(It is not a sign to them that the learned scholars of the Children of Israel knew it (as true)) 26:197 (There are similar Ayat that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books. This is the end of Surat Ar-Ra’d, and all praise is due to Allah and all favors are from Him.)

The Tafsir of Surah Ibrahim

(Chapter -14)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(1. Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.) (2. Allah to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.) (3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allah and seek crookedness therein - they are far astray.)

Describing the Qur'an and warning Those Who defy it
Previously we discussed the meaning of the separate letters that appear in the beginnings of some Surahs.

((This is) a Book which We have revealed unto you...) Allah says, `This is a Book that We have revealed to you, O Muhammad. This `Book', is the Glorious Qur'an, the most honored Book, that Allah sent down from heaven to the most honored Messenger of Allah sent to all the people of the earth, Arabs and non-Arabs alike,

(in order that you might lead mankind out of darkness into light) We sent you, O Muhammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

(Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliya (supporters and helpers) are Taghut (false deities), they bring them out from light into darkness.)

(by their Lord's leave), He guides those whom He destined to be guided by the hand of His Messenger, whom He sent to guide them by His command,

(to the path of the All-Mighty,) Who can never be resisted or overpowered. Rather, Allah is Irresistible above everything and everyone else,
(the Praised.) Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allah's statement,

(Allah to Whom belongs all that is in the heavens and all that is in the earth!), is similar to,

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth.) 7:158

(And woe unto the disbelievers from a severe torment. ) means, `woe to them on the Day of Judgment because they defied you, O Muhammad, and rejected you.' Allah described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

(and hinder (men) from the path of Allah), from following the Messengers,

(and seek crookedness therein) they seek to make Allah's path crooked, even though it is straight itself and does not deviate on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.
Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allah is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allah said next,

(فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(Then Allah misleads whom He wills and guides whom He wills.) after the proof and evidence have been established for the people, Allah misguides whom He wills from the path of guidance and guides whom He wills to the truth,

(وَهُوَ الْعَزِيزُ)

(And He is the All-Mighty,) whatever He wills occurs and whatever He does not will never occurs,

(الْحَكِيمُ)

(the All-Wise.) in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allah's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muhammad bin `Abdullah, Allah's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two Sahihs that Jabir said that the Messenger of Allah said,

»أَغْطِيَتْ حَمَسًا لَمْ يَغْطِهِنَّ أَحَدًا مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِيرْتُ بِالرُّهْبِ مُسِيرَةً شَهِرٍ، وَجُعِلْتُ لِيَ
I have been given five things which were not given to anyone else before me. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.) Allah said,

(Say: “O mankind! Verily, I am sent to you all as the Messenger of Allah...” 7:158)

(And indeed We sent Musa with Our Ayat (saying): “Bring out your people from darkness into light, and remind them of the annals (or days) of Allah. Truly, therein are Ayat for every patient, thankful (person).”)

Story of Musa and His People

Allah says here, `Just as We sent you (O, Muhammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Musa to the Children of Israel with Our Ayat (signs, or miracles).’ Mujahid said that this part of the Ayah refers to the nine miracles.

Bring out your people) he is being commanded;
(Bring out your people from darkness into light,) call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

(And remind them of the annals (or days) of Allah) remind them (O Musa) of Allah's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir`awn and his injustice, tyranny and brutality. This is when Allah delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties. Mujahid, Qatadah and several others said this. Allah said next,

(Truly, therein are Ayat for every patient, thankful (person).) Allah says, `Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir`awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatadah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it." It is recorded in the Sahih that the Messenger of Allah said,

(Verily, all of the matter of the believer is amazing, for every decision that Allah decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is good for him.)

(And thus did he say to his people, thus did he address them, thus did he declare the heinousness of Fir`awn, thus did he declare the omnipotence of Allah, thus did he declare the nooses of evil and the punishments of evil, thus did he declare the rights of the people.)
(6. And (remember) when Musa said to his people: "Call to mind Allah's favor to you, when He delivered you from Fir` awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord.") (7. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe.") (8. And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.")

Allah states that Musa reminded his people about Allah's annals and days and of Allah's favors and bounties that He bestowed on them, when He saved them from Fir` awn and his people and the torment and disgrace they used to exert on them.

They used to slaughter whomever they could find among their sons and let their females live. Allah delivered them from all this torment, and this is a great bounty, indeed. This is why Allah described this affliction,

(6. And (remember) when Musa said to his people: "Call to mind Allah's favor to you, when He delivered you from Fir` awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord.") ` for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.' Some scholars said that this part of the Ayah means, `what Fir` awn used to do to you was a tremendous

trial."

Both meanings might be considered here and Allah knows best. Allah said in another Ayah,

(And We tried them with good and evil in order that they might turn (to Allah). ) 7:168( Allah's statement next,
(And (remember) when your Lord proclaimed) means, proclaimed and made known His promise
to you. It is possible that this Ayah means, your Lord has vowed and sworn by His might, grace
and exaltness. Allah said in a similar Ayah,

(And (remember) when your Lord declared that He would certainly keep on sending against
them (i.e. the Jews), till the Day of Resurrection.) 7:167( Allah said,

(If you give thanks, I will give you more;) meaning, `if you appreciate My favor on you, I will
give you more of it,

(but if you are thankless) if you are not thankful for My favors, covering and denying, them,

(verbatim, My punishment is indeed severe), by depriving you of the favor and punishing you for
being unappreciative of it.' A Hadith states that,

(A servant might be deprived of a provision (that was written for him) because of a sin that he
commits. ) Allah said,

(And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free
of all needs), Worthy of all praise.") Allah does not need the gratitude of His servants, and He
is worthy of all praise even if the disbelievers disbelieve in Him,

(If you disbelieve, then verily, Allah is not in need of you) 39:7( and,
(So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of all needs), Worthy of all praise.) 64:6 (In his Sahih, Muslim recorded that Abu Dharr said that the Messenger of Allah said that his Lord the Exalted and Most Honored said,

«يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم كانوا على أثقي قلب رجل واحد منكم ما زاد ذلك في ملكي شبيهًا يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم كانوا على أثقي قلب رجل واحد منكم ما نقص ذلك في ملكي شبيهًا يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم قاموا في صعيد واحد فسألوني فأعطيت كل إنسان مسألته ما نقص ذلك من ملكي شبيهًا إذا كما ينقص المحيط إذا أدخل البحر»

(O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.) Verily, all praise and glory are due to Allah, the Rich) free of need, the Worthy of all praise.

(اللم يأياكم نبأ الذين من قبلكم قوم نوح وعاد وتمود والذين من بعدهم لا يعلمهم إلا الله جاءتهم رسولهم بالبيئات قردة أيديهم في)
(9. Has not the news reached you, of those before you, the people of Nuh, `Ad, and Thamud
And those after them None knows them but Allah. To them came their Messengers with clear
proofs, but they put their hands in their mouths and said: "Verily, we disbelieve in that with
which you have been sent, and we are really in grave doubt as to that to which you invite us.")

Earlier Nations disbelieved in Their Prophets

Allah narrated to this Ummah (followers of Muhammad ) the stories of the people of Prophet
Nuh, `Ad and Thamud, and other ancient nations that belied their Messengers. Only Allah
knows the count of these nations,

(جَاءَهُمْ رُسلُهُمْ بِالْبِينَاتِ)

(To them came their Messengers with clear proofs,) they brought them evidences and plain,
tremendous proofs and signs. Ibn Ishaq reported that `Amr bin Maymun said that `Abd
Allah said about Allah's statement,

(لا يَعْلَمُهُمْ إِلاَّ اللَّهُ)

(None knows them but Allah.) "The genealogists utter lies." This is why `Urwhah bin Az-Zubayr
said, "We did not find anyone who knows the forefathers of Ma`dd bin `Adnan."

Meaning of, 'They put Their Hands in Their Mouths

Allah said next,

(قَرَدُوا أَيْدَيْهِمْ فِي أَفْوَاهَهُمْ)

(but they put their hands in their mouths) It is said that they pointed to the Messengers' mouths
asking them to stop calling them to Allah, the Exalted and Most Honored. It is also said that it
means, they placed their hands on their mouths in denial of the Messengers. It was also said
that it means that they did not answer the call of the Messengers, or they were biting their
hands in rage. Mujahid, Muhammad bin Ka`b and Qatadah said that they belied the Messengers
and refuted their call with their mouths. I (Ibn Kathir) say that Mujahid's Tafsir is supported by
the completion of the narrative,
(and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.") Al-Awfi reported that Ibn `Abbas said, "When they heard Allah's Word, they were amazed and placed their hands on their mouths,"

(10. Their Messengers said: "(What!) Can there be a doubt about Allah, the Creator of the heavens and the earth He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.") (11. Their
Messengers said to them: "We are no more than human beings like you, but Allah bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allah. And in Allah (alone) let the believers put their trust." (12. "And why should we not put our trust in Allah while He indeed has guided us in our ways And we shall certainly bear with patience all the hurt you may cause us, and in Allah (alone) let those who trust, put their trust.")

The Argument between the Prophets and the Disbelievers

Allah narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allah alone without partners, the Messengers said,

(أَفَإِلَّهُ ِلَّهٍ شَكَّ) (What! Can there be a doubt about Allah...) about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures Verily, none besides Allah is worthy of worship, alone without partners with Him. Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allah. Their Messengers said to them,

(يَذَّاعُوْكُمْ لِيُغُفرُ لَكُمْ مَّنٗ دُنْوِبَكُمْ) (He calls you that He may forgive you of your sins) in the Hereafter,

(وَيُؤْحِرُكُم إِلَى أَجْلٍ مَّسَأَى) (and give you respite for a term appointed.), in this worldly life. Allah said in other Ayat,

(وَأَنَّ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ نُوبُوا إِلَيْهِ يُمْتَعِكُمْ مَئَاتُ عَا) (حَسْنًا إِلَى أَجْلٍ مَّسَأَى وَيُؤْتُكِ كُلَّ ذِي فَضْلٍ فَضْلَهُ) (Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.)

(10:3) However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allah Alone created everything).

Disbelievers reject Prophethood because the Messengers were Humans!
Their nations said,

(إن أنتم إلا بشر مثلكم)

(You are no more than human beings like us!) so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

(فأتأثرون بسلطان مبين)

(Then bring us a clear authority.), a miracle of our choice.

(قالت لهم رسلهم إن تحن إلا بشر مثلكم)

(Their Messengers said to them: "We are no more than human beings like you...") affirming that truly, they were only human being like their nations,

(ولكن الله يمتن على من يشاء من عباده)

(but Allah bestows His grace to whom He wills of His servants.), with prophethood and messengership which is His choice,

(وما كان لنا أن نأتيكم بسلطان)

(It is not ours to bring you an authority) according to your choice,

(إلا بإذن الله)

((except by the permission of Allah. ), after we beg Him and He provides us with a miracle,

(وعلى الله فليتوكؤل المؤمنون)

(And in Allah (alone) let the believers put their trust.) in all their affairs. Their Messengers said to them next,

(وما لنا إلا نتوكؤل على الله)

(And why should we not put our trust in Allah), after He had guided us to the best, most clear and plain way,
(And we shall certainly bear with patience all the hurt you may cause us), such as foolish actions and abusive statements,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلُوا المُتَوَكَّلُونَ)

(and in Allah (alone) let those who trust, put their trust.)

(وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنْخَرَجُوكُمْ مِنْ أَرْضَهُمْ أَوْ لَتَعْوَدْنَ فِي مَلَائِكَةِ فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لِلْهِلْكِنَّ الْظَّلَمِينَ - وَلَنْسَكْنِيكُمْ الأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لَمْ نَحْفَبُ مَقَامَيْنَ وَخَافَ وَعِيدٍ - وَاسْتَفْتَحُوا وَخَابَ كُلُّ جِبَارٌ عَنْيَدٍ - مَّنْ وَرَآهُ جَهَنَّمُ وَيُسَقِّفُ مِنْ مَآءٍ صَبِيدٍ يَبْنَجَرَعُهُ وَلَا يَكَادُ يُسَيَّعُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ يُمِيتُ وَمَنْ وَرَآهُ عَذَابٌ عَالِمٌ غَلِيظٌ)

(13. And those who disbelieved, said to their Messengers: “Surely, we shall drive you out of our land, or you shall return to our religion.” So their Lord revealed to them: “Truly, We shall destroy the wrongdoers.”) (14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat.") (15. And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.) (16. In front of him is Hell, and he will be made to drink boiling, festering water.) (17. He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.)

**Disbelieving Nations threaten Their Messengers with Expulsion**

Allah narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment. For instance, the people of Prophet Shu`ayb, peace be upon him, said to him and to those who believed in him,
(We shall certainly drive you out from our town, O Shu'aib, and those who have believed with you.) 7:88( The people of Prophet Lut, peace be upon him, said,

أَخْرِجُواُ أَلَّا لُوطٍ مَّنْ قَرْيَتَكُمْ

(Drive out the family of Lut from your city.) 27:56( Allah said about the idolators of Quraysh,

وَإِنَّكُمْ لَيْسَتُفْرُونَكَ مِنَ الْأَرْضِ لِيَخْرُجْكُواُ

(And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while.)) 17:76( and,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواُ لِيَتَبْتُوْكَ أَوْ يَقْتُلُوكَ

(And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot. ) 8:30( Allah gave victory and aid to His Messenger after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allah, the Exalted. Allah kept granting His Messenger more dominance until He opened for him Makkah, which sought to expel him. Allah gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allah in large crowds and in a very short time Allah's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allah's statement,

فَأَوْرَحْنِهِمْ إِلَيْهِمْ رَبَّهُمْ لَتَهْلِكَ الْظَّلِيمِينَ وَتَسْكِنْنَكُمْ

(So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them.") 14:13,14( Allah said in other Ayat,
ولدَد سَبَقَتْ كَلِمَتَنَا لِعِبَادَنَا المُرْسَلِينَ - إنَّهُمْ لَهُمْ المنْصُورُونَ - وَإِنَّ جُنُدَنَا لَهُمْ الْعَلِيُّونَ

(And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors.) 37:171-173,

كتب الله لَاعْلَبِنَّ أَنَا وَرُسْلِي إِنَّ اللَّهَ قَوْى عَزِيزٌ

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allah is All-Powerful, All-Mighty.") 58:21

ولدَد كَتِبَنَا فِي الرَّبُورِ مِنْ بَعْدِ الذُّكَرَ

(And indeed We have written in Az-Zabur after Adh-Dhikr.) 21:05

قال مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الأَرْضَ لَلَّهُ يُورِثُهَا مِنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَقِبَةُ لِلَّمِينَاتِ

(Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have Taqwa.") 7:128

وأُورَثْنَا الْقُوَّمُ الْذِينَ كَانُوا يُسْتَضْعَفُونَ مِشْرَقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكَنَا فِيهَا وَتَمَتَّ كَلِمَتُ رَبِّكَ الْحَسَنِي عَلَى بَنِي إِسْرَئِيلَ يَمَا صَبَرُوا وَدَمَرُنَا مَا كَانَ يَصِنُّعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرُشُونَ

(And indeed We have given to those who were before them a Share of the east and the west, and to whom Allah has blessed, and the words of Allah's Messenger were confirmed, on the Children of Israel, as they had been patient and We destroyed what they had made and they were not among the dwellers of the churches.) 4:128

(And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors.) 37:171-173,
And we made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir`awn and his people erected.

(And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir`awn and his people erected.)

Allah said next,

(This is for him who fears standing before Me and also fears My threat.) this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allah said in other instances,

(Qa'amâ ma`n tâghî - wa'atir al-hayawat al-dinîa - qâ`in` al-jîhîm hi`l-ma`awî wa-`amî ma`fâm rabbî
dernee al-nafs` anna`fîn al-janâh` hi`l-mâwî)

(Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.)

(And they sought victory and help) refers to the Messengers who sought the help and victory of their Lord over their nations, according to `Abdullah bin `Abbas, Mujahid and Qatadah. `Abdur-Rahman bin Zayd bin Aslam said that this Ayah refers to the nations, invoking Allah's victory against themselves! Some idolators said,

(O Allah! If this (Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.)

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(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it will be better for you.) 8:19( Allah knows best. Allah said next,

(وَخَابَ كُلُّ جَبَارٌ عَنِّيِّدٍ)

(and every obstinate, arrogant dictator was brought to a complete loss and destruction.) those who were arrogant and rebelled against the truth. Allah said in other Ayat,

(أَلْيَأَيًا فِي جَهَنْمَ كُلَّ كَفَّارٍ عَنِّيِّدٍ - مَنَعَ لِلْخَيْرِ مُعَتَّدٍ مُرْيِبٍ - الّذِّي جَعَلَ مَعَ اللَّهِ إِلَّهًا ثَانِيًّا فَأَلْقَيْهُ فِي العَذَابِ الشَّدِّيدِ)

((Allah will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allah. Then both of you cast him in the severe torment.") 50:24-26( The Prophet said,

(بِيْنَ يَوْمَ الْقِيَامَةِ وَجَهَنْمَ بَعْسَتُ بَعْسًا، فَتَنَادَى الخَلَائِقُ، فَتَفْتَنُّ: إِنَّكَ وَكَلَّتُ بِكَلِّ جَبَارٍ عَنِّيِّدٍ)

(On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant.") Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allah, the Mighty, the Able for victory. Allah said next,

(مَنْ وَرَآئِهِ جَهَنْمُ)

(In front of him is Hell.) Allah says that Jahannam is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

(وَيُسْقِى مِنْ مَآءٍ صَانِدِ)
(and he will be made to drink boiling, festering water.) in the Fire, his only drink will be from Hamim and Ghassaq, the former is very hot and the latter is very cold and rotten. Allah said in another instance,

(This is so! Then let them taste it - Hamim and Ghassaq. And other (torments) of similar kind all together!))38:57-58( Mujahid and ` Ikrimah said that this festering water is made of puss and blood. Allah said in other Ayat,

(And be given to drink boiling water so that it cuts up their bowels. ) )47:15( and,

(And if they ask for help, they will be granted water like boiling oil, that will scald their faces.) )18:29( Allah's statement,

(He will sip it unwillingly), indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

(And for them are hooked rods of iron.))22:21( Allah said next,

(And death will come to him from every side,) his organs, limbs and entire body will suffer pain because of this drink. ` Amr bin Maymun bin Mahran commented, "Every bone, nerve and blood vessel." Ad-Dahhak reported that Ibn ` Abbas commented on Allah's statement,
(and death will come to him from every side,) "All types of torment that Allah will punish him with on the Day of Resurrection in the fire of Jahannam will come to him carrying death, if he were to die. However, he will not die because Allah the Exalted said, 

لا يقضى عليهم قيموتوا ولا يخفف عنهم من عذابها

(Neither will it affect them that they die nor shall its torment be lightened for them) 35:36."

Therefore, according to Ibn `Abbas, may Allah be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment. Hence Allah's statement here,

(ويأتيه الموت من كل مكان وما هو بميت)

(and death will come to him from every side, yet he will not die,) Allah said,

ومن وراء أنه عذاب غليظ

(and in front of him, will be a great torment.) even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. Allah described the tree of Zaqqum,

إنها شجرة تخرج في أصهل الجحيم - طلعها كأنه روعوس الشياطين - فإنهم لاكلون منها فمالون منها البطنون - تم إن لهم عليها شوبا من حميم - ثم إن مرجعهم للاجل الجحيم

(Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayatin; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.) 37:64-68( Allah states that they will either be eating from the Zaqqum, drinking the Hamim, or being tormented in the Fire, again and again; we seek refuge with Allah from all of this. Allah also said,
(This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!))55:43-44,

Verily, the tree of Zaqqum will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were the mighty, the generous! Verily, this is that whereof you used to doubt!"

44:43-50,

And those on the Left Hand - how (unfortunate) will be those on the Left Hand In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.)56:41-44,( and, r

(And this is the place of the meanest of those who deny (every) reminder. In shades of black smoke, fierce winds, boiling water, and writhing in torment for a remembrance)
(This is so! And for the Taghun will be an evil final return. Hell! Where they will burn, and worst is that place to rest! This is so! Then let them taste it Hamim and Ghassaq. And other (torments) of similar kind all together!)

38:55-58 There are many other similar Ayat that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allah the Exalted knows, as just recompense,

(وَمَا رَبِّكَ بِظَلَلٍ لِلْعَبْيِدِ)

(And your Lord is not at all unjust to (His) slaves.) 41:46

(مَثَلُ الْذِّينَ كَفَّرُوا بِرَبِّهِمْ أَعْمَالَهُمْ كَرِمَادٍ اشْتَدَّتْ بِهِ الرَّيْحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدُرُونَ مِمَّا كُسِبُوا عَلَى شَيْئٍ ذَلِكَ هُوَ الضَّلَّالُ الْبَعِيدُ)

(18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).

A Parable for the Deeds of the Disbelievers

This is a parable that Allah has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allah said,

(مَثَلُ الْذِّينَ كَفَّرُوا بِرَبِّهِمْ أَعْمَالَهُمْ)

(The parable of those who disbelieved in their Lord is that their works) on the Day of Judgment, when they will seek their rewards from Allah the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

(فِي يَوْمٍ عَاصِفٍ)

(on a stormy day;) They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allah said in other Ayat,
(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.) 25:23,

(And We have commanded Our Servant: ‘Follow Me in such and such deeds’ and We shall make such deeds as scattered floating particles of dust.)

(The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allah wronged them not, but they wronged themselves.) 3:117,

(O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.) 2:264 (Allah said in this Ayah,

(That is the straying, far away from the right path) meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most,
(That is the straying, far away from the right path.)

(19. Do you not see that Allah has created the heavens and the earth with truth If He wills, He can remove you and bring (in your place) a new creation! (20. And for Allah that is not hard or difficult.)

Proof that Resurrection occurs after Death

Allah affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely, is able to do all things.) 46:33,

(أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَغْفِرَ بَعْضَهُنَّ بَعْضًا عَلَى أَنْ يُحْيَى المؤتَى بَلِي إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(أَوْلَمْ يَرُنِّ الإِنْسَانُ أَنَا خَلَقْتُهُ مِنْ نَطْقَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ - وَضَرَّبْ لَنَا مِثَالًا وَنَسِيّ خَلَقَهُ قَالُ مَنْ يُحْيَى العَظِيمُ وَهُوَ رَمِيمٌ - فَلَيَحْيَبْهَا الَّذِى أَنْشَأَهَا أَوْلَى مَرَةٍ وَهُوَ بَكِيلٌ خَلَقَ عَلِيمٌ - الَّذِى)
(Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.) 36:77-83 (Allah's statement,

(If He wills, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult.) means, it is not hard or impossible for Allah to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allah said in other Ayat,

(وَإِلَيْهِ تُرْجَعُونَ)

(O mankind! It is you who stand in need of Allah. But Allah is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah.) 35:15-17,
(And if you turn away, He will exchange you for some other people and they will not be your likes.) 47:38

(O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him.) 5:54

(If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.) 4:133

(And they all shall appear before Allah; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allah's torment" They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.")

Disbelieving Chiefs and Their Followers will dispute in the Fire

Allah said,
(And they shall appear) meaning, all the creatures, the wicked and the righteous among them, will appear before Allah the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

(then the weak will say) the followers who used to obey their chiefs, leaders and notables will say,

(to those who were arrogant) who rebelled against worshipping Allah alone without partners and obeying the Messengers,

(Verily, we were following you,), we obeyed your orders and implemented them,

(can you avail us anything against Allah's torment) They will ask, `can you prevent any of Allah's torment from striking us as you used to promise and vow to us' The leaders will say in response,

`Had Allah guided us, we would have guided you.) but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

(It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.) we have no means of escape from what we are in, whether we face it with patience or grief.' I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allah said in other Ayat,
(And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His) servants!
)

(Qual ad-hulqawu fa ammi qad hatta min qablikum min al-jeen

والإنس في النَّارَ كُلُّما دَخَلَتْ أَمْهَةً لَعْنَتْ أَحْتَهَا حَتَّى إِذَا اذَارَكُوا فِيهَا جَمِيعَا قَالَتْ أُحْرَاهُمْ لأَوْلِهِمْ رَبَّنَا هؤُلاء أَضْلَوْنَا فَأْتِهِمْ عَذَابًا ضَعِيقًا مِّنَ النَّارِ قَالَ لَكُلٍّ ضَعِيقًا وَلَكِنَّ لَا تُعْلَمُونَ -

وقالت أولهم لأخراهم فما كان لكم علِنًا من فضل قُدْوَفَوا العَذَابَ بِمَا كَنْتُم تَكْسِبُونَ)

((Allah) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn.")7:38-39(, and,
(Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment and curse them with a mighty curse!) 33:67-68

Disbelievers will also dispute on the Day of Gathering,
(22. And Shaytan will say when the matter has been decided: “Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shaytan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers.”) K(23. And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: “Salam (peace!).”)

Shaytan disowns His Followers on the Day of Resurrection

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,
(Verily, Allah promised you a promise of truth.) by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allah's promise was true and correct news, while I promised you then betrayed you.' Allah said in another Ayah,

(He (Shaytan) makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) 4:120

(I had no authority over you) Shaytan will say, `I had no proof for what I called you to, nor evidence for what I promised you,

(except that I called you, and you responded to me.) even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

(قَالُوا تَلْوُومُونِي) (So blame me not,) today,

(وَلَوْمُوا أَنفَسَكُمْ) (but blame yourselves.), because it is your fault for defying the proofs and following me in the falsehood that I called you to.' Shaytan will say next,

(مَا أَنَا بَمُصْرِخٍ) (I cannot help you), I cannot benefit, save, or deliver you from what you are suffering,

(وَمَا أَنْتُمْ بِمُصْرِخٍ) (nor can you help me.), nor can you save me and deliver me from the torment and punishment I am suffering,

(إِنِّي كَفَرْتُ بِمَا أَشْرَكَنَّمُونَ مِن قَبْلِ)
(I deny your former act of associating me (Shaytan) as a partner with Allah.) or because you associated me with Allah before," according to Qatadah. Ibn Jarir commented: "I deny being a partner with Allah, the Exalted and Most Honored." This opinion is the most plausible, for Allah said in other Ayat,

وَمَنْ أَضْلَّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لِهِ إِلَى يَوْمِ الْقِيَّمَةِ وَهُمْ عَنِ دُعَائِهِمْ غَفُولُونَ - وَإِذَا حُشْرَ النَّاسُ كَانُوا لَهُمْ أُعْدَاءً وَكَانُوا يَعْبُدُونَ كَفَرُينَ

(And who is more astray than one who calls on others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they will become their enemies and will deny their worshipping.)

46:5-6( and,

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضَبْدًا

(Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.))

19:82( Allah said next,

إنَّ الظَّلَمِينَ

(Verily, the wrongdoers), who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Ayah narrates the speech that Shaytan will deliver to the people of the Fire after they enter it, as we stated. `Amir Ash-Sha’bi said, "On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to `Isa, son of Maryam,

أَعْنَتْ قَلَتَ لِلنَّاسِ اتَّخَذُونِي وَأَمَّي إِلَهِيْنِ مِنْ دُونِ اللَّهِ

(Did you say unto men: "Worship me and my mother as two gods besides Allah")

5:116( until,

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّدِيقِينَ صِدْقَهُمْ

(Allah will say: "This is a Day on which the truthful will profit from their truth."))

5:119( Shaytan, may Allah curse him, will stand and address the people,
(I had no authority over you except that I called you, and you responded to me.) Allah next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shaytan address them, then He mentioned the final destination of the happy ones,

(And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,) wherever they wish them to flow and wherever they may be,

(to dwell therein for ever,) and will never transfer or be transferred from it,

(with the permission of their Lord. Their greeting therein will be: "Salam (peace). " Allah said in other Ayat,

(Till, when they reach it, and its gates will be opened and its keepers will say: "Salamun `Alaykum (peace be upon you!)") )39:73

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you!).") )13:23-24

(Therein they shall be met with greetings and the word of peace and respect.) )25:75
(Their way of request therein will be Subhanaka Allahumma (glory to you, O Allah) and Salam (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin ) all praise to Allah the Lord of that exists(.)) 10:10

(24. See you not how Allah sets forth a parable A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.) (25. Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.) (26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.)

The Parable of the Word of Islam and the Word of Kufr

Ali bin Abi Talhah reported that ` Abdullah bin ` Abbas commented that Allah's statement, (مَتَاعُ كُلِّ مَالٍ طَيِّبَةٍ) (a parable: a goodly word), refers to testifying to La ilaha illallah, (none has the right to be worshipped but Allah) while,

(كَشَجَرَةٌ طَيِّبَةٍ) (as a goodly tree), refers to the believer, and that,
(أصْلُهَ تَابِتٌ)

(whose root is firmly fixed), indicates that La ilaha illallah, (none has the right to be worshipped but Allah) is firm in the believers' heart,

(وَقَرْعُهَا فِي السَّمَّاءَ)

(and its branches (reach) to the sky.) with which the believer's works are ascended to heaven. Similar is said by Ad-Dahhak, Sa'id bin Jubayr, `Ikrimah, Mujahid and several others. They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night. Al-Bukhari recorded that `Abdullah bin `Umar said, "We were with the Messenger of Allah when he asked,

«أُخْبِرُونِي عَنْ شَجْرَةٍ ثَنَّتِهْ أَوْ كَالرَّجُلِ المُسْلِمِ
لا يَنْتَحَاتُ وَرَقُّهَا صَيِّقًا وَلَا شَتَاءً، وَتُوْتِي أَكْلُهَا
كَلَّ حَينٍ بَدْنَ رَبِّهَا»

(Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.)" Ibn `Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and `Umar did not talk. When they did not give an answer, the Messenger of Allah said,

«هِيَ النَّخْلَةُ»

(It is the date palm tree.) When we departed, I said to `Umar, `My father, by Allah! I thought that it was the date tree.' He said, `Why did you not speak then' I said, `I saw you were silent and I felt shy to say anything.' `Umar said, `Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).'' Abdullah bin `Abbas said that,

(كَشَجَرَةٌ طَيِّبَةٌ)

(as a goodly tree), is a tree in Paradise. Allah said next,

(نُوْتِي أَكْلُهَا كُلًّ حَينٍ)

(Giving its fruit at all times.) It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,
(by the leave of its Lord, ) thus earning perfection and becoming beneficial, plentiful, pure and blessed,

(وَيَضِرُّ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعْلَمُهُمْ يَتَذَكَّرُونَ)

(and Allah sets forth parables for mankind in order that they may remember.) Allah said next,

(وَمَثَلُ كَلِمَةِ خَبِيثَةٍ كَشَجَرَةِ خَبِيثَةٍ)

(And the parable of an evil word is that of an evil tree) describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, `Ash-Shiryan'. Shu`bah narrated that Mu`awiyah bin Abi Qurrah narrated that Anas bin Malik said that it is the colocynth tree. Allah said,

(اِجْبِثْتَ)

(uprooted), meaning, was cutoff from the root,

(مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرْارٍ)

(from the surface of earth, having no stability.) therefore, existing without basis or stability, just like Kufr (disbelief), for it does not have a basis or roots. Surely, the works of the disbelievers will never ascend nor will any of them be accepted.

(يَبْتَبُتُ اللَّهُ الَّذِينَ عَامَلُوا بِالْقُولِ الْنَّافِعِ فِي الحَيَاةِ الدُّنْيَا وَفِى الْآخَرَةِ وَيَضِيلُ اللَّهُ الْظَّلَمِينَ وَيَقْفُعُ اللَّهُ مَا يَشَاءُ)

(27. Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause the wrongdoers to go astray, and Allah does what He wills.)

Allah keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Al-Bukhari recorded that Al-Bara bin `Azib, may Allah be pleased with him, said that the Messenger of Allah said,
المُسْلِمُ إِذَا سَئِلَ فِي الْقُبْرِ شَهِدَ أنَّ لا إِلَهَ إِلَّا اللَّهُ،
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قُوَّّهُ:

(يُبَتِّلُ اللَّهُ الَّذِينَ عَامَّرُوا بِالْقُولِ النَّايتِ فِي
الحُيَوَةِ الدُّنْيَا وَفِي الآخِرَةِ)

(When the Muslim is questioned in the grave, he will testify that, ‘La ilaha illallah’, and that Muhammad is Allah's Messenger, hence Allah's statement, (Allah will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.) Muslim and the rest of the Group recorded it. Imam Ahmad recorded that Al-Bara bin `Azib said, "We went with the Messenger of Allah to attend a funeral procession of an Ansari man. We reached the grave site when it had not yet been completed. The Messenger of Allah sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«استَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقُبْرِ»

(Seek refuge with Allah from the punishment of the grave.) He said next,

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي اِنْقَطَاعِ مِنَ الدُّنْيَا
وَإِقْبَالِ مِنَ النَّارِ، نَزَّلَ لَهَ مِلَائِكَةٌ مِنَ السَّمَاءِ
بِيْضُ الْوُجُوهِ، كَأَنَّ وُجُوهُهُمُ السَّمَّاءُ، مَعْهُمْ
كَفَنُّ مِنْ أَكْفَانِ الْجَنَّةِ، وَحُنُوطُ مِنْ حُنُوطِ الْجَنَّةِ,
حَتَّى يَجَلِّسُوا مِنْهَا مَدَّ الْبَصَرِ، ثُمَّ يَحْيِي مَلْكُ
المُوْتِ حَتَّى يَجِلِّسَ عِندَ رَأْسِهِ، فَيَقُولُ: أَيْبَهَا
النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَعْفَرَةٍ مِنَ اللَّهِ
وَرَضْوَانَ قَالَ: فَتخْرُجُ تَسِيلٌ، كَمَا تَسِيلُ
القطَّرَةُ مِنْ فِي السَّفَاءِ، فِي أَحْدَهَا، فَإِذَا أُحْدِهَا لَمْ يَدْعُوْهَا فِي يَدِهِ طَرْقَةٌ عِينٌ حَتَّى يَأْخُذُوهَا فِي جِلْعُوهَا فِي ذَلِكَ الكَنْفِ وَقَيْدَهَا، وَيَخْرُجُ مِنْهَا كَأَطِيبٍ نَفْحَةً مُسَكٍ وَجُدَتْ عَلَى وَجْهِ الْأَرْضِ، قَسَمَهُونَ بِهَا قَلَا يَمْرُونَ بِهَا، يَغْنِي عَلَى مَلَأٍ مِنَ المَلَائِكَةِ، إِلاً قَالُوا: مَا هَذِهُ الرُّوحُ الطَّيِّبَةُ؟ قَفَّوْلُونَ: فَلَنَّ بَنُ فَلَانٍ يَحْسَنُ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهَا بِهَا فِي الدُّنْيَا حَتَّى يُنْتَهُوْهَا إِلَى السَّمَاءَ الدُّنْيَا فَيُسَقِّيْهَا لَهُ، قَفَّتْهُ لَهُ قُيَّسْعَةً مِنْ كُلِّ سَمَاءِ مُقَرَّبًةُ إِلَى السَّمَاءِ الَّتِي تَلَّيْهَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةٌ، قَفَّوْلُ: اكْتُبُوا كَتَابٌ عَبْدِي فِي عَلَيْنِ وَأَعْيُدُوهُ إِلَى النَّارِ، فَإِنْ مِنْهَا خَلُقُهُمْ وَفِيهَا أُعْيِدُهُمْ، وَمَنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى، قَالَ: قَنَعَهُ رُوحُهُ فِي جَسَدِهِ، قَيَّسَهُ مَلَكَانِ قَيَّسَهُ فِي جَلْعِساً قَفَّوْلُانَ لَهُ: مَا رَبُّكُ؟ قَفَّوْلُ: رَبِّي الله، قَفَّوْلُانَ لَهُ: مَا دَينُكُ؟ قَفَّوْلُ: دَينِي الإِسْلَامُ، قَفَّوْلُانَ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بَعِثَ فِيْكُمْ؟ قَفَّوْلُ: هُوَ رَسُولُ اللهِ
فيقولان له: ومَا عَلِمْكَ؟ فيقول: قَرَأتُ كِتَابٍ اللَّهِ فأَمَنتُ به وصَدَقْتُ، فِيْنَادُ يُمَانَدَ مِنَ السَّمَاءِ: أَنْ صِدَقْ عَيْدِي فَقُرِّشْوُهُ مِنَ الْجَنَّةِ، وأَلِسَوُهُ مِنَ الْجَنَّةِ، وَاقْتُحُوا لَهُ بَابًا إِلَى الْجَنَّةَ قَالَ: قَيَّمَتِهِ مِنْ رَوْحَهَا وَطَيِّبَهَا وَيْفَسَحَ لَهُ فِي قُرْبِهِ مِدًّا بَصَرِهِ وَيَتَزَيَّهُ رَجُلٌ حَسْنُ الْوَجْهِ، حَسْنُ النَّيَابِ، طِيْبُ الْرَّيْحِ، فيقول: أَبْشَرْ بَالْذِي يَسْرُكَ، هَذَا يَوْمُكَ الَّذِي كَتَبْتُنَّ تُوعِدُ، فيقول له: مِنْ أَنْتَ فَوْجَهُ الْوَجْهُ الَّذِي يَأْتِي بِالْخَيْرِ؟ فيقول: أَنَا عَمْلُكَ الصَّالِحُ، فيقول: رَبِّ أَقِمَ السَّاعَةَ رَبِّ أَقِمَ السَّاعَةَ، حَتَّى أَرْجَعَ إِلَى أَهْلِي وَمَالِيَ.

(When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allah's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Tayyib (good) soul" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," -- calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allah, the Exalted and Ever High, will say, "List my servants record in `Ililiyyin and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again." The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord" He will say, "Allah is my Lord." They will ask him, "What is your religion" He will say, "My religion is Islam." They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you" He will say, "He is the Messenger of Allah." They will ask him, "And what proof do
you have about it" He will say, "I read the Book of Allah (the Qur'an), and had faith and belief in him." Then, a caller (Allah) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleased you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news." He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."

قال: وإنَ العبَد الكافِر إذا كان في انقطاع من الدُنيا وإقبال من الآخرة، نزل إليه ملائكة من السماء سُود الوجوه معهم المسوح، فجلسوا منه مَدَ البصر، ثم يجيء ملك الموت فيجلس عند رأسه، يقول: أيتها النفس الخبيثة، اخرج إلى سِحَط من الله وغضب قال: فَتَفرَّقَ في جسده فِينَتَزَعُها كما ينثرُ السَونُ من الصوَف المبلول، فتأخذها فإذا أخذها لم يدعوها في يده طرقت عين حتى يجعلوها في تلك المسوح، فيخرجُ منها كانَتُن ريح حيفة وجدت على وجه الأرض، فصارُدُون بِها، فَلَا يمرون بِها على ملأ من الملائكة إلا قالوا: ما هذَ الروح الخبيثة؟ فِينَتَزَعُها: فَلُنَ بنُ فلان يَأْفِقُ أَسْماؤه التي كان يسمى بها في الدنيا، حتى ينتهى بهاً
إلى السماء الدنيا، فَيَسْتَفْتَحُ فَلَا يُفْتَحُ فَلَا قَرَأَ رَسُولُ الله صلى الله عليه وسلم:
(لا يَفْتَحُ لِهْمَ أَبْوَابُ السَّمَاءَا وَلا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمْلُ فِي سَمَّ الخَيَاطِ)
قرأ الله، مَا طَرَخَهُ رُوحُهُ فَخَرَّهُمْ مِنَ السَّمَاءِ فَتَخْطُفَهُ الْطَّيْرُ أَوْ تَهْوَى بِهِ الْرَّيْحُ فِي مَكَانٍ سَحِيقٍ
فتَعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتَيْهِ مَلَكٌ قَيْجُلْسَانِهِ وَيَقُولُ لَهُ: مَنْ رَبُّكُ؟ قَيْفُولُ: هَـٰذَا هَـٰذَا لَا أَدْرِي، قَيْفُولُ لَهُ: مَا دَيْنَكُ؟ قَيْفُولُ: هَـٰذَا هَـٰذَا لَا أَدْرِي، قَيْفُولُ لَهُ: مَا هَـٰذَا الرَّجُلُ الَّذِي بَعْثَ فِيْكُمْ قَيْفُولُ: هَـٰذَا هَـٰذَا لَا أَدْرِي، قَيْفُولُ مَنْادًا مِنَ السَّمَاءِ: أَنْ كَذَّبَ عِبْدِي فَأَفْرَشُوهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ، قَيْنَايِهِ مِنْ حَرِّهَا وَسَمُومُهَا، وَيُضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلَفَ فِيهِ أَضْلَاعُهُ، وَيَأْتِيَ رَجُلٌ قَبْيحٌ الْوَجُهُ، قَبْيحُ الْحَيْبَ، مَنْتِنُ الرَّيْحِ، قَيْفُولُ: أَبْشِرُ بَالَذِي يَسْوَوُكَ، هَذَا
(And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musuh, and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allah and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musuh. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul" The angels will respond, "He is such person son of such person," -- calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle." 7:40( Allah will declare, "List his record in Sijjin in the lowest earth." The wicked soul will then be thrown fro heaven. "And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.")22:31( His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muhammad) who was sent to you" He will say, "Oh, oh, I do not know!" A caller (Allah) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!) Abu Dawud and Ibn Majah collected this Hadith. In his Musnad, Imam 'Abd bin Humayd recorded that Anas bin Malik said that the Messenger of Allah said,
Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, `What do you say about this man (Muhammad)?' As for the believer, he will say, `I bear witness that He is Allah's servant and Messenger.' He will be told, `Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.' The Prophet said next,

(So he will see both seats.) Qatadah added, "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement." Muslim collected this Hadith also from `Abd bin Humayd, while An-Nasa'i collected it from Yunus bin Muhammad bin Al-Mu'addah. Al-Hafiz Abu `Isa At-Tirmidhi, may Allah grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allah said,

(Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, `What do you say about this man (Muhammad)?' As for the believer, he will say, `I bear witness that He is Allah's servant and Messenger.' He will be told, `Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.' The Prophet said next,

«قَرَأَهُمَا جَمِيعًا»

إِذَا قَرَأَ الْمَيْتُ أَوْ قَالَ: أَحْدَكُمْ أَنْتَاهُ مَلِكَانَ أَسْوَدُانَ أَزْرَقُانَ، قَالُوا: لَأَحْدَهُمَا مُنْتَكَرٌ وَالآخُر نَكِيرٌ، قَوْلُهُمْ: مَا كَانَتْ تُقُولُ فِي هَذَا الرَّجُلِ؟ قَوْلُهُمْ: مَا كَانَ يُقُولُ هُوّ عَبْدُ اللَّهِ وَرَسُولُهُ، أُشْهِدُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي أَمْعَنُ وَأُشْهِدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، قَوْلُهُمْ: قَدْ كَانَتْ نَعْلَمُ أَنَّكَ تُقُولُ هَذَا، ثُمَّ يُفَسَّحُ لَهُ فِي قُبْرِهِ سَبْعَةٌ دَراَعَةٌ فِي سَبْعِينِ، وَيَنْبُورُ فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمَّ، قَوْلُهُ: أَرَجَعَ إِلَى أَهْلِي فَأَخْبَرُوهُمْ، قَوْلُهُمْ: نَمْ نُوَسْحَةَ الْعَرْوُسِ الَّذِي لَا يُوقَظُهُ إِلَّا أَحْبَبُ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ
When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called 'Munkir' and the other is called 'Nakir'. They will ask him, 'What did you say about this man (Muhammad)'; he will reply, 'What he used to say, that he is Allah's servant and Messenger. I bear witness that there is no true deity except Allah and that Muhammad is His servant and Messenger.' They will say, 'We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, 'Sleep,' but he will reply, 'Let me go back to my family in order that I tell them.' They will say, 'Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allah resurrects him from that sleep.' If he was a hypocrite, his answer will be, 'I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, 'We know that you used to say that.' The earth will be commanded, 'Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allah resurrects him from his sleep. Allah said, (When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called 'Munkir' and the other is called 'Nakir'. They will ask him, 'What did you say about this man (Muhammad)'; he will reply, 'What he used to say, that he is Allah's servant and Messenger. I bear witness that there is no true deity except Allah and that Muhammad is His servant and Messenger.' They will say, 'We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, 'Sleep,' but he will reply, 'Let me go back to my family in order that I tell them.' They will say, 'Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allah resurrects him from that sleep.' If he was a hypocrite, his answer will be, 'I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, 'We know that you used to say that.' The earth will be commanded, 'Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allah resurrects him from his sleep.) At-Tirmidhi said, "This Hadith is Hasan, Gharib." Abu Hurayrah narrated that the Messenger of Allah said, (Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.)
(When he will be asked in the grave, ＂Who is your Lord What is your religion Who is your Prophet’ He will reply, ＂Allah is my Lord, Islam is my religion and Muhammad is my Prophet who brought the clear proofs from Allah. I believed in him and had faith in him.’ He will be told, ＂You have said the truth; you have lived on this, died on it and will be resurrected on it.’) Ibn Jarir At-Tabari recorded that Abu Hurayrah said that the Prophet said,
في قال: أرأيت هذا الرجل الذي كان فيكم ماصًا تقول به، وماذا تشهد به عليه؟ في قال: محمد؟ في قال له: نعم، في قال: أشهد أن رسل الله، وأنه جاءنا بالبيانات من عند الله فصدقتاه، في قال له: على ذلك حبيت وعلى ذلك مت، وعليه نبعت إن شاء الله، ثم يفسح له في قبره سبعون ذراعًا وينور له فيه، ويفتح له باب إلى الجنة، في قال له: أنظر إلى ما أعد الله لك فيها، فيزداد غيطة وسرورًا، ثم يجعل نسمنة في النسم الطيب، وهي طير حضر تعلق بشجر الجنة، ويعاد الجسد إلى ما بدئ من التراب.

(By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakah to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, 'No entrance from my side.' He will be approached from his right, and Zakah will declare, 'There is no entrance from my side.' He will be approached from his left, and the fast will declare, 'There is no entrance from my side.' He will be approached from his feet, and the acts of righteousness will declare, 'There is no entrance from our side.' He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, 'Tell us about what we are going to ask you.' He will say, 'Leave me until I pray.' He will be told, 'You will pray, but first tell us what we want to know.' He will ask, 'What are your questions?' He will be told, 'This man who was sent among you, what do you say about him and what is your testimony about him?' He will ask, 'Muhammad' He will be answered in the positive and he will reply, 'I bear witness that he is the Messenger of Allah and that he has brought us the proofs from our Lord. We believed in him.' He will be told, 'This is the way you lived and died and Allah willing, you will be resurrected on it.' His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, 'Look at what Allah has prepared for you in it.' He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allah said, o
The Recompense of Those Who have changed the Blessings of Allah into Disbelief

(28. Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction) (29. Hell, in which they will burn, - and what an evil place to settle in!) (30. And they set up rivals to Allah, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!")
Al-Bukhari said, "Allah's statement,

(ألْمُ تُرَ إِلَى الَّذِينَ بَدَلُوا نُعْمَاتَ اللَّهِ كُفْرًا)

Have you not seen those who have changed the blessings of Allah into disbelief..., means, do you have knowledge in. Allah said in other Ayat,

(أَلْمُ تُرَ كَيْفَ)

(Saw you not how.) and,

(أَلْمُ تُرَ إِلَى الَّذِينَ خَرَجُوا)

(Did you not think of those who went forth.)

(A lost people) 25:18 Ali bin `Abdullah narrated that Su`yan said that `Amr said that `Ata said that he heard Ibn `Abbas saying that,

(أَلْمُ تُرَ إِلَى الَّذِينَ بَدَلُوا نُعْمَاتَ اللَّهِ كُفْرًا)

"(Have you not seen those who have changed the blessings of Allah into disbelief), is in reference to the people of Makkah." Ibn Abi Hatim recorded that Abu At-Tufayl said that Ibn Al-Kawwa asked `Ali about Allah's statement,

(الَّذِينَ بَدَلُوا نُعْمَاتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارًا)

(those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction) and `Ali said that it refers to the disbelievers of Quraysh on the day of Badr. He also said that the blessing of Allah was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction. This includes all disbelievers, for Allah sent Muhammad as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire. Allah said next,

(وَجَعَلَوْا لَهُ أَنَّادًا لِيُضِيلُوا عَنْ سَبِيلِهِ)
(And they set up rivals to Allah, to mislead from His path!) meaning, they set up partners to Allah whom they worship besides Him and called the people to worship them. Allah threatened them and warned them by the words of His Prophet ,

(قلْ تَمْنِعُوا قَلِيلًا ثُمَّ نَضْطَرْبُوهُمُ إِلَى عَذَابٍ غَلِيظٍ)

(Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" ) Whatever you are able to do in this life, then do it, for no matter what will happen,

(فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(But certainly, your destination is the (Hell) Fire! for to Us will be your destination and end.' Allah said in other Ayat,

(نَمَتْعُهُمْ قَلِيلًا ثُمَّ نَضْطَرْبُوهُمُ إِلَى عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment.) 31:24 (and,

(مَنْتَعُ في الْدُنْيَا ثُمَّ إِلَيْتَا مَرْجَعُهُمْ ثُمَّ نُذِيقُهُمْ

(العَذَابُ الشَّدِيدُ بِمَا كَانُوا يَكْفُرُونَ

((A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) 10:70

(قُلْ لِعِبَادِي الَّذِينَ ءَامَنُوا يَقِيمُوا الصَّلَاةَ وَيَقَامُوا لَبِنَاءً لَا بِيْعٌ فِيهِ وَلَا خَلْلٌ

((31. Say to My servants who have believed, that they should perform the Salah, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.)

The Command for Prayer and Charity

Allah orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allah alone, without partners, and to spend from the provisions that He has granted them, by paying the due Zakah, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly,
preserving its act of bowing having humility during it, and preserving its prostrations. Allah has ordained spending from what He granted, in secret and public, so that the people save themselves,

(من قبل أن يأتي يوم)

(before the coming of a Day), the Day of Resurrection,

(لا بيع فيه ولا خلل)

(on which there will be neither mutual bargaining nor befriending,) on which no ransom will be accepted from anyone, if he seeks to buy himself. Allah said in another Ayah,

(فاليوم لا يؤخذ منكم فدية ولا من الذين كفروا)

(So this Day no ransom shall be taken from you, nor of those who disbelieved.) 57:15( Allah said here,

(ولا خلل)

(nor befriending.) Ibn Jarir commented, "Allah says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there will be fairness and justice." Qatadah said, "Allah knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allah's sake, their friendship should be maintained, but if it was for other than Allah, their friendship is bound to be cutoff." I say that the meaning of this, is that Allah the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allah while a disbeliever. Allah the Exalted said,

(وانثقوا يومًا لا يجزى نفس عن نفس شيا ولا يقبل منها عدوم ولا تنفعها شفاعة ولا هم ينصرون)

(And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.)) 2:123( and,
(O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.) 2:254

(اللهُ الَّذِي خَلَقَ السَّمَوَاتِ والأَرْضَ وَأَنزِلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمُراتِ رُزْقًا لَّكُمْ وَسَحَرَ لَكُمُ الفَلَكِ لَتَجْرِى فِي الْبَحْرِ بَأْمُرِهِ وَسَحَرَ لَكُمُ الْأَنْهَرِ - وَسَحَرَ لَكُمُ الشَّمْسِ وَالْقَمْرِ دَابِئِينَ وَسَحَرَ لَكُمُ الْيَلِدَ وَالْيَهْرَ - وَأَتَاكُمْ مِن كُلٍّ مَا سَلَّمَوْهُ وَإِنَّ نَزَعُوا نَعْمَةَ اللَّهِ لَا تُحْصُوَّهَا إِنَّ الْإِنسَانَ لَظَلْمَمُ كَفَّارٌ )

(32. Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.) 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.) 34. And He gave you of all that you asked for, and if you try to count the blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.)

Describing Some of Allah’s Tremendous Favors

Allah mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allah also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allah also created the rivers that flow through the
earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

(وَسَحَّرُ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآَبِينَ)

(And He has made the sun and the moon, both constantly pursuing their courses), rotating by night and by day,

(لاَ الشَّمْسُ يَنَبِغِي لَهَا أن تدْرِكَ القَمَرَ وَلَا الْلَّيْلُ سَابِقُ النَّهَارِ وَكُلُّ فِي فَلْكٍ يَسْبَحُونَ)

(It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.)

(يَعْشِي الْيَلِّ النَّهَارِ يَطْلُبُ حُثْيَتَا وَالْشَّمْسِ وَالْقَمَرِ وَالْنَّجْومَ مَسْحَرَتٌ يَأْمُرِهَا أَلاَّ لَهُ الخَلْقُ وَالْأَمْرُ نَبَارِكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allah, the Lord of all that exists! )

(يُولِجُ الْيَلِّ فِى النَّهَارِ وَيُولِجُ النَّهَارِ فِى الْيَلِّ)

((Allah ) merges the night into day, and merges the day into night.)

(وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ َكُلُّ يَجْرِي لَأَجلٍ مُّسَمَّى أَلَا هُوَ العَزيزُ الْعَفَارُ)

(And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving. )
(And He gave you of all that you asked for), He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

(وَإِنْ تَعْدُواْ نَعْمَةَ اللَّهِ لَا تُحَصُّوهَا)

(and if you try to count the blessings of Allah, never will you be able to count them.) Allah states that the servants are never able to count His blessings, let alone thank Him duly for them. In Sahih Al-Bukhari it is recorded that the Messenger of Allah used to supplicate;

«اللَّهُمَّ لَكَ الحَمْدُ غَيْرُ مَكْفِيَ وَلَا مُوَدَّعٌ وَلَا مُسْتَعِنَى عَنْهُ رَبِّنَا»

(O Allah! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!) It was reported that Prophet Dawud, peace be upon him, used to say in his supplication, "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me" Allah the Exalted answered him, "Now, you have thanked Me sufficiently, O Dawud," meaning, 'when you admitted that you will never be able to duly thank Me.'

(35. And (remember) when Ibrahim said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.) (36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.)

Ibrahim’s Supplication to Allah when He brought Isma’il to Makkah

Allah mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allah alone, without partners. He also states that Ibrahim, who established the city, has disowned those who worship others besides Allah, and that he begged Allah to make Makkah peaceful and secure,
(O my Lord! Make this city (Makkah) of peace and security,) and Allah accepted his supplication. Allah said in other Ayat,

وَأَوْلَمْ يَرَوْاْ أَنَّا جَعَلْنَا حَرَمًةً عَمِينًا

(Have they not seen that We have made (Makkah) a secure sanctuary.) 29:67 (and,

إِنَّ أُولِي الْبَيْتِ وَضَعَ لِلنَّاسِ لِلْذِي بَيْتَ مُبَارَكًا

(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin. In it are manifest signs, the Maqam of Ibrahim; whosoever enters it, he attains security.) 3:96 (Allah said here that Ibrahim supplicated,

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

(O my Lord! Make this city (Makkah) a place of peace and security,) saying, "this city", after he established it, and this is why he said afterwards,

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لَى عَلَى الْكَبْرِ إِسْمَاعِيلَ

(All praise is due to Allah, Who has given me in old age Isma`il and Ishaq.) 14:39 (It is well-known that Isma`il was thirteen years older than Ishaq. When Ibrahim took Isma`il and his mother to Makkah, while Isma`il was still young enough to nurse, he supplicated to Allah,

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

(O my Lord! Make this city (Makkah) a place of peace and security,) 2:126 (as we in explained in Surat Al-Baqarah. Ibrahim then said,

وَأَجْنَبْنِي وَبْنِيَ أَنْ نَعْبُدَ الأَصْلَانَامُ

(and keep me and my sons away from worshipping idols.) It is proper for whoever supplicates to Allah to also ask for the benefit of his parents and offspring, as well as himself. Ibrahim next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allah; if Allah wills. He will punish them, and if He wills, He will forgive them. `Isa, peace be upon him, said similar words,
(If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.)

5:118( This supplication refers this and all matters to Allah, not that it is actually going to happen. `Abdulrahman bin `Amr narrated that the Messenger of Allah recited Ibrahim's supplication,

(رب ائذين أضلَّن كثيرة من الناس)

(O my Lord! They have indeed led astray many among mankind.), and the supplication of `Isa,

(إن تعذبهم فإنهم عبادك)

(If You punish them, they are Your servants.)

then raised his hands and said,

(إِنْ تَعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ)

(If You punish them, they are Your servants.)

5:118( then raised his hands and said,

(O Allah, Save my Ummah! O, Allah, Save my Ummah! O, Allah, Save my Ummah!) and cried. Allah said to the angel Jibril, "O Jibril, go to Muhammad, and Your Lord has more knowledge, and ask him what makes him cry," Jibril came to the Prophet and asked him, and he repeated to him what he said (in his supplication). Allah said, "Go to Muhammad and tell him this; 'We will make you pleased with your Ummah, O Muhammad, and will not treat them in a way you dislike.'"

(۳٧. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Salah. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks."

This Ayah indicates that this was different supplication than the first one that Ibrahim said when he left Hajar and her son Isma`il in Makkah, before the Sacred House was built. This prayer, it appears, was said after the House was built, begging Allah and seeking His favor, and He is the Exalted and Most Honored. Ibrahim said here,
(by Your Sacred House...) then he,

(O our Lord, that they may perform Salah.) Ibn Jarir At-Tabari commented that this, "Refers to his earlier statement,

(al-Munafiqun)

(the Sacred...)," meaning, `You have made this House Sacred so that people establish the prayer next to it,'

(Canaanites...), thus making it exclusive to Muslims only. He said next,

(among men), in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allah accepted Ibrahim's supplication,

(Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.) 28:57( This only indicates Allah's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allah accepted the supplication of the Khalil - Allah's intimate friend, Prophet Ibrahim, peace be upon him.
(38. “O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.”) (39. “All praise is due to Allah, Who has given me in old age Isma’il and Ishaq. Verily, my Lord is indeed the All-Hearer of invocations.”) (40. “O my Lord! Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation.”) (41. “O my Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.”) Ibn Jarir At-Tabari said, “Allah said that Ibrahim, His Khalil, said,

(O our Lord! Certainly, You know what we conceal and what we reveal.) meaning, ‘You know the intention behind my supplication for the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.’” He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

(All praise is due to Allah, Who has given me in old age Isma’il (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.) ‘He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.’ Ibrahim said next,

(O my Lord! Make me one who performs Salah,), preserving its obligations and limits,
(وَمَنَّ دَرِيَّتِي)
(and (also) from my offspring.), make them among those who establish the prayer, as well,

(رَبَّنَا وَتَقَبَّلْ دُعَاءَ)
(our Lord! And accept my invocation.), all of my invocation which I invoked You with herein,

(رَبَّنَا اِغْفِرْ لِي وَلِلَّوْلَادِ)
(Our Lord! Forgive me and my parents,) Ibrahim said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allah,

(وَلِلْمُؤْمِنِينَ)
(and the believers), all of them,

(يَوْمَ يَقْومُ الْحِسَابُ)
(on the Day when the reckoning will be established.) on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

(وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلًا عَمَّا يَعْمَلُ الْظَّلِيمُونَ إِنَّمَا يُؤْخَرُهُمْ لَيْوَامِ ۚ تَشْخَصُ فِيهِ الأَبْصَرُ ۖ مُهَطِّعِينَ مُقَنِّينَ رَعُوْسَهُمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْقُهُمْ وَأَقْيَدُهُمْ هُوَ آمَنُ)

(42. Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.) (43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.)

Allah gives Respite to the Disbelievers and is never unaware of what They do

Allah says, `O Muhammad, do not think that Allah is unaware of what the unjust disbelievers do. Do not think because Allah gave them respite and delayed their punishment that He is
unaware or ignoring punishing them for what they do. Rather, Allah keeps full account of this for them and keeps it on record against them,

(إِنَّمَا يُؤْخَرُ هُمُ لِيَوْمٍ يُشَخَّصُ فِيهِ الأبْصَرُ)

(but He gives them respite up to a Day when the eyes will stare in horror.) from the horror of the Day of Resurrection.' Allah next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

(مُهْطَعِينَ)

(hastening forward), in a hurry. Allah said in other Ayat,

(مُهْطَعِينَ إِلَى الدَّاعِ)

(Hastening towards the caller.) 54:8

(يَوْمَ يَخْرُجُونَ مِنَ الْجَهَدَاتِ سَبْعَاءَ)

(On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.) 20:108 (until,

(وَعَنَّتِ الْوُجُوهُ لِلَّهِ الْقِيَّومُ)

(And (all) faces shall be humbled before the Ever Living, the Sustainer.) 20:111 (Allah said: another Ayah,

(يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سَبْعَاءَا)

(The Day when they will come out of the graves quickly.) 70:43 (Allah said next,

(مُقَنَّعِي رَعُوْسِهِمْ)

(with necks outstretched) meaning, raising their heads up, according to Ibn `Abbas, Mujahid and several others. Allah said next,

(لا يُرَتَّدُ الْيَدَ الْأَمْامِ طَرفُهُمْ)

(their gaze returning not towards them) meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allah from this end. This is why Allah said,
(and their hearts empty.) meaning, their hearts are empty due to extreme fear and fright. Qatadah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear. Allah said next to His Messenger,

(وَأَفْتَدْنَهُمْ هَوْآمٌ)

(And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!") (It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."

(And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you.) (46. Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains from their places.)

There will be no Respite after the Coming of the Torment

Allah mentions what those who committed injustice against themselves will say when they witness the torment,

(رَبَّنَا أُخْرِنَا إِلَى أَجِلٍ قَرِيبٍ نُحْبُذُ دَعُوَتَكَ وَنَتَبِعُ الرَّسُلِ)

(Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!) Allah said in other Ayat,
(Until, when death comes to one of them, he says: "My Lord! Send me back.") 23:99

(O you who believe! Let not your properties divert you.) 63:9-10

(Allah described the condition of the wrongdoers on the Day of Gathering, when He said,

(And if you only could see when the criminals shall hang their heads.) 32:12,

(If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of Our Lord. . .!" ) 6:27

(Therein they will cry.) 35:27

(Had you not sworn aforetime that you would not leave.) Allah refuted their statement here, 6:27( and,

(Had you not sworn aforetime that you would not leave.) Allah says, 'Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning Therefore, taste this torment because of what you vowed before.' Mujahid commented that,

(that you would not leave.) refers to leaving this worldly life to the Hereafter. Allah also said,
(And they swear by Allah with their strongest oaths, that Allah will not raise up him who dies.)

16:38 (Allah said next,

(And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.) Allah says, `you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,'

(Perfect wisdom but the warners benefit then not.)) 54:5 (Shu`bah narrated that Abu Ishaq said that `Abdur-Rahman bin Dabil said that `Ali bin Abi Talib commented on Allah's statement,

(though their plot was not such as to remove the mountains from their places.) "He who disputed with Ibrahim about his Lord, took two eaglets and raised them until they became adult eagles. Then he tied each eagle's leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagles and they started landing slowly. This is why Allah said, (though their plot was hardly one to remove the mountains from their places.)" Mujahid also mentioned that this story was about Nebuchadnezzar, and that when the king's sight was far away from earth and its people, he was called, `O tyrant one! Where are you headed to!' He became afraid and brought the staff closer to the eagles, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allah said,

(though their plot was not such as to remove the mountains from their places.)" Ibn Jurayj narrated that Mujahid recited this Ayah in a way that means, "though their plot was such as to remove the mountains from their places." However, Al-Awfi reported that Ibn `Abbas said that,}
(though their plot was not such as to remove the mountains from their places.) indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Hasan Al-Basri. Ibn Jarir reasoned that, "Associating others with Allah and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them." I (Ibn Kathir) said, this meaning is similar to Allah's statement,

(ولَ لَا تَمْشَى فِي الْأَرْضِ مَرَاحًا إِنَّكَ لَنْ تَحْرَقَ (الْأَرْضَ وَلَنْ تَنْبُلَ الْجَبَالَ طَوْلًا)

(And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.) 17:37 (There is another way of explaining this Ayah; `Ali bin Abi Talhah reported that Ibn `Abbas said that,

(وَإِنَّ كَانَ مَكْرُ هُمْ لِتَزْرُوْلَ مِنَ الْجَبَالُ)

(though their plot was not such as to remove the mountains from their places.) refers to their Shirk, for Allah said in another Ayah,

(نَكَادُ السَّمَوَاتُ يَنْفَطَرُنَّ مِنْهَا)

(Whereby the heavens are almost torn.) 19:90 (Ad-Dahhak and Qatadah said similarly.

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعَدَّهُ رَسُلُهُ إِنَّ اللَّهَ عَزِيزُ دُوّ انتِقَامٍ - يَوْمَ يُبْدِلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ وَبَرْزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(47. So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.) (48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.)
(So think not that Allah will fail to keep His promise to His Messengers.) His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allah affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allah affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,  

(Woe that Day to the deniers!(77:15) Allah said here,  

(On the Day when the earth will be changed to another earth and so will be the heavens,) meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two Sahihs that Sahl bin Sa`d said that the Messenger of Allah said,  

(On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.) Imam Ahmad recorded that `Aishah said, "I was the first among all people who asked the Messenger of Allah about this Ayah,  

(On the Sirat.)" Muslim, but not Al-Bukhari, collected this Hadith. At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said "Hasan Sahih". Imam Muslim bin Al-Hajjaj recorded in his Sahih that Thawban the servant of the Messenger of Allah said, "I was standing next to the Messenger of Allah when a Jewish rabbi came to him and said, 'Peace be to you, O Muhammad.' I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, 'Why did you not say, 'O Messenger of Allah' The Jew said, 'We call him by the name which his family gave him.' The Messenger of Allah said,
(Muhammad is indeed the name which my family gave me.) The Jew said, 'I came to ask you about something.' The Messenger of Allah replied, 

أينقيقُك شبيبًا إن حدثتُك؟

(Would it benefit you if I replied to your question) He said, 'I will hear it with my ear.' The Messenger of Allah poked the ground with a staff he had and said,

سلا

(Ask.) The Jew said, 'Where will the people be when the earth will be changed to another earth and so will the heavens?' The Messenger of Allah said,

هم في الظلمة دون الجسر

فقراء المهاجرين

زيادة كبد النون

يتحرون لهم تور الجنة الذي كان يأكل من أطرافها

من عين فيها تسمى سلسيلًا

أينقيقُك إن حدثتُك؟
(In the darkness before the Bridge (Jasr).) He asked, `Who will be the first to pass it' He said, (The poor emigrants (Muhajirin).) He asked, `What will their (refreshment) be when they enter Paradise' He said, (The caul of fish liver.) He asked, `What will they have after that' He said, (A bull of Paradise which grazed through its pathways will be slaughtered for them.) He asked, `From what will they drink' He said, (From a fountain whose name is Salsabil.) He said, `You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.' He said, (Would you benefit by me informing you about it) He replied, `I would listen. I have come to ask you about the child.' He said, (The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allah's permission. When the woman's discharge is greater than the man's, it becomes a female by Allah's permission.) The Jew said, `You have told the truth and are indeed a Prophet.' Then he left. So Allah's Messenger said; (He asked me such things that I had no knowledge of it until Allah gave it to me.) Allah said next,

(وِبِرَزُوْا لِلَّهِ)

(and they will appear before Allah), describing when the creatures will be resurrected before Allah from their graves,

(الوَاحِدُ الْقَهَّارُ)

(the One, the Irresistible.) Who has full power and control over all things and to Whom the necks and minds are subservient.
(49. And you will see the criminals that Day, Muqarranun (bound together) in fetters.) (50. Their garments will be of Qatirun (tar), and fire will cover their faces.) (51. That Allah may requite each person according to what he has earned. Truly, Allah is swift at reckoning.)

The Condition of the Criminals on the Day of Resurrection

Allah said,

(On the Day when the earth will be changed to an other earth and so will be the heavens) and the creations will be brought before their Lord, and you, O Muhammad, will witness the criminals who committed the crimes of Kufr and mischief,

(Muqarranin) bound together, each with his or her like, just as Allah said,

(Assemble those who did wrong, together with their companions.) 37:22

(And when the souls are joined with their bodies.) 81:7.

(49. And you will see the criminals that Day, Muqarranun (bound together) in fetters.) (50. Their garments will be of Qatirun (tar), and fire will cover their faces.) (51. That Allah may requite each person according to what he has earned. Truly, Allah is swift at reckoning.)
(And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.) 25:13 (And also the Shayatin from the Jinn (including) every kind of builder and diver, and also others bound in fetters.) 38:37-38 (Allah said next,)

(Their garments will be of Qatiran (pitch),) that is used to coat camels. Qatadah commented that Qatiran (tar) is one of the fastest objects to catch fire. Ibn `Abbas used to say that the Qatiran, mentioned in the Ayah, is dissolved lead. It is possible that this Ayah reads as: (سرابيلهم من قطران) referring to heated lead that has reached tremendous heat, according to Mujahid, Ikrimah, Sā`id bin Jubayr Al-Hasan and Qatadah. Allah said next, (وتعشى وجوههم النار) (and fire will cover their faces), which is similar to His other statement, (نلفح وجوههم النار وهم فيها كلتون) (The Fire will burn their faces, and therein they will grin, with displaced lips.) 23:104 (Imam Ahmad recorded that Yahya bin Abi Ishaq said that Aban bin Yazid said that Yahya bin Abi Kathir said that Zayd bin Abi Salam said that Abu Malik Al-Ash`ari said that the Messenger of Allah said, أربعة في أمتي من أمر الجاهليّة لا يتركونهنّ: القحّر بالاحساس، والطعن في الأنساب، والاستسقاء بالنجوم، والنياقة على الميت، والناجحة إذا لم تنب قبل موتها، نقام يوم القيامة وعليها سربال من قطران ودرع من جرب.)
(Four characteristics from the time of Jahiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and wailing for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qatiran and a cloak of mange.) Muslim collected this Hadith. Allah said next,

(ليَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَّتْ)

(That Allah may requite each person according to what he has earned.) meaning, on the Day of Resurrection. Allah said in another Ayah,

(ليَجْزِيَ الَّذِينَ آسَاءُوا بِمَا عَمِلُوا)

(That He may requite those who do evil with that which they have done.) 53:31( Allah said here,

(إنَّ اللَّهَ سَريعُ الحِسَابِ)

(Truly, Allah is swift at reckoning.) when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

(مَا خَلَفْكُمْ وَلَا بَعْثَكُمْ إِلَّا كَنَّفْسٍ وَحِدَّةً)

(The creation of you all and the resurrection of you all are only as a single person. )31:28( And this is why Mujahid said,

(سَريعُ الحِسَابِ)

(swift at reckoning), means "keeping count."

(هَذَا بَلَغَ اللَّدَنَا وَلَيْنَذَرُوا بِهِ وَلَيْعَلَّمُوا أَنَّا هُوَ الَّذِينَ أَوْلُو الْأَلْبَابِ

(52. This (Qur’an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.)

Allah states that this Qur’an is a Message for mankind,
(لاَنِذْرِكُمْ بِهِ وَمَنْ بَلَغَ)

((Sū) that I may therewith warn you and whomsoever it may reach.) 6:19( This Qur'an is for all mankind and the Jinns, just as Allah said in the beginning of this Sūrah,

(الرَّكِبُ أَنْزَلْنَاهُ إِلَيْكَ لِتَخْرِجَ النَّاسَ مِنَ الْظُّلْمَتِ إِلَى الدُّرَّ)

(Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light.) 14:1( Allah said next,

(وَلَيْنَذِّرُوا بِهِ)

(in order that they may be warned thereby), or to receive and draw lessons from it,

(وَلَيَعْلَمُوا أَنَّمَا هُوَ إِلَّهُ وَاحِدٌ)

(and that they may know that He is the only One God) using its proofs and evidences that testify that there is no true deity except Allah,

(وَلَيْتَدَّكَرُوا أُولَئِكَ الْأَلْبَابُ)

(and that men of understanding may take heed.) meaning those who have good minds. aThis is the end of the Tafsir of Sūrah Ibrahim, and all praise is due to Allah.

The Tafsir of Sūrat Al-Hijr

(Chapter -15)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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