partner or associate, and to obey the Messenger whom Allah sent to them. He forbade from disobeying Allah and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females. Allah said:

(أثاؤتُونَ الذُّکَرَانَ مِنَ العَلَمِينَ - وَتَذُّرُونَ مَا خَلَقْتُمْ لَكُمْ بَعْضُكُمْ بعْضًا - قالَ لَمْ تَنَتِهْ يُلْوَطْ لَتَكُونِينَ مِنَ المُخْرَجِينَ - قالَ إِنَّ الْعَلَمَ مِنَ اللَّهِ الْقَلِيلِينَ)

ربَّ نَجِينَ وَأَهْلِي مَمَّا يَعْمَلُونَ - فَنَجِيْنَاهُ وَأَهْلَهُ أَجْمَعَينَ. إِلاً عَجُوزًا في العَبِيرينَ - ثُمَّ دَمَرَّتَا الأَخَرَينَ - وَأَمَرَّتَا عَلَيْهِمْ مِطْرًا فَسَاءَ مَطْرُ المَنْذَرِينَ. إِنَّ فِي ذَلِكَ لَا يَأْيُوْدُ مَمَّا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ. وَإِنَّ رَبَّكَ لِهُوَ الرَّحِيمُ الرَّحِيمٌ)

(165. "Go you in unto the males of Al-'Alamin (people),") (166. "And leave those whom Allah has created for you to be your wives Nay, you are a trespassing people!") (167. They said: "If
you cease not, O Lut, verily, you will be one of those who are driven out!') (168. He said: "I am indeed of those who disapprove with severe anger and fury your behavior.") (169. "My Lord! Save me and my family from what they do.") (170. So, We saved him and his family, all.) (171. Except an old woman among those who remained behind.) (172. Then afterward We destroyed the others.) (173. And We rained on them a rain, and how evil was the rain of those who had been warned!) (174. Verily, in this is indeed a sign, yet most of them are not believers.) (175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

**Lut's Denunciation of His People's Deeds, Their Response and Their Punishment**

The Prophet of Allah forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allah had created for them. Their response was only to say:

(لَئِنْ لَمْ تَنْتَهِيْ يَلْوُطُ)

(If you cease not, O Lut,) meaning, `if you do not give up what you have brought;'

(لَتَكُونُنَّ مِنِّ الْمُخْرَجِينَ)

(verbatim, you will be one of those who are driven out!) meaning, `we will expel you from among us.' This is like the Ayah,

(فَمَا كَانَ جَوَابَ قُوْمِهِ إِلَّا أَنْ قَالُوا أَخْرُجُوا إِلَّا لُوْطُ مَنْ قَرَىْتُكُمْ إِنْ هُمْ أَنَّاسٌ يَتَطْهِرُونَ)

(There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!") (27:56). When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them, saying:

(إِيَّا لَيْعَمْلِكُمْ مَنْ الْقَلِيلِينَ)

(I am, indeed, of those who disapprove with severe anger and fury) `Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you.' Then he prayed to Allah against them and said:

(رَبَّ نَجِنِى وَأَهْلِى مِمَّا يَعْمِلُونَ)

(My Lord! Save me and my family from what they do.) Allah says:
(So, We saved him and his family, all. Except an old woman among those who remained behind.) This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left. This is similar to what Allah says about them in Surat Al-`A`raf and Surah Hud, and in Surat Al-Hijr, where Allah commanded him to take his family at night, except for his wife, and not to turn around when they heard the Sayhah as it came upon his people. So they patiently obeyed the command of Allah and persevered, and Allah sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up. Allah says:

(And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.)

(176. The companions of Al-Aykah denied the Messengers.) (177. When Shu`ayb said to them: "Will you not have Taqwa") (178. "I am a trustworthy Messenger to you.") (179. "So, have Taqwa of Allah, and obey me.") (180. "No reward do I ask of you for it; my reward is only from the Lord of Al-Alamin.")

**Shu`ayb and His Preaching to the Dwellers of Al-Aykah**

The companions of Al-Aykah were the people of Madyan, according to the most correct view. The Prophet of Allah Shu`ayb was one of them, but it does not say here, their brother Shu`ayb, because they called themselves by a name denoting their deification of Al-Aykah, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allah said that the companions of Al-Aykah denied the Messengers, He did not say, "When their brother Shu`ayb said to them." Rather, He said:
(When Shu‘ayb said to them) He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood. Some people did not notice this point, so they thought that the dwellers of Al-Aykah were different from the people of Madyan, and claimed that Shu‘ayb was sent to two nations; some said that he was sent to three.

The companions of Al-Aykah) were the people of Shu‘ayb. This was the view of Ishaq bin Bishr. Someone besides Juwaybir said, “The dwellers of Al-Aykah and the people of Madyan are one and the same.” And Allah knows best. Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different places. Shu‘ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

The Command to give Full Measure

Allah commanded them to give full measure, and forbade them to give short measure. He said:

(أوصوا الكيل ولا تكُونوا من المحسِرين - وَزِنُوا بالقسطَاس المُستَقِيمٍ)

(وَلا تَبْخَسْوا النَّاس أَشْيَاءهُم ولا تَعْتَوَّا في الأرض مُفسِدين - وَأَقْضوا الذَّي خَلَقْكُم وَالجِيلَة الْأوَلِين *)

(181. "Give full measure, and cause no loss (to others).") (182. "And weigh with the true and straight balance.") (183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.") (184. "And have Taqwa of Him Who created you and the generations of the men of old.")
(Give full measure, and cause no loss.) meaning, `when you give to people, give them full measure, and do not cause loss to them by giving them short measure, while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

(وَزِّنَوا بِالقِسْطِ الْمُسْتَقِيمِ)
(And weigh with the true and straight balance.) The balance is the scales.

(وَلاَ تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ)
(And defraud not people by reducing their things,) means, do not shortchange them.

(وَلاَ تَعْتَوَا فِى الْأُرْضِ مُفْسِدِينَ)
(nor do evil, making corruption and mischief in the land.) means, by engaging in banditry. This is like the Ayah,

(وَلاَ تَعْتَوَا بِكُلِّ صِرْطٍ تُوعِدُونَ)
(And sit not on every road, threatening) (7:86).

(وَأَنْتُوَا الْذِّى خَلَقْتُمْ وَالجِيْلَةَ الْأَوْلِيَّينَ)
(And have Taqwa of Him Who created you and the generations of the men of old. ) Here he is frightening them with the punishment of Allah Who created them and created their forefathers. This is like when Musa, peace be upon him, said:

(رَبُّكُمْ وَرَبُّ عَبَائِكُمُ الْأَوْلِيَّينَ)
(Your Lord and the Lord of your ancient fathers!) (26:26). Ibn `Abbas, Mujahid, As-Suddi, Sufyan bin `Uyaynah and `Abdur-Rahman bin Zayd bin Aslam said:

(وَالجِيْلَةَ الْأَوْلِيَّينَ)
(the generations of the men of old.) means, He created the early generations. And Ibn Zayd recited:

(وَلَقَدْ أَضْلَلَ مَنْ كُنْتُمْ جِبَلًا كَثِيرًا)
(And indeed he (Shaytan) did lead astray a great multitude of you) (36:62).
(185. They said: "You are only one of those bewitched!") (186. "You are but a human being like us and verily, we think that you are one of the liars!") (187. "So, cause a piece of the heaven to fall on us, if you are of the truthful!") (188. He said: "My Lord is the Best Knower of what you do.") (189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.) (190. Verily, in this is indeed a sign, yet most of them are not believers.) (191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

The Response of Shu`ayb’s People, Their Disbelief in Him and the coming of the Punishment upon Them

Allah tells us how his people responded, and how it was like the response of Thamud to their Messenger -- for they were of like mind -- when they said:

(إنَّمَا أنتَ مِنَ المُسَحَّرِينَ)
You are only one of those bewitched! meaning, "you are one of those who are affected by witchcraft."

(وَمَا أَنتُ الْآخَانَ الَّذِينَ مَثَلُكَ إِنْ تَظْنُواْ لَمِنَ النَّكُذُبِينَ]

You are but a human being like us and verily, we think that you are one of the liars! means, "we think you are deliberately lying to us in what you say, and Allah has not sent you to us."

(قَأْسَقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءَ)

(So cause a piece of the heaven to fall on us.) Ad-Dahhak said: "One side of the heavens." Qatadah said: "A piece of the heaven." As-Suddi said: "A punishment from heaven." This is like what the Quraysh said, as Allah tells us:

(وَقَالُوا لَنْ نُؤْمِنَنَّكَ حَتَّى تَقْجُرَ لَنَا مِنَ الْأَرْضِ يَبْنُوَعًا)

(And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us) until:

(أَوْ نُسْقِطِ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أوْ تَأْتِيَ بِاللَّهِ وَالْمَلائِكَةِ قَبْيِلاً)

(Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face.) (17:90-92)

(وَإِذْ قَالُوا اللَّهُمَّ إِنَّ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطَرُ عَلَيْنَا حِجْارَةً مِّنَ السَّمَاءِ)

(And (remember) when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky....") (8:32). Similarly, these ignorant disbelievers said:

(قَأْسَقْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءَ)

(So, cause a piece of the heaven to fall on us, if you are of the truthful!)
He said: "My Lord is the Best Know er of what you do." means, `Allah knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.' So this is what happened to them -- as they asked for -- an exact recompense. Allah says:

`فَكَذَّبُوهُ فَأُحْذِهِمْ عَذَابٌ يَوْمَ الْقَلْبَةِ إِنَّهُ كَانَ عَذَابٌ يَوْمِ عَظِيمٍ` (But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.) This is what they asked for, when they asked for a part of the heaven to fall upon them. Allah made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it. Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allah sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty Sayhah which destroyed their souls. Allah says:

`إِنَّهُ كَانَ عَذَابٌ يَوْمِ عَظِيمٍ` (Indeed that was the torment of a Great Day.) Allah has mentioned how they were destroyed in three places in the Qur'an, in each of which it is described in a manner which fits the context. In Surat Al-A'raf He says that the earthquake seized them, and they lay (dead), prostrate in their homes. This was because they said:

`إِنْخَرَجَتْكَ يِشْعَبِبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرِيِّتِنَا أَوْ لَتُعْوَدُنَّ فِي مَلَٰٰتِنَا` ("We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town, or else you (all) shall return to our religion.") (7:88). They had sought to scare the Prophet of Allah and those who followed him, so they were seized by the earthquake. In Surah Hud, Allah says:

`وَأَخْذَتْ الَّذِينَ ظَلَّمُوا الصَّيْحَةَ` (And As-Sayhah seized the wrongdoers) (11:94). This was because they mocked the Allah's Prophet when they said:
("Does your Salah command that we give up what our fathers used to worship, or that we give up doing what we like with our property Verily, you are the forbearer, right-minded!") (11:87).

They had said this in a mocking, sarcastic tone, so it was befitting that the Sayhah should come and silence them, as Allah says:

(فَأَخْذَهُمُ الْصَّيْحَةُ)

(So As-Saihah overtook them) (15:73).

(وَأَخْذَتِ الْذِّينَ ظَلَّمُوا الْصَّيْحَةُ)

(And As-Saihah seized the wrongdoers) (11:94). And here, they said:

(فَأَسْقَطَ عَلَيْنَا كَسَفاً مِّنَ السَّمَاءِ)

(So, cause a piece of the heaven to fall on us,) in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

(فَأَخْذَهُمُ عَذَابُ يَوْمِ الظَّلَةِ إِنَّهُ كَانَ عَذَابٌ يَوْمَ عَظِيمٍ)

(so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.) Muhammad bin Jarir narrated from Yazid Al-Bahili: "I asked Ibn `Abbas about this Ayah:

(فَأَخْذَهُمُ عَذَابُ يَوْمِ الظَّلَةِ)

(so the torment of the Day of Shadow seized them. ) He said: `Allah sent upon them thunder and intense heat, and it terrified them so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further, and they ran fleeing from their houses into the fields. Then Allah sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allah sent fire upon them.' Ibn `Abbas said, `That was the torment of the Day of Shadow, indeed that was the torment of a Great Day.'"
(Verily, in this is an Ayah, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.) (26:8-9) meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

(And truly, this is a revelation from the Lord of all that exists,) (192.) (193. Which the trustworthy Ruh (Jibril) has brought down.) (194. Upon your heart that you may be (one) of the warners,) (195. In the plain Arabic language.)

The Qur'an was revealed by Allah

Here Allah tells us about the Book which He revealed to His servant and Messenger Muhammad.

(And truly, this) refers to the Qur'an, which at the beginning of the Surah was described as

(and never comes there unto them a Reminder as a recent revelation from the Most Gracious...) (26:5).

(is a revelation from the Lord of Al-` Alamin.) means, Allah has sent it down to you and revealed it to you.

(Which the trustworthy Ruh has brought down.) This refers to Jibril, peace be upon him. This was the view of more than one of the Salaf: Ibn `Abbas, Muhammad bin Ka`b, Qatadah,
`Atiyyah Al-Awfi, As-Suddi, Ad-Dahhak, Az-Zuhri and Ibn Jurayj. This is an issue concerning which there is no dispute. Az-Zuhri said, "This is like the Ayah:

(قل مَنْ كَانَ عَدُوًا لِجِبْرِيلَ فَإِنَّهُ نُزَّلَةٌ عَلَى قَلْبِكَ
بَيْنَ الْلَّهِ مُصَدِّقًا لَمَّا بَيْنَ يَدَيْهِ)

(Say: "Whoever is an enemy to Jibril -- for indeed he has brought it down to your heart by Allah's permission, confirming what came before it...") (2:97).

(عَلَى قَلْبِكَ)

(Upon your heart) `O Muhammad, free from any contamination, with nothing added or taken away.'

(لِتَكُونَ مِنَ الْمُنذِرينَ)

(that you may be of the warners,) means, `so that you may warn people with it of the punishment of Allah for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

(بِلِسَانِ عَرَبَيِّ مُبِينِ)

(In the plain Arabic language.) meaning, `this Qur'an which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

(وَإِنَّهُ لَفِي زَبْرِ الأَوَّلِينَ أَوْلِمْبِكُنْ لَهُمْ عَلَيْهِ أَن يَعْلَمَهُ عَلِمَاءُ بَنِي إِسْرَئِيلَ إِلَّا نُزُّلَتْهُ عَلَى بَعْضِ الْأَعْجَمِينَ)

(196. And verily, it is in the Zubur of the former people.) (197. Is it not a sign to them that the learned scholars of the Children of Israel knew it) (198. And if We had revealed it unto any of the non-Arabs,) (199. And he had recited it unto them, they would not have believed in it.)

The Qur'an was mentioned in the Previous Scriptures
Allah says: this Qur’an was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently. Allah took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of Ahmad:

وَإِذْ قَالَ عِيسَى ‌ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقٌ لَّمَّا بَيْنَ يَدَيْنَ مِنَ النُّورَةِ وَمُبِشِّرٌ بِرَسُولٍ يَاتَى مِنْ بَعْدِهِ اسْمُهُ أَحْمَدُ

(And (remember) when `Isa, son of Maryam, said: “O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.”) (61:6) Zubur here refers to Books; Zubur is the plural of Az-Zabur, which is also the name used to refer to the Book given to Dawud. Allah says:

وَكُلُّ شَيْءٌ فَعَلُوهُ فِي الْزَّبُرِ

(And everything they have done is noted in the Az-Zubur.) (54:52), meaning, it is recorded against them in the books of the angels. Then Allah says:

أَوَلَمْ يَكُن لَّهُمْ عَلَيَّةٌ أَن يُعَلِّمَهُ عُلُمَاءُ بَنِي إِسْرَائِيلَ

(Is it not a sign to them that the learned scholars of the Children of Israel knew it) meaning, is it not sufficient witness to the truth for them that the scholars of the Children of Israel found this Qur’an mentioned in the Scriptures which they study? The meaning is: the fair-minded among them admitted that the attributes of Muhammad and his mission and his Ummah were mentioned in their Books, as was stated by those among them who believed, such as `Abdullah bin Salam, Salman Al-Farisi and others who met the Prophet. Allah said:

الَّذِينَ يَتَبَعُونَ الرَّسُولَ الْأَمِينَ

(Those who follow the Messenger, the Prophet who can neither read nor write …) (7:157)

The Intense Disbelief of Quraysh

Then Allah tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur’an. If this Book with all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him. Allah says:
(And if We had revealed it unto any of the non-Arabs, And he had recited it unto them, they would not have believed in it.) And Allah says:

(ولو نزلنا على بعض الأعجمين)

فقرأه عليهم ما كأنوا به مؤمنين -

(And if We had revealed it unto any of the non-Arabs, And he had recited it unto them, they would not have believed in it.) And Allah says:

(ولو قتننا عليهم بابا من السماء فظفروا فيه)

يرغبون لقالوا إنما سكرت أبصارنا -

(And even if We opened to them a gate from the heaven and they were to keep on ascending thereto. They would surely say: "Our eyes have been dazzled.") (15:14-15)

(ولو أننا نزلنا إليهم المليئة وكلهم الموتى)

(And even if We had sent down unto them angels, and the dead had spoken unto them...) (6:111)

(إن الذين حققت عليهم كلمة ربك لا يؤمنون)

(Truly, those, against whom the Word of your Lord has been justified, will not believe.) (10:96)

(كذلك سلكناه في قلوب المجرمين - لا يؤمنون به حتى يروا العذاب الأليم - قبئيهم بغثة وهم لا يشعرون - فقولوا هل نحن منظرون - أقعداً بستعجلون - أقاربت إن متعتنهم سنين - ثم جاءهم ما كانوا يوعدون - ما أعنى عنهم ما كانوا يمتعون - وما أهلكنا من قريه إلا لها مذرون)
Thus have We caused it to enter the hearts of the criminals. They will not believe in it until they see the painful torment. It shall come to them of a sudden, while they perceive it not. Then they will say: "Can we be respited"? Would they then wish for Our torment to be hastened on? Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised. All that with which they used to enjoy shall not avail them. And never did We destroy a township but it had its warners. By way of reminder, and We have never been unjust.

The Deniers will never believe until They see the Torment

Allah says: 'thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

(They will not believe in it), i.e., the truth, (until they see the painful torment.) means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

(It shall come to them of a sudden,) means, the punishment of Allah will come upon them suddenly, (while they perceive it not. Then they will say: "Can we be respited") means, when they see the punishment, then they will wish they had a little more time so that they can obey Allah -- or so they claim. This is like the Ayah:

(And warn mankind of the Day when the torment will come unto them) until:

(And a reminder to the Zalimun)
(that you would not leave) (14: 44). When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir`awn, when Musa prayed against him:

(Our Lord! "You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world) until:

((Allah) said: "Verily, the invocation of you both is accepted.") (10:88-89). This supplication had an effect on Fir`awn: he did not believe until he saw the painful torment:

(till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe.") until:

(and you were one of the mischief-makers) (10:90-91). And Allah says:

(so when they saw Our punishment, they said: "We believe in Allah Alone...") (40:84-85).

(Would they then wish for Our torment to be hastened on) This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

(Bring Allah's torment upon us) (29:29). This is as Allah said:
(And they ask you to hasten on the torment...) (29:53-55). Then Allah says:

(أَفْرَأَيْتَ إِنَّ مَنْ عَنَّاهُمْ سَيِّئٌ – ثُمَّ جَآءَهُم مَا كَانُوا يُعْدُونَ)

(Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.) meaning, `even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allah comes upon them, what good will their life of luxury do them then'

(كَانُوهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِثُوا إِلَّا عَشْيَيْةً أوْ ضَحْحَا)

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

(يَوْدُ أَحْدَهُمْ لَوْ يُعْمَرْ أَلْفَ سَنَةٌ وَمَا هُوَ بمْرَحْزَحِهِ مِنَ العَذَابِ أَنْ يُعْمَرُ)

(Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment) (2:96).

(وَمَا يُعْنِى عَنْهَهُ مَالَهُ إِذَا تَرَدَّى)

(And what will his wealth avail him when he goes down) (92:11) Allah says here:

(مَا أَعْنَى عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ)

(All that with which they used to enjoy shall not avail them.) According to an authentic Hadith:
(The disbelievers will be brought and once dipped into the Fire, then it will be said to him: "Did you ever see anything good? Did you ever see anything good?" He will say, "No, O Lord!" Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad?" He will say, "No, O Lord." meaning: as if nothing ever happened. Then Allah tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them. He says:

(وَمَا أُهِلِّكْنَا مِنْ قَرِيبَةٍ إِلَّا لَهَا مُنْذِرُونَ)

(ذُكَّرَى وَمَا كُتِبَ ظَلِيمِينَ)

(And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.) This is like the Ayat:

(وَمَا كُتِبَ مُعَدِّبٌ حَتَّى يُبْعَثْ رَسُولًا)

(And We never punish until We have sent a Messenger) (17:15).

(وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرْى حَتَّى يُبْعَثْ فِي أُمَهَا رَسُولًا يَبْلُو عَلَيْهِمْ ءَايَٰتَهُ)

(And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Ayat.) until;

(وَأَهْلُهَا ظَلِيمُونَ)

(the people thereof are wrongdoers) (28:59).
The Qur'an was brought down by Jibril, not Shaytan

tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise. He states that it has been brought down by the trustworthy Ruh (i.e., Jibril) who is helped by Allah,

(وَمَا تَنزَّلَتْ بِهِ الشَّيَاطِينُ)

(And it is not the Shayatin who have brought it down.) Then He tells us that it could not be the case for three reasons that the Shayatin brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the Shayatin, Allah says:

(وَمَا يَنَبَغِي لَهُمْ)

(Neither would it suit them)

(وَمَا يَسْتَطِيعُونَ)

(nor are they able.) meaning, even if they wanted to, they could not do it. Allah says:

(لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتُهُ خَشْيَةً مُّتَصَدَّعًا مِّنْ خَشْيَةِ اللَّهِ)

(Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah) (59:21). Then Allah explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'an when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'an was being revealed to the Messenger of Allah, so none of the Shayatin could hear even one letter of it, lest there be any confusion in the matter. This is a part of Allah's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger. Allah says:

(إِنْهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ)

(Verily, they have been removed far from hearing it.) This is like what Allah tells us about the Jinn:
(And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.) until;

(أم أراد بهم رَبُّهُم رَيْشَدًا)

(or whether their Lord intends for them a right path) 72:8-10.

(فَلَا تَدْعُ مَعَ اللَّهِ إِلَهاً إِلَّا أَحَرَّ قَتَلْكُم مِّنَ الْمُعْتَدِينَ - وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ - وَأَخْفِضْ جَنَاحَكَ لِمَن أَتَبَعَكَ مِنَ الْمُؤْمِنِينَ - فَإِنَّ عَصَوْكَ قَفْلٌ إِنَّ بِرَئِيَّةٌ مَّمَّا تَعْمَلُونَ - وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ - الَّذِي يَرَاكَ حِينَ تَقُومُ)

(وَتَقَلِّبْكَ فِي السَّجَدَينَ - إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(213. So, invoke not with Allah another god lest you should be among those who receive punishment.) (214. And warn your tribe of near kindred.) (215. And be kind and humble to the believers who follow you.) (216. Then if they disobey you, say: "I am innocent of what you do.") (217. And put your trust in the All-Mighty, the Most Merciful,) (218. Who sees you when you stand up.) (219. And your movements among those who fall prostrate.) (220. Verily, He, only He, is the All-Hearer, the All-Knower.

The Command to warn His Tribe of near Kindred

Here Allah commands (His Prophet) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them. Then Allah commands His Messenger to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allah. Allah also commanded him to be kind and gentle with the believing servants of Allah who followed him, and to disown those who disobeyed him, no matter who they were. Allah said:
(Then if they disobey you, say: "I am innocent of what you do.") This specific warning does not contradict the general warning; indeed it is a part of it, as Allah says elsewhere:

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

According to Sahih Muslim, the Prophet said:

«وَالذِّي نَفَسْي بَيْهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنَ هَذِهِ الأَمَّةِ يَهُودِيَّ وَلَا نَصْرَانِيَّ، ثُمَّ لَا يَؤْمِنُ بِي إِلَّا ۛدَخِلَ الْنَّارُ»

(By the One in Whose Hand is my soul, no one from these nations -- Jewish or Christian -- hears of me then does not believe in me, but he will enter Hell.) Many Hadiths have been narrated...
concerning the revelation of this Ayah, some of which we will quote below: Imam Ahmad, may Allah have mercy on him, recorded that Ibn `Abbas, may Allah be pleased with him, said: "When Allah revealed the Ayah,

وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ

(And warn your tribe of near kindred.), the Prophet went to As-Safa', climbed up and called out,

يَا صَبْاحَاهَا

(O people!) The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allah said:

عَايَةَ بِنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فَهْرٍ، يَالْبَنِي لَوْيٍ، أَرَأَيْتُمْ لَوْ أَخْبَرْنَكُمْ أَنَّ خَيْلًا يَسْلُقُ هِذَا الْجَبَلُ ثُمَّ رَيْدُ أَنْ تُغَيِّرُ عَلَيْكُمْ صَدَقَتُكُمْ مُوَنِّي؟

(O Bani `Abd Al-Muttalib, O Bani Fhr, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you -- would you believe me) They said, "Yes." He said:

فَإِنَّى نَذِيرٌ لَكُمْ بَيْنَ يَدٍ عَدَابٍ شَدِيدٍ

(Then I warn you of a great punishment that is close at hand.) Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this" Then Allah revealed:

(تَتَبَّأَتْ يِداً أَبِيِّ لِهَبٍ وَتَتَبَّأَ)

(Perish the two hands of Abu Lahab and perish he!) 111:1( This was also recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i. Imam Ahmad recorded that 'A'ishah, may Allah be pleased with her said: "When the Ayah:

وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ

(And warn your tribe of near kindred) was revealed, the Messenger of Allah stood up and said:
(O Fatimah daughter of Muhammad, O Safiyyah daughter of `Abd Al-Muttalib, O Bani `Abd Al-Muttalib, I cannot help you before Allah. Ask me for whatever you want of my wealth.) This was recorded by Muslim. Imam Ahmad recorded that Qabisah bin Mukhariq and Zuhayr bin `Amr said: "When the Ayah:

«يا فاطمة ابنتُ محمدٍ، يا صفيه ابنتُ
عبد المطلب، يا بني عبد المطلب، لا أملك لكم
من الله شيئا سلوني من مالي ما شئت»

(O Fatimah daughter of Muhammad, O Safiyyah daughter of `Abd Al-Muttalib, O Bani `Abd Al-Muttalib, I cannot help you before Allah. Ask me for whatever you want of my wealth.) This was recorded by Muslim. Imam Ahmad recorded that Qabisah bin Mukhariq and Zuhayr bin `Amr said: "When the Ayah:

وأنذر عشيرتك الأقربيين

(And warn your tribe of near kindred.) was revealed, the Messenger of Allah climbed on top of a rock on the side of a mountain and started to call out:

«يا بني عبد مناف، إنما أنا نذير، وإنما متلى
ومتلكم كرجل رأى العدو فذهب يربى أهله
يخشى أن يسيفوه، فجعل ينادي ويهتف: يَا
صباحاه»

(O Bani `Abd Manaf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does.) And he started to call out, (O people!) It was also recorded by Muslim and An-Nasa`i. Allah's saying:

وتوكل على العزيز الرحيم

(And put your trust in the All-Mighty, the Most Merciful.) means, 'in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

(الذي يراك حين تقوم)

(Who sees you when you stand up.) means, He is taking care of you. This is like the Ayah,

واصبر لحكم ربك فإنك بأعييناك

(And have patience, for our Lord's is your governance.)
(So wait patiently for the decision of your Lord, for verily, you are under Our Eyes) (52:48) Ibn `Abbas said that the Ayah,

(الذّي يَرَآكَ حَيْنَ تَقُومُ)

(Who sees you when you stand up.) means, "To pray." `Ikrimah said: "He sees him when he stands and bows and prostrates." Al-Hasan said:

(الذّي يَرَآكَ حَيْنَ تَقُومُ)

(Who sees you when you stand up.) "When you pray alone." Ad-Dahhak said:

(الذّي يَرَآكَ حَيْنَ تَقُومُ)

(Who sees you when you stand up.) "When you are lying in bed and when you are sitting." Qatadah said:

(الذّي يَرَآكَ)

(Who sees you) "When you are standing, when you are sitting, and in all other situations."

(وَتَقْلُبَكَ فِى السَّجَدَيْنَ)

(And your movements among those who fall prostrate.) Qatadah said:

(الذّي يَرَآكَ حَيْنَ تَقُومُ)

(وَتَقْلُبَكَ فِى السَّجَدَيْنَ)

(Who sees you when you stand up. And your movements among those who fall prostrate.) "When you pray, He sees you when you pray alone and when you pray in congregation." This was also the view of `Ikrimah, `Ata' Al-Khurasani and Al-Hasan Al-Basri.

(إِنَّهُ هُوَ الْسَمِيعُ العَلِيمُ)

(Verily, He, only He, is the All-Hearer, the All-Knower.) He hears all that His servants say and He knows all their movements, as He says:
(Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof, when you are doing it) (10:61).

(221. Shall I inform you upon whom the Shayatin descend) (222. They descend on every lying, sinful person (Athim).) (223. Who gives ear, and most of them are liars.) (224. As for the poets, the astray follow them,) (225. See you not that they speak about every subject in their poetry) (226. And that they say what they do not do,) (227. Except those who believe and do righteous deeds, and remember Allah much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.)

Refutation of the Fabrications of the Idolators

Here Allah addresses those idolators who claimed that what was brought by the Messenger was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the Jinn. Allah stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allah, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the Shayatin, because they have no desire for anything like this Noble Qur'an -- they descend upon those who are like them, the lying fortune-tellers. Allah says:
(Shall I inform you) meaning, shall I tell you,

ُهَلْ أَنْبُعْكُمْ عَلَى مَنْ تَنزَّلُ الشَّيَاطِينُ - تَنزَّلُ

(upon whom the Shayatin descend They descend on every lying, sinful person (Athim)) meaning, one whose speech is lies and fabrication.

(؟ثيم) (Athim) means, whose deeds are immoral. This is the person upon whom the Shayatin descend, fortune-tellers and other sinful liars. The Shayatin are also sinful liars.

(يَلُقُونَ السَّمَعِ) (Who gives ear,) means, they try to overhear what is said in the heavens, and they try to hear something of the Unseen, then they add to it a hundred lies and tell it to their human comrades, who then tell it to others. Then the people believe everything they say because they were right about the one thing which was heard from the heavens. This was stated in an authentic Hadith recorded by Al-Bukhari from `A'ishah, may Allah be pleased with her, who said, "The people asked the Prophet about fortune-tellers, and he said:

» إنَّهُمْ لَيْسُوا بِشَيْءٍ" (They are nothing.) They said: "O Messenger of Allah, they say things that come true." The Prophet said:

» ذِلَّكَ الكُلِّيَّةُ مِنَ الْحَقِّ يَحْتَفَّهَا الْجِنَّ يُقَرِّرُهَا فِي أُدُن وَلِيْهِ كَقَرْرَةِ الدَّجَاجَ، فَيَحْلِطُونَ مَعَهَا أَكْثَرَ مِنْ مَيَّتَةٍ كَذَّبَةٍ«

(That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a chicken into the ear of his friend, but he mixes it with more than one hundred lies.) Al-Bukhari also recorded that Abu Hurayrah said, "The Prophet said:
«إذا قضى الله الأمر في السماء ضربت الملائكة بأجنحتها خضَّعانًا لقوله، كأنها سلسلة على صفوفان، فإذا فرَّع عن فلؤهم قالوا: مَا ذَلَّلَ رَبُّكُم؟ قالوا (للذي قال): الحق، وهو العلي الكبير، قيسَمْهَا مُسْتَرَفًو السَّمَع، وَمُسْتَرَفُو السَّمَع هَكَدَا بِعَضُوبْهُمْ فِوْقِ بَعِضٍ وَصَفِفْ سُفيانُ بِيَدِهِ، فَحَرَقَّهَا وَبَدَّدَ بَيْنَ أَصَابِيعِهِ قِيِسَّمُ الْكِلَّمَة قَيَّقِيَّةٍ إِلَى مِنْ تَحْتِهَا، ثُمَّ يَلْقِيَهَا الأَخْرُ إِلَى مِنْ تَحْتِهَا، حَتَّى يَلْقِيَهَا عَلَى لِسَانِ السَّحْرَ أَوَّ الْكَاهِنَ، فَرَبَّمَا أَذْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يَلْقِيَهَا، وَرَبَّمَا أَلَقَّاهَا قَبْلَ أَنْ يُذْرَكَهُ، فَيَكْذِبُ مَعَهَا مَائَةٌ كَذِبَةً، فَيَقُولُ: أَلِسْ قَدْ قُالَ لَنَا يُوْمٌ كَذَا وَكَذَاٰ وَكَذَا؟ قَيْسَدَّقُ بِنَالِكَ الْكِلَّمَةِ الَّتِي سُمِّعَتْ مِنَ السَّمَاء»

(When Allah decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said" They say: "The truth. And He is the Most High, the Most Great." Then when the Jinn who are listening out, one above the other) -- and Sufyan illustrated this with a gesture, holding his hand vertically with his fingers outspread -- (when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said: "Did he not tell us that on such and such a day, such and such would happen" So they believe him because of that one thing which was heard from the heavens.) This was recorded by Al-Bukhari. Al-Bukhari recorded from 'Aishah, may Allah be pleased with her, that the Prophet said:
Refutation of the Claim that the Prophet was a Poet

(As for the poets, the astray ones follow them.) 'Ali bin Abi Talhah reported from Ibn `Abbas that this means: "The disbelievers follow the misguided among mankind and the Jinn." This was also the view of Mujahid, `Abdur-Rahman bin Zayd bin Aslam, and others. `Ikrimah said, "Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allah revealed the Ayah,

(As for the poets, the erring ones follow them.)

(See you not that they speak about every subject in their poetry) 'Ali bin Abi Talhah reported from Ibn `Abbas that this means: "They indulge in every kind of nonsense." Ad-Dahhak reported that Ibn `Abbas said, "They engage in every kind of verbal art." This was also the view of Mujahid and others.

(And that they say what they do not do.) Al-`Awfi reported that Ibn `Abbas said that at the time of the Messenger of Allah, two men, one from among the Ansar and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allah said:
(As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry And that they say what they do not do.) What is meant here is that the Messenger, to whom this Qur'an was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allah says:

(ومَا عَلَّمَنَّهُ الشَّعْرَ وَمَا يَنَبِّيغَ لَهُ إِنَّ هُوَ إِلَّا ذِكْرٌ)

(And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.) (36:69),

(إِنَّهُ لَقُوْلُ رَسُولٍ كَرِيمٍ وَمَا هُوَ يَقُولُ شَاعِرٌ قَلِيلًا مَّا تَذَكَّرُونَ تَنْزِيلٍ مِّنْ رَبِّ الْعَالَمِينَ)

(That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exists.) (69:40-43)

The Exception of the Poets of Islam

(فَإِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ)

(Except those who believe and do righteous deeds.) Muhammad bin Ishaq narrated from Yazid bin `Abdullah bin Qusayt, that Abu Al-Hasan Salim Al-Barrad, the freed servant of Tamim Ad-Dari said: "When the Ayah --

(وَالشَّعْرَآءُ يَنْبِعُهُمُ الْغَاوُونَ)

(As for the poets, the erring ones follow them.) was revealed, Hassan bin Thabit, `Abdullah bin Rawahah and Ka`b bin Malik came to the Messenger of Allah, weeping, and said: "Allah knew when He revealed this Ayah that we are poets. The Prophet recited to them the Ayah,
(Except those who believe and do righteous deeds,) and said:

»أَنْتُمْ«

((This means) you.)

(وَذَكَّرُوا اللَّهَ كَثِيراً)

(and remember Allah much). He said:

»أَنْتُمْ«

((This means) you.)

(وَأَنْتَصِرُوا مِن بَعْدِ مَا ظَلِمُوا)

(and vindicate themselves after they have been wronged.) He said:

»أَنْتُمْ«

((This means) you.) This was recorded by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq. But this Surah was revealed in Makkah, so how could the reason for its revelation be the poets of the Ansar? This is something worth thinking about. The reports that have been narrated about this are all Mursal and cannot be relied on. And Allah knows best. But this exception could include the poets of the Ansar and others. It even includes those poets of the Jahiliyyah who indulged in condemning Islam and its followers, then repented and turned to Allah, and gave up what they used to do and started to do righteous deeds and remember Allah much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islam and its followers in order to make up for their insults, as the poet `Abdullah bin Az-Zabari said when he became Muslim: "O Messenger of Allah, indeed my tongue will try to make up for things it said when I was bad -- When I went along with the Shaytan during the years of misguidance, and whoever inclines towards his way is in a state of loss." Similarly, Abu Sufyan bin Al-Harith bin `Abd Al-Muttalib was one of the most hostile people towards the Prophet, even though he was his cousin, and he was the one who used to mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allah. He began to praise the Messenger of Allah where he had mocked him, and take him as a close friend where he had regarded him as an enemy.
(and vindicate themselves after they have been wronged.) Ibn `Abbas said, "They responded in kind to the disbelievers who used to ridicule the believers in verse." This was also the view of Mujahid, Qatadah and several others. It was also recorded in the Sahih that the Messenger of Allah said to Hassan:

اَهْجُهُمْ

(Ridicule them in verse.) Or he said:

هاَجِهِمْ وَجِبَرِيلُ مَعَكَ

(Ridicule them in verse, and Jibril is with you.) Imam Ahmad recorded that Ka`b bin Malik said to the Prophet, "Allah has revealed what He revealed about the poets. The Messenger of Allah said:

يَسِئُلُ الْذِّينَ ظَلَمُوا أَيًا مَنْقَلِبٍ يَنْقَلِبُونَ

(The believer wages Jihad with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.)

وَسَيَعْلَمُ الْذِّينَ ظَلَمُوا أَيَّ مَنْقَلِبٍ يَنْقَلِبُونَ

(And those who do wrong will come to know by what overturning they will be overturned.) This is like the Ayah,

يَوْمَ لَا يَنْقَعُ الظَّلَمَيْنَ مَعَذَرَتَهُمْ

(The Day when their excuses will be of no profit to wrongdoers) (40: 52). According to the Sahih, the Messenger of Allah said:

إِيَّاكمُ وَالظَّلَمِ، فَإِنَّ الظَّلَمَ ظَلَمَتْ يَوْمَ الْقِيَامَةُ

(Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.) Qatadah bin Di`amah said concerning the Ayah --

وَسَيَعْلَمُ الْذِّينَ ظَلَمُوا أَيَّ مَنْقَلِبٍ يَنْقَلِبُونَ

(And those who do wrong will come to know by what overturning they will be overturned.) This refers to the poets and others. This is the end of the Tafsir Surat Ash-Shu`ara'. Praise be to Allah, Lord of the worlds.