The Tafsir of Surah Ya Sin  
(Chapter - 36)  
Which was revealed in Makkah  
The Virtues of Surah Ya Sin

Al-Hafiz Abu Ya`la recorded that Abu Hurayrah, may Allah be pleased with him, said, “The Messenger of Allah said:

(Whoever recites Ya Sin in the night, will wake up forgiven, and whoever recites Ha Mim in which Ad-Dukhan (the Smoke) is mentioned, will wake up forgiven.) Its chain of narration is good (Jayyid). Ibn Hibban recorded in his Sahih that Jundub bin `Abdullah, may Allah be pleased with him, said, “The Messenger of Allah said:

(Whoever recites Ya Sin in the night, seeking the Face of Allah, will be forgiven.)

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

(بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ)

(بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ)

(بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ)
The Messenger was sent as a Warner

We have already discussed the individual letters at the beginning of Surat Al-Baqarah.

(وَالْقُرْآنُ الحَكِيمُ)

(By the Qur'an, full of wisdom) means, Al-Muhkam (perfect) which falsehood cannot come from before it or behind it.

(إِنَّكَ)

( Truly, you) means, O Muhammad,

(لمَّا المُرْسَلِينَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ)

(are one of the Messengers, on the straight path.) means, following a straight methodology and religion, and an upright Law.

(تنزيلُ العَزِيزِ الرَّحِيمِ)

(Sent down by the Almighty, the Most Merciful.) means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants. This is like the Ayah:

وَكَذَٰلِكَ أُوْهِنَّا إِلَيْكَ رُوحًا مِّنْ أُمُرِّنَا مَا كُنتَ تَدْرُى مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهُدِيَ بِهِ مِنْ نَّشَأَةٍ مِّنْ عِبَادِنَا وَإِنَّكَ لَتُهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ - صِرَاطٍ الْلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَّا إِلَى الَّذِي تَصِيرُ الآمُورُ)
(And verily, you are indeed guiding (mankind) to the straight path. The path of Allah to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allah all matters return.) (42:52-53).

(In order that you may warn a people whose forefathers were not warned, so they are heedless.) This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the Ayat and Mutawatir Hadiths which state that the mission of the Prophet is universal, when we discussed the meaning of the Ayah:

(قل يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا) (Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") (7:158).

(لَقَدْ حَقَّ القُولُ عَلَى أَكْثَرِهِمْ) (Indeed the Word has proved true against most of them.) Ibn Jarir said, "The punishment has become inevitable for most of them, because Allah has decreed in the Mother of the Book (Al-Lawh Al-Mahfuz) that they will not believe.

(فَهُمْ لا يُؤْمِنُونَ) (so they will not believe.) in Allah, or in His Messengers.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَا فَهَيْ بِالآدِقَنْ فَهُمْ مُقَمَّحُونَ - وَجَعَلْنَا مِن بَيْنَ أَيْدِيهِمْ سَدًا وَمِنْ خُلْقِهِمْ سَدًا فَأَغْشَيْنِهِمْ فَهُمْ لا يُبْصِرُونَ - وَسَوْآءُ عَلَيْهِمْ أَعْنَادُ تَهْمَ أُمَّ لَمْ تَنْذِرُهُمْ لا يُؤْمِنُونَ - إِنَّمَا تَنْذِرُ مِنْ اتْبَعَ الْذِّكْرَ وَخَشِيَ الرَّحْمَانَ بِالْغَيْبِ فَبِشَّرَهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ - إِنَّا نَحْنُ نُحْيَ
The State of Those Who are decreed to be among the Doomed

Allah says: 'In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allah says:

(قَهُمْ مُقَمَّحُونَ)

(Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.) This is like the Ayah:

(وَلَأَتَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عَنْقِكَ)

(And let not your hand be tied (like a miser) to your neck)(17:29). meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.

(وَلَا تَجْعَلُ يَدَكَ مَغْلُولَةً إِلَى عَنْقِكَ)

(Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.) according to Mujahid it means their heads are raised, and their hands are placed over their mouths, so they are restrained from doing anything good.
(And We have put a barrier before them,) Mujahid said, "Between them and the truth."

(وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدَاَّ)

(and a barrier behind them,) Mujahid said, "Between them and the truth, so they are confused." Qatadah said, "They move from one form of misguidance to another."

(وَمِن خَلْقِهِمْ سَدَاََّ)

(and We have covered them up,) means, `We have blinded their eyes to the truth.'

(فَأُغْشِيَّتْ نَفْسَهُمْ)

(so that they cannot see,) means, they cannot benefit from goodness or be guided to it. Ibn Jarir said, "It was narrated from Ibn `Abbas, may Allah be pleased with him, that he used to recite "Fa a`shaynahum" instead of Fa`aghshaynahum, from Al-` Asha (weakness of the sight, blindness), which is a complaint of the eye." `Abdur-Rahman bin Zayd bin Aslam said, "Allah placed this barrier between them and Islam and Iman, so that they will never reach it," and he recited:

(إِنَّ الْذِّينَ حَقَّتْ عَلَيْهِمْ كُلِّ مَثَاةٍ رَبِّكَ لاَ يُؤْمِنُونَ ـ وَلَوْ جَاءَتْهُمْ كُلُّ عَابِيَةٍ حَتَّى يُرَوْاً العَذَابَ الْأَلْلَمَّ)

( Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.) (10:96-97). Then he said, "Whoever has been prevented by Allah, will never be able." `Ikrimah said, "Abu Jahl said, `If I see Muhammad, I will do such and such.' Then Allah revealed:

(إِنَا جَعَلْنَا فِي أَعْنَاقِهِمْ أَعْنَالًا)

(Verily, We have put on their necks iron collars... ) up to:

(فَهُمْ ـ لا يُبْصِرُونَ)

(so that they cannot see.)" He said, "They used to say, `Here is Muhammad,' and he would say, `Where is he Where is he' And he would not be able to see him." Ibn Jarir also recorded this.
(I t is the same to them whether you warn them or you warn them not, they will not believe.) means, Allah has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of Surat Al-Baqarah, and Allah also says:

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.)(10:96-97).

(You can only warn him who follows the Reminder,) means, `only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'an.

(and fears the Most Gracious unseen.) means, even when no one sees him except Allah, may He be blessed and exalted, he knows that Allah is watching him and sees what he does.

(Bear you to such one the glad tidings of forgiveness,) i.e., of his sins,

(and a generous reward.) means, one that is vast and great and beautiful. This is like the Ayah:

(Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.) (67:12).
(Verily, We give life to the dead,) means, on the Day of Resurrection. This also indicates that Allah gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth. As Allah says after mentioning hardness of the heart:

(اعلموا أن الله يحيي الأرض بعد موتها قد بينا لكم الآية لعلكم تعقلون)

(Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, that you may understand.) (57:17)

(وكتتب ما قدموا)

(and We record that which they send before (them),) means, their deeds.

(واعثاؤارهم)

(and their traces) means, `We write down the deeds which they used to do themselves, and the legacy they left behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.' This is like the Hadith:

«من سن في الإسلام سنه كان له أجرها، وأجر من عمل بها من بعده من غير أن ينقص من أجرهم شيءًا، ومن سن في الإسلام سنة سيئة كان عليه وزرها وزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيءًا»

(Whoever starts (or sets an example of) something good in Islam, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest. Whoever starts (or sets an example of) something evil in Islam, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.) This was recorded by Muslim from Jarir bin `Abdullah Al-Bajali, may Allah be pleased with him in which is detailed a story of the people from the Mudar tribe, who were wearing woollen rags. Ibn Abi Hatim recorded this
Hadith in full from Jarir bin `Abdullah, may Allah be pleased with him. In it the Prophet then recited:

(وَنَكُتِبُ مَا قَدَّمَوْا وَعِيَاثَارَ هُمْ)

(and We record that which they send before (them), and their traces) Muslim also recorded it with a different chain of narration. There is also another Hadith recorded in Sahih Muslim from Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah said:

«إِذَا مَاتَ ابْنُ آدَمَ أَنْقُطَعَ عَمَّالَةٌ إِلَّا مِنْ تَلَاثٍ: مِنْ عَلْمٍ يَنْتَفِعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدْقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ»

(When the son of Adam dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind.)" Sufyan Ath-Thawri reported that Abu Sa`id said, "I heard Mujahid say concerning the Ayah:

(إِنَّا نَحْنُ نَحْنُ المُوْتِئِ وَنَكُتِبُ مَا قَدَّمَوْا وَعِيَاثَارَ هُمْ)

(Verily, We give life to the dead, and We record that which they send before (them), and their traces) `What they left behind of misguidance.'" Ibn Abi Najih and others said, narrating from Mujahid:

(مَا قَدَّمَوْا)

(that which they send before (them),) "Their deeds."

(وَعِيَاثَارَ هُمْ)

(and their traces). He said, "Their footsteps." This was also the view of Al-Hasan and Qatadah.

(وَعِيَاثَارَ هُمْ)

(and their traces) means their footsteps. Qatadah said, "If Allah were to have neglected anything with regard to you, O son of Adam, He would have neglected what the wind could remove of these footsteps." But He takes into account the footsteps of the son of Adam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of
obeying Allah or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allah, let him do that. Imam Ahmad recorded that Jabir bin `Abdullah, may Allah be pleased with him, said, "There was an empty area around the Masjid, and Banu Salamah wanted to move to be closer to the Masjid. When the Messenger of Allah heard about that, he said to them:

أئنَّهُ بِلَعْنَي أَتَكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ المَسْجِدِ؟

(I have heard that you want to move close to the Masjid.) They said, 'Yes, O Messenger of Allah, that is what we want.' He said:

يا بَنِي سَلِمَةُ دِيْارَكُمْ نُكْتَبُ أَثَارَكُمْ، دِيْارَكُمْ نُكْتَبُ أَثَارَكُمْ

(O Banu Salamah, stay where you are, and your footsteps will be recorded, stay where you are, and your footsteps will be recorded.)" This was also recorded by Muslim from Jabir, may Allah be pleased with him. Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said, "A man died in Al-Madinah and the Prophet prayed over him, and said,

إِنَّ الرَّجُلَ إِذَا نُوْقِيَ فِي غَيْرِ مَوْلِدِهِ، قَيِّسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مَنْ قَطَعَ أَثَرَهِ فِي الجَنَّةٍ

(Would that he had died somewhere other than in his place of birth!) A man among the people said, 'Why, O Messenger of Allah.' The Messenger of Allah said:

(When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.)" It was also recorded by An-Nasa‘i and Ibn Majah. Ibn Jarir narrated that Thabit said, "I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, 'I walked with Zayd bin Thabit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down?" There is no contradiction between this and the first report, on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are more likely to be recorded. And Allah knows best.

وَكَلَّمَ شَيْءٍ أَحْصِيَّتْهُ فِي إِمَامٍ مُبِينٍ
(and all things We have recorded with numbers (as a record) in Imam Mubin (a Clear Book).)
means, everything that exists is precisely dictated in a record in Al-Lawh Al-Mahfuz. Al-Imam Al-Mubin here refers to the source of all records. This was the view of Mujahid, Qatadah and 'Abdur-Rahman bin Zayd bin Aslam. Similarly, Allah also says:

(And remember) the Day when We shall call together all human beings with their (respective) Imam (record of good and bad deeds) (17:71). meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad. This is like the Ayat:

(And the Book will be placed (open), and the Prophets and the witnesses will be brought forward) (39:69), and

(And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49).
(13. And put forward to them a similitude; the Dwellers of the Town, when there came Messengers to them.) (14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.") (15. They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.") (16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,") (17. "And our duty is only to convey plainly.")

The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed

Allah says, `O Muhammad, tell your people who disbelieve in you,'

(مَنَّا أَصْحَبَ الْقُرْآنَ إِذْ جَآءَهُا الْمُرْسَلُونَ)

(a similitude; the Dwellers of the Town, when there came Messengers to them.) In the reports that he transmitted from Ibn `Abbas, Ka`b Al-Ahbar and Wahab bin Munabbih - Ibn Ishaq reported that it was the city of Antioch, in which there was a king called Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allah sent to him three Messengers, whose names were Sadiq, Sadduq and Shalum, and he disbelieved in them. It was also narrated from Buraydah bin Al-Husayb, `Ikrimah, Qatadah and Az-Zuhri that it was Antioch. Some of the Imams were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allah wills.

(إِذْ أُرْسِلْنَا إِلَيْهِمْ اثْنَيْنِ فَكَذَّبُوهُمَا)

(When We sent to them two Messengers, they denied them both;) means, they hastened to disbelieve in them.

(فَعَزَّرَتْنَا بَنَالَثٍ)

(so We reinforced them with a third,) means, `We supported and strengthened them with a third Messenger.' Ibn Jurayj narrated from Wahab bin Sulayman, from Shu`ayb Al-Jaba`i, "The names of the first two Messengers were Sham`un and Yuhanna, and the name of the third was Bulus, and the city was Antioch (Antakiyah).

(فَقَالُونَا)

(and they said) means, to the people of that city,

(إِنَّا إِلَيْكُمْ مُرْسَلُونَ)

(Verily, we have been sent to you as Messengers,) meaning, `from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.' This was the view of Abu Al-`Aliyah. Qatadah bin Di`amah claimed that they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.
(They said: "You are only human beings like ourselves...") means, so how could you receive revelation when you are human beings and we are human beings, so why do we not receive revelation like you If you are Messengers, you should be angels.' This is like what many of the nations said who disbelieved, as Allah has told us in the Ayah: c

(That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us") (64: 6) meaning that they were amazed by that and they denied it. And Allah says:

(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.'') (14:10). And Allah tells us that they said:

("If you were to obey a human being like yourselves, then verily, you indeed would be losers.") (23:34). And Allah says:

(And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger") (17:94). These people said:

(They said: "You are only human beings like ourselves..."
(You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you.") This means that the three Messengers answered them saying: "Allah knows that we are His Messengers to you. If we were lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and make us victorious against you, and you will come to know whose will be the happy end in the Hereafter." This is like the Ayah:

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(Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.) (29:52)

(And our duty is only to convey plainly.) means, `all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.' And Allah knows best.

قالوا إذا تطييرنا يكمن ليلن لم تننتهوا لترجمكم
وليمستكم متاء عذاب أليم

(18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us.") (19. They (Messengers) said: "Your evil omens be with you! Because you are admonished Nay, but you are a people mischievous.") Then the people of the city said to them,

إئنا تطييرنا بكمن

(For us, we see an evil omen from you;) meaning, `we do not see in your faces any sign of good for our lives.' Catadah said, "They were saying, "if something bad befalls us, it will be because of you."") Mujahid said, "They were saying: People like you never enter a town, but its people are punished."
(if you cease not, we will surely stone you,) Qatadah said, "By throwing stones at you."

(واليم سنكم متًا عذاب أليم)

(and a painful torment will touch you from us.) means, a severe punishment. Their Messengers said to them:

(طائركم معكم)

(Your evil omens be with you!) meaning, `they are thrown back at you.' This is like the Ayah where Allah describes the people of Fir`awn:

(فإذا جاءتهم الحسنة قالوا لنا هذه وإن نصبهم سببًا يطيروا بموسى ومن معة ألا إنما طائرهم عند الله)

(But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him. Be informed! Verily, their evil omens are with Allah) (7:131). And the people of Salih said:

(اطيرنا بك ويمن معك قال طائركم عند الله)

("We augur ill omen from you and those with you." He said: "Your ill omen is with Allah.") (27:47) And Allah said:

(وإن نصبهم حسنة يقولوا هذه من عند الله وإن نصبهم سببًا يقولوا هذه من عندك قل كل من عند الله قمًا لهؤلاء القوم لا يكافدون يفقهون حديثًا)

(And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word) (4:78)
(Do you call it "evil omen") because you are admonished Nay, but you are a people mischievous.) means, ` because of us, because we admonished you and told you to worship Allah Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people,' Qatadah said, "This means, ` Because we reminded you about Allah, you saw an evil omen in us. Nay, but you are a mischievous people'. "

(وجَاءَ مِنْ أَقْصَىِ الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَقُومُ اتَّبَعُوا الْمُرْسَلِينَ - اتَّبَعُوا مِنْ لَا يَسْلَكُمْ أَجْرًاٌ وَهُمْ مُهْتَدُونَ - وَمَا لَىَ لَا أَعْبُدُ الَّذِى فَطَرْنِي وَإِلَيْهِ تُرْجَعُونَ - أَعْتَخَدْ مِنْ دُونِهِ ءَالَهَةٌ إِنْ يُرَدْنِ الرَّحْمَنُ بَصْرٌ لَا ثَعَانَ عَلَىٰ شَقْعُتُهُمْ شَيْئًا وَلَا يُقَدُّونَ - إِنَّ إِذَا لَقِئَ صَلِّلْ مُبِينٌ - إِنَّ عَامَّتُ بَرَبُّكُمْ قَاسِمَعْوُنُ (20. And there came a man running from the farthest part of the town. He said, "O my people! Obey the Messengers.") (21. "Obey those who ask no wages of you, and who are rightly guided.") (22. "And why should I not worship Him Who has created me and to Whom you shall be returned.") (23. "Shall I take besides Him gods If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.") (24. "Then verily, I should be in plain error.") (25. "Verily, I have believed in your Lord, so listen to me!") Quoting what reached him from Ibn `Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih -- Ibn Ishaq reported that, "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Habib, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his Fitrah (natural inclination) was sound." Shabib bin Bishr said, narrating from `Ikrimah, from Ibn `Abbas, may Allah be pleased with him, that the name of the man mentioned in Ya Sūn was Habib An-Najjar, and he was killed by his people.

(He said: "O my people! Obey the Messengers.") -- he urged his people to follow the Messengers who had come to them.
(Obey those who ask no wages of you,) means, 'for the Message which they convey to you, and they are rightly-guided in what they are calling you to, the worship of Allah Alone with no partner or associate.'

(And why should I not worship Him Who has created me) means, 'and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate.'

(and to Whom you shall be returned,) means, 'on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

(Shall I take besides Him gods) This is a rhetorical question intended to rebuke and chastise.

(If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.) means, 'these gods whom you worship instead of Him possess no power whatsoever, if Allah wills me some harm,'

(none can remove it but He) (6:17). 'These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

(Then verily, I should be in plain error.) means, 'if I were to take them as gods instead of Allah.'
(Verily, I have believed in your Lord, so listen to me!) Ibn Ishaq said, quoting from what had reached him from Ibn ‘Abbas, may Allah be pleased with him, Ka’b and Wahb, "He said to his people:

(إِنَّا إِذْ أَمَنتُ بِرَبِّكُمْ)

(Verily, I have believed in your Lord) in Whom you have disbelieved,

(فَاسْمَعُونَ)

(so listen to me!) means, listen to what I say." Or it may be that he was addressing the Messengers when he said:

(إِنَّا إِذْ أَمَنتُ بِرَبِّكُمْ)

(Verily, I have believed in your Lord,) meaning, `Who has sent you,'

(فَاسْمَعُونَ)

(so listen to me!) meaning, `bear witness to that before Him.' This was narrated by Ibn Jarir, who said, "And others said that this was addressed to the Messengers, and he said to them: "Listen to what I say and bear witness to what I say before my Lord, that I have believed in your Lord and have followed you.' This interpretation is more apparent, and Allah knows best. Ibn Ishaq said, quoting from what had reached him from Ibn ‘Abbas, may Allah be pleased with him, Ka’b and Wahb, "When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that." Qatadah said, "They started to stone him while he was saying, `O Allah, guide my people for they do not know, and they keptstoning him until he died a violent death, and he was still praying for them.' May Allah have mercy on him."

(قَيلَ ادْخُلِ الجَنَّةَ قَالَ يَلَّتِ قَوْمِي يَعْلَمُونَ - يَمَا غَفْرَ لِي رَبِّي وَجَعَلْنِي مِنَ المُكْرَمِينَ - وَمَا أَنزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءَ وَمَا كَتَبْنَا مَنْزِلَينَ - إِنَّ كَانَتْ إِلَّا صِيَحَةٌ وَحِدَّةٌ فَإِذَا هُمْ حَمِيدُونَ

(26. It was said: "Enter Paradise." He said: "Would that my people knew.") (27. "That my Lord (Allah) has forgiven me, and made me of the honored ones!") (28. And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such a thing).)

(29. It was but one Sayhah and lo! they (all) were still.) Muhammad bin Ishaq reported from
some of his companions from Ibn Mas`ud, may Allah be pleased with him, that they stamped on him until his intestines came out of his back passage. Allah said to him:

إِدْخُلَ الْجَنَّةَ

(“Enter Paradise.”) so he entered it with all its bountiful provision, when Allah had taken away from him all the sickness, grief and exhaustion of this world. Mujahid said, “It was said to Habib An-Najjar, ‘Enter Paradise.’ This was his right, for he had been killed. When he saw the reward,

قَالَ يَلِيَّتَ قُوْمِيِّ يَعْلَمُونَ

(He said: “Would that my people knew...”).” Qatadah said, “You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allah had honored him, he said:

قَيلَ ادْخُلَ الْجَنَّةَ قَالَ يَلِيَّتَ قُوْمِيِّ يَعْلَمُونَ يَعْلَمُونَ - يَعْلَمُونَ

(He said: “Would that my people knew that my Lord has forgiven me, and made me of the honored ones!”) He wished that his people could know about what he was seeing with his own eyes of the honor of Allah.” Ibn `Abbas said, “He was sincere towards his people during his lifetime by saying,

يَقُومُ اتَّبَعُوا الْمُرْسَلِينَ

(O my people! Obey the Messengers), and after his death by saying:

قَيلَ ادْخُلَ الْجَنَّةَ قَالَ يَلِيَّتَ قُوْمِيِّ يَعْلَمُونَ يَعْلَمُونَ - يَعْلَمُونَ

(Would that my people knew that my Lord (Allah) has forgiven me, and made me of the honored ones!) This was recorded by Ibn Abi Hatim. Sufyan Ath-Thawri narrated from `Asim Al-Ahwal from Abu Mijlaz:

بِمَا غَفَّرَ لِي رَبِّي وَجَعَلْنِي مِنَ المُكْرَمِينَ

(That my Lord has forgiven me, and made me of the honored ones!) "Because of my faith in my Lord and my belief in the Messengers." He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May
Allah have mercy on him and be pleased with him, for he was so keen that his people should be guided.

(وَمَا أَنْزَلْنَا عَلَى قُوْمِهِ مِن بَعْدِهِ مِن جُنُّدٍ مَّنَ السَّمَآءَ وَمَا كَتَبَ مَعَهُ مِن نَّزْلٍ)

(And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.) Allah tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for they had disbelieved in His Messengers and killed His close friend. Allah tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that. This was the view of Ibn Mas`ud, according to the reports of Ibn Ishaq from some of his companions concerning the Ayah:

(وَمَا أَنْزَلْنَا عَلَى قُوْمِهِ مِن بَعْدِهِ مِن جُنُّدٍ مَّنَ السَّمَآءَ وَمَا كَتَبَ مَعَهُ مِن نَّزْلٍ)

(And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.) He said: "We did not seek to outnumber them, for the matter was simpler than that."

(إِنْ كَانَتْ إِلاً صَيْحةً وَحِيدًا فَإِذًا هُمْ خَمْدُونٌ)

(It was but one Sayhah and lo! they (all) were still.) He said, "So Allah destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind. It was said that the words

(وَمَا كَتَبَ مَعَهُ مِن نَّزْلٍ)

(nor was it needful for Us to send (such a thing).) mean, 'We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.' It was said that the words:

(وَمَا أَنْزَلْنَا عَلَى قُوْمِهِ مِن بَعْدِهِ مِن جُنُّدٍ مَّنَ السَّمَآءَ)

(And We sent not against his people after him an army from the heaven,) mean, another Message to them. This was the view of Mujahid and Qatadah. Qatadah said, "Allah did not rebuke his people after they killed him,
(إن كنت إلا صيحة وحيدة فإذا هم خمدون)

(It was but one Sayhah and lo! they (all) were still)." Ibn Jarir said, "The former view is more correct, because the Message does not need to be brought by an army." The scholars of Tafsir said, "Allah sent Jibril, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one Sayhah upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body." We have already referred to the reports from many of the Salaf that this city was Antioch, and that these three Messengers were messengers sent from the Messiah `Isa bin Maryam, peace be upon him, as Qatadah and others stated. This is not mentioned by any of the later scholars of Tafsir besides him, and this issue must be examined from a number of angles. (The first) is that if we take this story at face value, it indicates that these men were Messengers from Allah, may He be glorified, not from the Messiah, peace be upon him, as Allah says:

(إذ أرسلنا إليهم اثنين فكردهما فعُرَرَنا بثِلٍ)

(When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.") up to:

(قالوا إننا إليكم مرسلون)

("Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly (the Message).") If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allah knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them,

(إن أنتم إلا بشر ممثلة)

("You are only human beings like ourselves") (The second) is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are: Jerusalem, because it is the city of the Messiah; Antioch, because it was the first city where all of the people believed in the Messiah; Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion. When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned by several historian, such as Sa`id bin Batriq and others, both People of the Book and Muslims. If we accept that, then the people of Antioch were the first to believe, but Allah tells us that the people of this town rejected His Messengers and that He destroyed them with one Sayhah and lo! they (all) were still. And Allah knows best. (The third) is that the story of Antioch and the Disciples of the Messiah happened
after the Tawrah had been revealed. Abu Sa`id Al-Khudri, may Allah be pleased with him, and others among the Salaf stated that after revealing the Tawrah, Allah, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the Ayah:

(ولَقَدْ أُتْبِينَا مُوسَى الْكِتَابَ مِنِّ بَعْدِ مَا أَهْلَكْنَا َّا الْقُرُونَ الأُولَى)

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture) (28:43). This implies that the city mentioned in the Qur'an is a city other than Antioch, as also stated by more than one of the Salaf. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allah knows best.

(يُحَسُّرَةً عَلَى الْعَبَادِ مَا يَأْتِيَهُمْ مِن رَسُولِ إِلَّا كَانُوا بِهِ يَسْتَهْزِعُونَ - أَلَمْ يُرَوْاَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنْهَمُ إِلَيْهِمْ لَا يَرْجِعُونَ - وَإِنَّ كُلَّ لَمَّا جَمِيعُ لَدَيْنَا مُحْضَرُونَ)

(30. Alas for mankind! There never came a Messenger to them but they used to mock at him.) (31. Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) (32. And surely, all -- everyone of them will be brought before Us.)

Woe to the Disbelievers!

Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

(يُحَسُّرَةً عَلَى الْعَبَادِ)

(Alas for mankind!), this means, woe to mankind! Qatadah said:

(يُحَسُّرَةً عَلَى الْعَبَادِ)

(Alas for mankind!) means, "Alas for mankind, who have neglected the command of Allah." The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allah and went against the commands of Allah, for they used to disbelieve in them in this world.
(There never came a Messenger to them but they used to mock at him.) means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

The Refutation of the Belief in the Transmigration of Souls

Then Allah says:

(ألَمْ يَرْوَا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْمُرْتُونَ آنَّهُمْ إِلَيْهِمْ لا يَرْجُعُونَ)

(Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) meaning, `do you not learn a lesson from those whom Allah destroyed before you of those who disbelieved in the Messengers They came to this world only once, and will not return to it.' It is not as many of those ignorant and immoral people claim that

("There is nothing but our life of this world! We die and we live!") (23:37). This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allah refuted their false belief and said:

(ألَمْ يَرْوَا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْمُرْتُونَ آنَّهُمْ إِلَيْهِمْ لا يَرْجُعُونَ)

(Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) Allah's saying:

(وَإِنَّ كُلُّ لَمَّا جَمِيعُ لَدَيْنَا مُحْضَرُونَ)

(And surely, all -- everyone of them will be brought before Us.) means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allah, may He be glorified and exalted, on the Day of Judgement, and they will be requitted according to their good and evil deeds. This is like the Ayah:

(وَإِنَّ كَلاً لَمَّا لَيْثُقَّيْنَهُمْ رَبِّكَ أَعْمَالَهُمْ)

(And verily, to each of them your Lord will repay their works in full.) (11:111).
(33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.) (34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein,) (35. So that they may eat of the fruit thereof -- and their hands made it not. Will they not then give thanks) (36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.)

Proof of the Creator of the Universe and of Life after Death

Allah, may He be glorified and exalted, says:

(وَعَآيَةً لِّلَّهِ)

(And a sign for them) means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

(الْأَرْضُ الْمَيْتَةُ)

(is the dead land.) means, when it is dead and arid, with no vegetation, then Allah sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). Allah says:

(أَحْيَيْنِهَا وَأَخْرَجْنَاهَا مِنْهَا حَبْبًا فَمِنْهَا يَأْكُلُونَ)

(We give it life, and We bring forth from it grains, so that they eat thereof.) meaning, ‘We have made it a provision for them and their cattle.’
(And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein,) means, 'We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.' When Allah reminds them of the blessing that He bestows upon His creation by creating crops and plants, He mentions the different types and kinds of fruits. Allah says:

(وَمَا عَمْلَتْهُ أَيْدِيهِمْ)

(and their hands made it not.) means, all of that could only come about by the mercy of Allah towards them, not by their own efforts and labor and strength. This was the view of Ibn `Abbas and Qatadah. Allah says:

(أَفَلا يَشْكُرُونَ)

(Will they not then give thanks) meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them. Ibn Jarir, however, understood the word Ma to mean Alladhi (i.e., a relative pronoun). In this case the meaning of the Ayah would be that they eat from the fruits provided by Allah's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants. Ibn Jarir mentioned other possible interpretations in his Tafsir, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas`ud:

(سُبْحَنَ الَّذِي خَلَقَ الأَزْوَاجَ كُلَّهَا مَمَّا ثُبِّتُ)

(Glory be to Him Who has created all the pairs of that which the earth produces,) meaning, of crops and fruits and plants.

(وَمِنْ أَنفَسِهِمْ)

(as well as of their own (human) kind,) means, He made them into male and female.

(وَمِمَّا لَا يَعْلَمُونَ)

(and of that which they know not,) means, different kinds of creatures of which they know nothing. This is like the Ayah:
Among the Signs of the Might and Power of Allah are the Night and Day, and the Sun and Moon

(He brings the night as a cover over the day, seeking it rapidly) (7:54). Allah says here:

(And a sign for them is the night. We withdraw therefrom the day, meaning, `We take it away from it, so it goes away and the night comes.' Allah says:

(and behold, they are in darkness.) As it says in the Hadith:
(When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.) This is the apparent meaning of the Ayah. Allah's saying:

(And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing) There are two views over the meaning of the phrase (on its fixed course for a term (appointed).) (The first view) is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the Hadiths. Al-Bukhari recorded that Abu Dharr, may Allah be pleased with him, said, "I was with the Prophet in the Masjid at sunset, and he said:

(O Abu Dharr! Do you know where the sun sets) I said, 'Allah and His Messenger know best.' He said:

(Wherever it goes, it is beneath the throne, it and all of creation, because the throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to the Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the Hadiths. Al-Bukhari recorded that Abu Dharr, may Allah be pleased with him, said, "I was with the Prophet in the Masjid at sunset, and he said:

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(Wherever it goes, it is beneath the throne, it and all of creation, because the throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to the Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the Hadiths. Al-Bukhari recorded that Abu Dharr, may Allah be pleased with him, said, "I was with the Prophet in the Masjid at sunset, and he said:

(O Abu Dharr! Do you know where the sun sets) I said, 'Allah and His Messenger know best.' He said:

(Wherever it goes, it is beneath the throne, it and all of creation, because the throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to the Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the Hadiths. Al-Bukhari recorded that Abu Dharr, may Allah be pleased with him, said, "I was with the Prophet in the Masjid at sunset, and he said:

(O Abu Dharr! Do you know where the sun sets) I said, 'Allah and His Messenger know best.' He said:
(It goes and prostrates beneath the Throne, and that is what Allah says: (And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.))" It was also reported that Abu Dharr, may Allah be pleased with him, said, "I asked the Messenger of Allah about the Ayah:

(And the sun runs on its fixed course for a term. ) He said:

(Its fixed course is beneath the Throne.)" (The second view) is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time. Qatadah said:

(on its fixed course for a term (appointed).) means, "It has an appointed time and it will not go beyond that." It was also said that this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that. This was narrated from `Abdullah bin `Amr, may Allah be pleased with him. Ibn Mas`ud and Ibn `Abbas, may Allah be pleased with them, recited this Ayah as:

(And the sun runs with no fixed course for a term,) meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the Ayah:

(And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you) (14:33). which means, they will never slow down or stop, until the Day of Resurrection.

(That is the decree of the Almighty, ) means, which none can oppose or prevent.

(And the All-Knowing.) Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allah says:
(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.) (6:96) And this is how this Ayah ends:

(That is the decree of the Almighty, the All-Knowing.) Then Allah says:

(And the moon, We have decreed for it stages,) meaning, 'We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.' This is like the Ayah:

(They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage (Hajj).") (2:189),

(He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning) (10:5), and

(We have decreed for it stages, meaning, 'We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.')
(And We have appointed the night and the day as two Ayat (signs). Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation.) (17:12) So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day. As for the moon, Allah has decreed that it should pass through different phases. At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives -- even though it is reflected from the sun -- until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk. Ibn `Abbas, may Allah be pleased with him, said, "This is the original stem (which connects the bunch of dates to the tree)." The Arabs have a name for each set of three nights in a month, according to the phases of the moon. They call the first three nights Ghurar; the next three nights Nufal; the next three nights Tusa` (nine) -- because the last of them is the ninth. The next three nights are called `Ushar (ten) -- because the first of them is the tenth. The next three nights are called Al-Bid (white) -- because of the light of the moon which shines brightly throughout these three nights. The next three nights are called Dura`, the plural of Dar`a, because on the first of them the night is dark from the moon rising late. Dar`a refers to the black sheep, i.e., the one whose head is black; the next three nights Zulam; then Hanadis, then Da`adi; then Mhaq, because of the absence of moonlight at the beginning of the month. Abu `Ubayd did not recognize the names Tusa` and `Ushar, in the book Gharib Al-Musannaf.

(It is not for the sun to overtake the moon,) Mujahid said, "Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases." `Ikrimah said concerning the Ayah,

(It is not for the sun to overtake the moon,) this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

(nor does the night outstrip the day.) means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night. Ad-Dahhak said, "The night does not depart from here until the day comes from here -- and he pointed to the east." Mujahid said:

(nor does the night outstrip the day.)
(nor does the night outstrip the day.) "They seek one another rapidly." The meaning is that
there is no gap between night and day; each of them follows the other with no interval,
because they have been subjugated and are both constantly pursuing one another.

(They all float, each in an orbit.) means, night and day, the sun and the moon, all of them are
floating, i.e., revolving, in their orbits in the heaven. This was the view of Ibn `Abbas,
`Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah and `Ata` Al-Khurasani. Ibn `Abbas, may Allah be
pleased with him, and others among the Salaf said, "In an orbit like the arc of a spinning
wheel."

Among the Signs of Allah is that He carried Them in the laden Ship

Allah tells us: another sign for them of His might and power is that He has subjugated the sea
to carry ships, including -- most significantly -- the ship of Nuh, peace be upon him, in which
Allah saved him and the believers, apart from whom none of the descendants of Adam were
left on the face of the earth. Allah says:

(And an Ayah for them is that We bore their offspring) means, their forefathers,

(in the laden ship.) means, in the ship which was filled with luggage and animals, in which
Allah commanded him to put two of every kind. Ibn `Abbas, may Allah be pleased with him,
said, "Laden means filled." This was also the view of Sa`id bin Jubayr, Ash-Sha`bi, Qatadah and
As-Suddi. Ad-Dahhak, Qatadah and Ibn Zayd said, "This was the ship of Nuh peace be upon him."
(And We have created for them of the like thereunto, on which they ride.) Al-`Awfi said, narrating from Ibn `Abbas, may Allah be pleased with him, "This means the camel, for it is the ship of the land on which they carry goods and on which they ride." Ibn Jarir recorded that Ibn `Abbas, may Allah be pleased with him, said, "Do you know what the Ayah:

(And We have created for them of the like thereunto, on which they ride.) refers to" We said, "No." He said, "This refers to the ships which were made after the ship of Nuh, peace be upon him, which was similar to it." This was also the view of Abu Malik, Ad-Dahhaq, Qatadah, Abu Salih and As-Suddy, that the Ayah

(And We have created for them of the like thereunto, on which they ride.) refers to ships.

(And if We will, We shall drown them,) means, those who are on board the ships.

(فلا صَرِيحَ لَهُمْ)

(and there will be no shout for them) means, there will be no one to save them from their predicament.

(وَلَا هُمْ يَنْفَدُونَ)

(nor will they be saved. ) means, from what has befallen them.

(إِلَّا رَحْمَةَ مَنَاثًا)

(Unless it be a mercy from Us,) means, `but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time.' Allah says:

(وَمَنَاثَا إِلَى حَينِ)

(and as an enjoyment for a while.) meaning, until a time that is known to Allah, may He be glorified and exalted.
(45. And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy.") (46. And never came an Ayah from among the Ayat of their Lord to them, but they did turn away from it.) (47. And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He would have fed You are only in a plain error.")

The Misguidance of the Idolators

Allah tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

(وَإِذَا قُلُوهُمْ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا حَلَفْكُمْ لَعُلَّكُمْ تُرْحَمُونَ وَمَا تَأْتِيهِمْ مِنْ عَآيَةٍ مِنْ عَآيَتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعَرَضِييْنَ وَإِذًا قُلُوهُمْ لَهُمْ أَنْفَقُوا مِمَّا رَزَقَكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلذِّينَ آمَنَوْا أَنْطَعِمْ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنَّ أَنْتَمُ إِلَّا فِي ضَللِ مُبِينٍ)

(And when it is said to them: "Fear of that which is before you, and that which is behind you...") Mujahid said, "This refers to sins." Others said it is the opposite.

(لَعُلَّكُمْ تُرْحَمُونَ)

(in order that you may receive mercy.) means, `so that, if you fear such things Allah will have mercy on you and will save you from His punishment.' The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allah says:

(وَمَا تَأْتِيهِمْ مِنْ عَآيَةٍ مِنْ عَآيَتِ رَبِّهِمْ)

(And never came an Ayah from among the Ayat of their Lord to them,) meaning, signs of Tawhid and the truth of the Messengers,
(بَلْ لَمْ تُعْلَنْ عَنْهَا مُعْرِضِينَ)

(but they did turn away from it,) means, they did not accept it or benefit from it.

(وَإِذَا قَيلَ لَهُمْ أَنْفَقُوا مِمَّا رَزَقْتَكُمُ اللَّهُ)

(And when it is said to them: “Spend of that with which Allah has provided you,”) means, when they are told to spend of that which Allah has provided to them on the poor and needy among the Muslims,

(قَالَ الْلَّذِينَ كَفَرُوا لِلْذِينَ أُمِّنُوا)

(those who disbelieve say to those who believe) means, about the believers who are poor, i.e., they say to those believers who tell them to spend on the needy,

(أَنْطَعَمْ مِنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ)

(Shall we feed those whom, if Allah willed, He (Himself) would have fed) meaning, `those whom you are telling us to spend on, if Allah had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allah with regard to them.

(إِنْ أَنتُمْ إِلاَّ فِي ضَلَالٍ مَّبِينٍ)

(You are only in a plain error.) means, `by telling us to do that.'
The Disbelievers thought that the Day of Resurrection would never come to pass

Allah tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said:

(48. And they say: "When will this promise be fulfilled, if you are truthful") (49. They await only but a single Sayyahah which will seize them while they are disputing!) (50. Then they will not be able to make bequest, nor they will return to their family.)

(Those who believe not therein seek to hasten it) (42:18). Allah says:

They await only but a single Sayyahah which will seize them while they are disputing! meaning, they are only waiting for a single shout which -- and Allah knows best -- will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allah will command Israfil to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides. Allah says:

Then they will not be able to make bequest, nor they will return to their family.) Numerous Hadiths and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.
(51. And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.) (52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!") (53. It will be but a single Sayhah, so behold they will all be brought up before Us!) (54. This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.)

The Trumpet Blast of the Resurrection

This will be the third blast of the trumpet, the trumpet blast of the resurrection when people will come forth from their graves. Allah says:

(فَإِذَا هُمْ مَنَّ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ)

(and behold from the graves they will come out quickly to their Lord.) Yansilun means they will be walking quickly. This is like the Ayah:

(يَوْمُ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سَرَاعًا كَانَهُمْ إِلَى نَصْبِ يُوفُضُونَ)

(The Day when they will come out of the graves quickly as racing to a goal.) (70:43).

(قَالَوْا يَوْلِئُنَا مَنْ بَعَنَّا مِنْ مَرْقَدِنَا)

(They will say: "Woe to us! Who has raised us up from our place of sleep.") meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved,
(They will say: "Woe to us! Who has raised us up from our place of sleep.") This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap. Ubayy bin Ka`b, may Allah be pleased with him, Mujahid, Al-Hasan and Qatadah said, "They will sleep before the Resurrection." Qatadah said, "That will be between the two trumpet blasts, they will say, 'Who has raised us up from our place of sleep?' When they say that, the believers will respond. This was the view of more than one of the Salaf.

(هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ)

((It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!")) Al-Hasan said, "The angels will reply to them in this manner. There is no contradiction because both are possible. And Allah knows best.

(إِنَّ كَانَتْ إِلاَّ صَيْحَةٌ وَحِيدَةٌ فَإِذَا هُمْ جَمِيعًا لَدَيْنَا مُحْضَرُونَ)

(It will be but a single Sayhah, so behold they will all be brought up before Us!) This is like the Ayat:

(قَاتَمَا هِيَ زَجْرَا وَحِيدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah, when behold, they find themselves (on the surface of the earth) alive (after their death).) (79:13-14),

(وَمَا أَمْرُ السَّاعَةِ إِلاَّ كَلَّمَكُمُ النَّبِيُّ صلى الله عليه وسلم - فَإِذَا هُمْ أَقْرَبُ)

(And the matter of the Hour is not but as a twinkling of the eye, or even nearer) (16:77), and

(يَوْمَ يَدْعُو كُمْ قَتَسَتِحْيِبُونَ بِحَمْدِهِ وَتَطْلُبُونَ إِنَّ لَبِثْنِمْ إِلاَّ قَلِيلًا)

(On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!) (17:52) which means, `We will issue but one command, and all of them will be gathered together.'

(قَالَى وَمْ لاَ تُظْلِمُنَا نَفْسٌ شَيْئًا)
(This Day, none will be wronged in anything,) means, with regard to his deeds.

(وَلاَ تُجْرُوْنَ إِلَّاَ مَا كُنتُمْ تَعْمَلُونَ)

(nor will you be requited anything except that which you used to do.)

(إِنَّ أُصْحَبَ الْجَنَّةَ الْيَوْمَ فِي شَعْلِ فَكْهُونَ - هُمْ وَأَزْوَاجُهُمْ فِي ظَلَلٍ عَلَى الْآرَائِكِ مُتْكَبِنُونَ - لَهُمْ فِي هَا فَكْهَةَ وَلَهُمْ مَا يَدْعَعُونَ - سَلَامٌ قَوْلًا مَّنْ رَبٌّ رَحِيمٌ)

(55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.) (56. They and their wives will be in pleasant shade, reclining on thrones.) (57. They will have therein fruits and all that they ask for.) (58. (It will be said to them): “Salam (Peace!)” -- a Word from the Lord, Most Merciful.)

The Life of the People of Paradise

Allah tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al-Hasan Al-Basri and Isma`il bin Abi Khalid said, “They will be too busy to think about the torment which the people of Hell are suffering. Mujahid said:

(فِي شَعْلِ فَكْهُونَ)

(will be busy with joyful things.) "With the delights which they are enjoying." This was also the view of Qatadah. Ibn `Abbas, may Allah be pleased with him, said, "This means that they will be rejoicing."

(هُمْ وَأَزْوَاجُهُمْ)

(They and their wives) Mujahid said, "Their spouses,

(فِي ظَلَلٍ)

(will be in pleasant shade,) means, in the shade of trees."
(reclining on thrones.) Ibn `Abbas, Mujahid, `Ikrimah, Muhammad bin Ka`b, Al-Hasan, Qatadah, As-Suddi and Khusayf said:

(الْأَرْأَئِيكُ)

(throne) means beds beneath canopies.

(لِهُمْ فِيهَا فَكْهَا)

(They will have therein fruits) means, of all kinds.

(وَلِهُمْ مَا يَدْعُونَ)

(and all that they ask for.) means, whatever they ask for, they will find it, all kinds and types.

(سَلاَمَ قَوْلاً مِّنَ رَبِّ رَحِيمٍ)

(“Salam (Peace!)” -- a Word from the Lord (Allah), Most Merciful.) Ibn Jurayj said, "Ibn `Abbas, may Allah be pleased with him, said, concerning this Ayah, Allah Himself, Who is the Peace (As-Salam) will grant peace to the people of Paradise. This view of Ibn `Abbas, may Allah be pleased with him, is like the Ayah:

(تَحْيِينُهُمْ يَوْمَ يَلْقُونَهُ سَلَّمً)

(Their greeting on the Day they shall meet Him will be “Salam”) (33:44).

(وَامْتَازَوْا الْيَوْمَ أَيْهَا الْمُجْرِمُونَ - أَلَمْ أَعْهَدْ إِلَيْكُمْ بِنَى عَادَمْ أَن لَا تُعْبَدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ - وَأَنْ اعْبُدْنِي هَذَا صِرْطَ مُّسَّتِقِيمٍ - وَلَقَدْ أَضَلَّ مِنْكُمْ جِيَالًا كَثِيرًا أَفْلَمْ تَكُونُوا تَعَقِّلُونَ)

(59. (It will be said): “And O you the criminals! Get you apart this Day.”) (60. “Did I not command you, O Children of Adam, that you should not worship Shaytan Verily, he is a plain enemy to you.”) (61. "And that you should worship Me. That is the straight path.") (62. "And indeed he did lead astray a great multitude of you. Did you not then understand")
The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allah tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers. This is like the Ayat:

(And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them) (10:28).

(And on the Day when the Hour will be established -- that Day shall they be separated.) (30:14)

(On that Day they shall be divided) (30:43) which means, they will be divided into two separate groups.

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((It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allah, and lead them on to the way of flaming Fire (Hell).") (37:22-23).

(Did I not command you, O Children of Adam, that you should not worship Shaytan Verily, he is a plain enemy to you.) This is a rebuke from Allah to the disbelievers among the sons of Adam,
those who obey the Shaytan even though he was a plain enemy to them, and they disobeyed Ar-Rahman Who created them and granted them provision. Allah says:

وَأَنَّ اعْبُدُونِى هَذَا صِرَّطٌ مُّسْتَقِيمٌ ۖ

(And that you should worship Me. That is the straight path.) meaning, `I commanded you in the world to disobey the Shaytan, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the Shaytan.' Allah says:

وَلَقَدْ أَضْلَلْنَا مِنْكُمْ جِيْلاً كَثِيراً

(And indeed he did lead astray a great multitude of you.) meaning, a large number of people. This was the view of Mujahid, Qatadah, As-Suddi and Sufyan bin `Uyaynah.

(أَقْلِمُ تَكُونُوا تَعْقِلُونَ)

(Did you not then understand) means, `did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the Shaytan'

(63. This is Hell which you were promised!) (64. Burn (enter) therein this Day, for that you used to disbelieve.) (65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.) (66. And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see) (67. And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.) On the Day of Resurrection, it will be said to the disbelievers among the sons of Adam, after Hell has been shown to them as a rebuke; and warning:
(This is Hell which you were promised!) meaning, `this is what the Messengers warned you about, and you did not believe them.'

(āṣlūhā ʾl-yūm yāma kānūm tākfarūn)

(Burn (enter) therein this Day, for that you used to disbelieve). This is like the Ayah:

(yūm yudūʿūn ʾl-nār jehnām ḏʿaʿa - ʾl-tī kānūm bāha tākdarūn - ʾqāṣḥār ʾhādaʾ ʾamʿ ānṭūm ʾl-nasīrūn)

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to believe. Is this magic or do you not see) (52:13-15)

**The Mouths of the Disbelievers will be sealed on the Day of Resurrection**

(ʾl-yūm nakhṭūm ʿl-aʿwāḥām wānkalmāna ʾaydīhām wāṭṣahādū ʾrālūhām yāma kānūa yākṣībūn)

(This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.) This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allah will seal their mouths and cause their limbs to speak about what they did. Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said, "We were with the Prophet and he smiled so broadly that his molar could be seen, then he said:

"Arial Droid Unicode 5.0"

(Do you know why I am smiling) We said, `Allah and His Messenger know best.' He said:
(Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice" ) Allah will say, "Of course." He will say, "I will not accept any witness against me except from myself." ) Allah will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you." Then his mouth will be sealed, and it will be said to his faculties, "Speak!" So they will speak of what he did. Then he will be permitted to speak, and he will say, "May you be doomed! It was for you that I was fighting.")” This was recorded by Muslim and An-Nasa’i. Ibn Jarir narrated that Abu Musa Al-Ash’ari, may Allah be pleased with him, said, ”The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, "Yes, O Lord, I did do that." Then Allah will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them. Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, "O Lord, by Your glory, this angel has written down things that I did not do.' The angel will say to him, "Did you not do such and such on such a day and in such a place' He will say, "No, by Your glory, I did not do that.' When he says this, Allah will seal his mouth." Abu Musa Al-Ash’ari, may Allah be pleased with him, said, "I think that the first part of his body to speak will be his right thigh.” Then he recited:

(This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn).
(And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, explained it: "Allah says, `If We willed, We could have misguided them all away from true guidance, so how could they be guided'' And on one occasion he said, "We could have blinded them." Al-Hasan Al-Basri said, "If Allah willed, He could have covered their eyes and made them blind, stumbling about." Mujahid, Abu Salih, Qatadah and As-Suddi said, "So that they would struggle for the path, i.e., the right way." Ibn Zayd said, "The meaning of path here is the truth -- `How could they see when We have covered their eyes'" Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him said:

(فِمَا اسْتَطَعْوَا مُضْيِيْاً)

(And if it had been Our will, We could have transformed them in their places.) Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him, said; "We could have destroyed them." As-Suddi said, "We could have changed their form." Abu Salih said, "We could have turned them to stone." Al-Hasan Al-Basri and Qatadah said, "We could have caused them to sit on their feet." Allah says:

(وَلَا يَرَجُعُونَ)

(Then they would have been unable to go forward) meaning, move to the front,

(وَمَنْ نُعْمَرْهُ نَنْكَسْهُ فِي الخَلْقِ أَقَلاً يُعْقِلُونَ - وَمَا عَلَمَهُ الْشَّعْرُ وَمَا يُبَيْغِي لَهُ إِنَّهُ هُوَ إِلَّا ذِكْرٌ)
(68. And he whom We grant long life -- We reverse him in creation. Will they not then understand) (69. And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.) (70. That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.)

Allah tells us that the longer the son of Adam lives, the more he becomes weak after being strong, and incapable after being able and active.

This is like the Ayah:

(وَقَرَءَانَ مُبِينَ - لَيْتَدُّ مِن كَانَ حِيَاً وَيَحِقَّ القُولُ)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.) (30:54). And Allah says:

(وَمِنكُمْ مَنْ يُرَدُّ إِلَى أرْثَ الْعُمُرِ لِكَيْلَا يَعْلَمُ مِنَ (بَعْدَ عَلَمَ شَيْئًا)

(And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known) (22:5). The meaning here -- and Allah knows best -- is that Allah is telling us that this world is transient and will come to an end, it is not eternal and lasting. Allah says:

(أَفَلاَ يَعْقِلُونَ)

(Will they not then understand) meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.
Allah does not teach His Messenger Poetry

(And We have not taught him poetry, nor is it suitable for him.) Allah tells us that He has not taught His Prophet Muhammad poetry.

(nor is it suitable for him.) means, he did not know how to compose it, he did not like it and he had no natural inclination towards it. It was narrated that he never memorized a stanza of poetry with the correct meter or rhyme -- he would transpose words or memorize it incompletely. In Ad-Dala'il, Al-Bayhaqi recorded that the Messenger of Allah said to Al-` Abbas bin Mirdas As-Sulami, may Allah be pleased with him:

أَنْتَ الْقَابِلُ، أَنْتِ الْبَطِيلُ، وَنَهْبَ الْعُبْيَدِ بَيْنَ الأَقْرَعَ وَعَيْبَتَهُ،

(You are the one who said: "Do you distribute my booty and the booty of the servants between Al-Aqra` and `Uyainah." ) He said, "It is `Uyainah and Al-Aqra`." He said:

(You are the one who said: "Do you distribute my booty and the booty of the servants between Al-Aqra` and `Uyainah." ) He said, "It is `Uyainah and Al-Aqra`." He said:

الْكُلُّ سَوَاءً

(It is all the same.) i.e., it means the same thing. And Allah knows best. This is because Allah taught him the Qur'an, which

لَا يَأْتِيهِ البَطِيلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلُ مِنْ حَكِيمٍ حَمِيدٍ

(Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise.) (41:42). This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

إِنَّ هُوَ إِلَّا ذِكْرٌ وَفُرْعَانٌ مُبِينٌ

(This is only a Reminder and a plain Qur'an.) means, it is clear and self-explanatory to the one who ponders and comprehends its meanings, Allah says:
(That he or it may give warning to him who is living,) meaning, so that this plain Qur’an might warn every living person on the face of the earth. This is like the Ayat:

(لاَنُذِرُكُمْ بِهِ وَمَنْ بَلَغَ) (6:19).

(وَمَنْ يَكْفُرُ بِهِ مِنَ الأَحْزَابِ قَالَتْ قَالَتْ مَوْعَدُهُ) (11:17).

Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatadah said, “Alive of heart and alive of insight.” Ad-Dahhak said, “This means wise.”

(وَيَحْقِقُ الْقَوْلُ عَلَى الْكَفَّارِينَ) (71. Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners.) (72. And We have subdued them unto them so that some of them they have for riding and some they eat.) (73. And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful)

There is a Sign and a Blessing in Cattle

Allah mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.
(so that they are their owners.) Qatadah said, “They are their masters.” Meaning, He has made them subdue them. So they are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

(قلْنِهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ)

(some of them they have for riding and some they eat.) means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

(وَمِنْهَا يَأْكُلُونَ)

(and some they eat.) means, if they want to, and they slaughter and sacrifice them.

(وَلَهُمْ)

(And they have (other) benefits from them,) means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

(فيها)

(and (they get to) drink. ) means, their milk, and their urine for those who need it as medicine, and so on.

(إِفَلاً يَشْكُرُونَ)

(Will they not then be grateful) means, `will they not worship the Creator and Subduer of that, without showing gratitude to others'

(وَاتَخِذْنَ أَمَامَ اللَّهِ عَالِهَةً لَعَلَّهُمْ يَنْصَرُونَ
لاَ يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جَنَّةٌ مَّثْلَ مَحْضَرَوْنَ
فَلاً يَحْزَنَكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يَسِرُّونَ وَمَا يُعَلُّنَ`

(74. And they have taken besides Allah, gods, hoping that they might be helped.) (75. They cannot help them, but they will be brought forward as a troop (against those who worshipped them).) (76. So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.)
The gods of the Idolators are not able to help Them

Allah denounces the idolators for taking the idols as gods alongside Allah, hoping that those gods will help them and provide for them and bring them closer to Allah. Allah says:

(لا يَسِتَطِيلُونَ نَصْرَهُمْ)

(They cannot help them,) meaning, those gods cannot help their worshippers; they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend. Allah's saying:

(وَهُمْ لَهُمْ جَنَّتٌ مَّحْضَرٌ مَّ)

(but they will be brought forward as a troop.) means, at the time of Reckoning according to the view of Mujahid. This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them. Qatadah said:

(لا يَسِتَطِيلُونَ نَصْرَهُمْ)

(They cannot help them,) means the gods.

(وَهُمْ لَهُمْ جَنَّتٌ مَّحْضَرٌ مَّ)

(but they will be brought forward as a troop.) “The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols.” This was also the view of Al-Hasan Al-Basri. This is a good opinion, and was the view favored by Ibn Jarir, may Allah have mercy on him.

Consolation for the Mercy to the Worlds

(فَإِذَا نَعْلَمُ مَا يَسْرُونَ وَمَا يُعْلِهُنَّ)

(Verily, We know what they conceal and what they reveal.) means, `We know everything about them, and We will punish them for their false claims and deal with them accordingly on the
Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

(77. Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.) (78. 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") (79. Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!") (80. He Who produces for you fire out of the green tree, when behold you kindle therewith.)

The Denial of Life after Death, and the Refutation of this Idea

Mujahid, `Ikrimah, `Urwah bin Az-Zubayr, As-Suddi and Qatadah said, "Ubayy bin Khalaf, may Allah curse him, came to the Messenger of Allah with a dry bone in his hand, which he was crumbling and scattering in the air, saying, `O Muhammad! Are you claiming that Allah will resurrect this' He said:

«نَعِمَ، يُمِينَكَ اللَّهُ تَعَالَى، ثُمَّ يَبْعَثُكَ، ثُمَّ يَحْشُرُكَ إِلَى النَّارَ»

(Yes, Allah, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.)" Then these Ayat at the end of Surah Ya Sīn were revealed:

(77. Does not man see that We have created him from Nutfah.) -- until the end of the Surah. Ibn Abi Hatim recorded that Ibn `Abbas, may Allah be pleased with him, said, "Al-`As bin Wa'il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allah: `Will Allah bring this back to life after it has disintegrated'? The Messenger of Allah said:
(Yes, Allah will cause you to die, then He will bring you back to life, then He will make you enter Hell.) Then the Ayat at the end of Surah Ya Sin were revealed. This was recorded by Ibn Jarir from Sa`id bin Jubayr. Whether these Ayat were revealed about Ubayy bin Khalaf or Al-` As bin Wa’il, or both of them, they apply to all those who deny the resurrection after death. The definite article "Al" in

أَوَلَمْ يَرَ الْإِنْسَانُ

(Does not man (Al-Insan) see...) is generic, applying to all those who deny the Resurrection.

أَنَا خَلَقْتُهُ مِنْ نُطْقَةٍ فَإِذًا هُوَ خَصِيمٌ مَّيِهِنٍ

(that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.) means, the one who is denying the resurrection, cannot see that the One Who initiated creation can re-create it. For Allah initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allah says:

أَلَمْ نَخَلَقْكُمْ مِنْ مَاءٍ مَهِينٍ - فَجَعَلْنِهُ فِي قَرَارٍ

(Verily, We have created man from Nutfah) (76:2). which means, from a mixture of different fluids. The One Who created man from this weak Nutfah is not unable to re-create him after his death. Imam Ahmad recorded in his Musnad that Bishr bin Jahhash said, "One day the Messenger of Allah spat in his hand and put his finger on it, then the Messenger of Allah said:

فَأَلَّمَ اللهُ تَعالَى: أَبْنِ آدَمَ أَنَّى نَعْجِزُنِي وَقَدْ خَلَقْنَاكُمْ مِنْ مَثَلِ هَذِهِ، حَتَّى إِذَا سَوَىَتَكَ وَعَدَّلَتْكَ، مَشْيَتَ بَيْنَ بَرَدِّيكَ، وَلِلْأَرْضِ مِنْكَ وَبَيْدَ،
(Allah, may He be exalted, says: “Son of Adam, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, ‘I want to give in charity,’ but it is too late for charity.”) It was also recorded by Ibn Majah. Allah says:

(وَضَرَّبَ لَنَا مِثَالًا وَنَسِىَ خَلْقَهُ قَالَ مَنْ يَحْيِى
العِظَمْ وَهَذَا رَمَيْمٌ)

(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”) meaning, he thinks it unlikely that Allah, the Almighty Who created the heavens and the earth, will re-create these bodies and dry bones. Man forgets about himself, that Allah created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible. Allah says:

(قُلْ يُحْيِي‌‌هَا الَّذِي أَنْشَأَهَا أَوْلَىٰ مَرَّةٍ وَهُوَ بَكْلٌ خَلْقٌ
عَلِيمٌ)

(Say: “He will give life to them Who created them for the first time! And He is the All-Knower of every creation!”) meaning, He knows about the bones in all areas and regions of the earth, where they have gone when they disintegrated and dispersed. Imam Ahmad recorded that Rb’i said: “Uqbah bin ’Amr said to Hudhayfah, may Allah be pleased with him, ‘Will you not tell us what you heard from the Messenger of Allah? He said, ‘I heard him say:

«إِنَّ رَجُلًا حَضَرَةَ الْمُوْتَ، فَلَمَّا أَيْسَ مِنَ الْحَيَاةِ
أُوصِىَ أَهْلُهُ: إِذَا أَنَّا مُتُّ فَاجْمَعْنَا لِي حَطبًا
كَثِيرًا جَزَلْنَاهُ ثُمَّ أَوْقَدْنَاهُ فِيهِ نَارًا، حُتَّى إِذَا أَكْلَتْ
لَحْمِهِ، وَحَلَصَتْ إِلَى عَظِمٍ فَامْهَشِتْ,
فَخُذُواهَا قَدْفُوهَا قَدْرُوهَا فِي الْيَمِّ، فَقَعْلَوْا، فَجَمَعَهُ"}
(Death approached a man and when there was no longer any hope for him, he said to his family, "When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea." So they did that, but Allah gathered him together and said to him: "Why did you do that?" He said, "Because I feared You." So Allah forgave him.)`Uqbah bin `Amr said, `I heard him say that, and the man was a gravedigger." Many versions of this Hadith were recorded in the Two Sahihis. One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allah commanded the sea to gather whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Bel!", and he was a man, standing. Allah said to him. "What made you do what you did" He said, "The fear of You, and You know best." Straight away He forgave him.

(الذّي جَعَل لَكُم مِّنَ الشَّجَرِ الأَحْضَرِ نَارًا فَإِذَا
أَنْتُم مِّنْهُ تَوَقِّدُونَ)

(He Who produces for you fire out of the green tree, when behold you kindle therewith.) means, the One Who initiated the creation of this tree from water, when it has become green and beautiful, bearing fruit, then He changes it until it becomes dry wood with which fires are lit. For He does whatever He wills and He is able to do whatever He wills, and none can stop Him. Qatadah said concerning the Ayah:

(لاَّ تُقَدِّدُونَ مِّنْهُ نَارًا فَإِذَا
أَنْتُم مِّنَ الشَّجَرِ الأَحْضَرِ)

(He Who produces for you fire out of the green tree, when behold you kindle therewith.) this means, the One Who brought forth this fire from this tree is able to resurrect him. It was said that this refers to the Markh tree and the Afar tree, which grow in the Hijaz. If one wants to light a fire but has no kindling with him, then he takes two green branches from these trees and rubs one against the other, and fire is produced from them. So they are just like kindling. This was reported from Ibn `Abbas, may Allah be pleased with him.

(أَوْلَيْسَ الذّي خَلَقَ السَّمَوَاتْ وَالْأَرْضَ بَقِدِّرٍ
عَلَى أَنْ يَخْلَقَ مِثْلَهُ بَلِي وَهُوَ الَّذِي خَلَقَ الْعَلِيمُ
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يُقُولَ لَهُ كَانَ فِي كُونٍ)
Allah points out His great might and power in that He created the seven heavens with all their stars and planets, and the seven earths with everything in them of mountains, sands, oceans and wildernesses, and everything in between.

He tells us to find the proof that He will re-create our bodies in His creation of these mighty things. This is like the Ayah:

(81. 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.) (82. Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!) (83. So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.)

(Is not He Who created the heavens and the earth, able to create the like of them) meaning, the like of mankind. So, He will re-create them as He created them in the first place. Ibn Jarir said, “This Ayah is like the Ayah:

(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)" And Allah says here:
(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!) meaning, He only needs to command a thing once; it does not need to be repeated or confirmed. When Allah wants a thing to happen, He only says to it: "Be!" once, and it is. Imam Ahmad recorded that Abu Dharr, may Allah be pleased with him, said that the Messenger of Allah said:

(Allah, may He be exalted, says: "O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I merely say to it `Be!' and it is.")

(So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.) means, glorified and exalted and sanctified above any evil be the Ever Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed. The meaning of this Ayah,
(So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (Malakut) of all things) is like the Ayat:

(قلْ مَن بِيَدِهِ مَلْكُوتٌ كَلِّ شَيْءٍ)

(Say: "In Whose Hand is the sovereignty (Malakut) of everything") (23:88)

(تَبَارَكَ الَّذِى بِيَدِهِ الْمُلْكُ)

(Blessed be He in Whose Hand is the dominion (Al-Mulk)) (67:1) Al-Mulk and Al-Malakut mean the same thing, although some people claim that Al-Mulk has to do with the physical realm and Al-Malakut has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of Tafsir and others. Imam Ahmad recorded that Hudhayfah bin Al-Yaman, may Allah be pleased with him, said, "I stood in prayer with the Messenger of Allah one night and he recited the seven long Surahs in seven Rak`ahs. When he raised his head from bowing, he said,

(سَمِعَ اللَّهُ الَّذِى لَمَّانَ حَمَدَهُ)

(Allah hears the one who praises Him.) Then he said;

الْحَمْدُ الَّلَّهِ الْهَلَّهَ الْمَلْکُوتِ وَالجَبَرُوتِ والْكِبْرِیَاءَ وَالْعَظْمَةَ

(Praise be to Allah, the Owner of Malakut, might, pride and greatness.) His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken." Abu Dawud recorded that `Awf bin Malik Al-Ashja`i, may Allah be pleased with him, said, "I stood in prayer with the Messenger of Allah one night and he recited Al-Baqarah. He did not reach any Ayah that mentioned mercy but he paused and asked for it, and he did not reach any Ayah that mentioned punishment but he paused and sought refuge from it. Then he bowed for as long as he had stood, and while bowing he said,

سُبْحَانَ الَّذِى الْجَبَرُوتِ وَالْمَلْکُوتِ وَالْکِبْرِیَاءَ وَالْعَظْمَةَ

(Glory be to Allah, the Owner of might, Malakut, pride and greatness.) Then he prostrated for as long as he had bowed, and said something similar while prostrating. Then he stood and recited Al-`Imran, then he recited one Surah after another." This was recorded by At-Tirmidhi in Ash-Shama'il and An-Nasa'i. This is the end of the Tafsir of Surah Ya Sn. All praise and thanks are due to Allah.

The Tafsir of Surat As-Saffat