(He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian.) 73:9. Allah said next,

(وَهُوَ رَبُّ الْعَرْشِ العَظِيمِ)

(and He is the Lord of the Mighty Throne) 9:129. He is the King and Creator of all things, and He is the Lord of the Mighty Throne (`Arsh), which is above all creation; all that is in and between the heavens and earths is under the Throne (`Arsh) and subservient to Allah's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things. Imam Ahmad recorded that Ibn `Abbas said that Ubayy bin Ka`b said, "The last Ayah revealed from the Qur'an was this Ayah,

(لَقَدْ جَاءَ كَمْ رَسُولٌ مِّنْ أَنفَسِكُمْ)

(Verily, there has come unto you a Messenger from among yourselves ...) 9:128(" until the end of the Surah It is recorded in the Sahih that Zayd bin Thabit said, "I found the last Ayah in Surah Bara`ah with Khuzaymah bin Thabit." This is the end of Surah Bara`ah, all praise is due to Allah.

The Tafsir of Surah Yunus

(Chapter - 10)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ)

In the Name of Allah, the Most Beneficent, the Most Merciful

(الرَّحْمَانُ الَّذِي كَتَبَ اللَّهُ الْكِتَابَ الحَكِيمَ - أَكَانَ لِلَّنَاسِ عَجِبًا أَنْ أُوحِيَ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرَ الَّنَاسَ وَبَشِّرَ الَّذينَ آمَنُوا أَنْ لَهُمْ قَدْمَ صِدْقٍ عَنْدَ رَبِّهِمْ فَالَّذِينَ كَفَرُونَ إِنَّ هَذَا لَسَحْرٌ مُّبِينٌ)

(1. Alif-Lam-Ra. These are the verses of the Book (the Qur'an) Al-Hakim.) (2. Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds" (But) the disbelievers say: "This is indeed an evident sorcerer!") The isolated letters in the beginning of this Surah, as well as in others, have been previously discussed at the beginning of Surat Al-Baqarah. Allah said:
(These are the verses of the Book (the Qur'an) Al-Hakim.) This indicates that these are verses of the Qur'an, in which the wisdom of judgment is clear.

The Messenger cannot be but a Human Being

Allah rebukes the attitude of the disbelievers with the words

(أَكَانَ لِلَّدَاءِ عَجَبًا)
(Is it a wonder for mankind...) They have always found it strange that Allah would send Messengers to them from among mankind. Allah also tells us about other people from previous nations who said,

(أَبْشَرُ يَهِدُونَا)
(Shall mere men guide us) (64:6) Hud and Salih said to their people:

(أَوْ عَجِينَمْ أَنْ جَآءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ)
(Do you wonder that there has come to you a reminder from your Lord through a man from among you.) (7:63) Allah also told us what the disbelievers from Quraysh said:

(أَجْعَلَ الَّدَاءَ إِلَهاً وَحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ)
(Has he made the gods into one God Verily, this is a curious thing!) (38:5) Ad-Dahhak reported Ibn `Abbas that he said: "When Allah sent Muhammad as a Messenger, most of the Arabs denied him and his message and said: Allah is greater than sending a human Messenger like Muhammad." Ibn `Abbas said, "So Allah revealed:

(أَكَانَ لِلَّدَاءِ عَجَبًا)
(Is it a wonder for mankind...)" Allah's statement;
(أنَّ لَهُمْ قُدَّمَ صَدَقٍ عِنْدَ رَبِّهِمْ)

(that they shall have with their Lord the rewards of their good deeds) Scholars have differed over the meaning of the reward for the good deeds in this Ayah:

(وبَشَّرَ الَّذينَ ءامَنُوا أنَّ لَهُمْ قُدَّمَ صَدَقٍ)

(and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.) Ali bin Abi Talhah reported that Ibn `Abbas said about this Ayah, "Eternal happiness has been written for them." Al-`Awfi reported that Ibn `Abbas said: "It is the good reward for what they have done." Mujahid said: "It is their good deeds -- their prayers, fasting, charity, and glorification." He then said, "And Muhammad will intercede for them." Allah said:

(قالَ الْكَفَرُونَ إِنَّ هَذَا لَسَحْرٌ مَّبِينٌ)

("But the disbelievers say: "This is indeed an evident sorcerer!") This means that the disbelievers said this although Allah has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِنَتِينَ أَيَامَينَ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَدْبِرُ الْأَمَرَ مَا مِن شَفِيعٍ إِلَّاَّ مِنَ الْقَبْلَاتِ أَفْلَا تَذَكَّرُونَ)

(3. "Surely, your Lord is Allah Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne, arranging the affair of all things. No intercessor (can plead with Him) except after He permits. That is Allah, your Lord; so worship Him (alone). Then, will you not remember)

Allah is the Creator Who arranges the Affairs of the Universe

Allah tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days. It was said: "Like these days (meaning our worldly days)." It was also said: "Every day is like a thousand years of what we reckon." Later, this will be discussed further.

(ثُمَّ اسْتَوَى عَلَى الْعَرْشِ)
(and then rose over (Istawa) the Throne.)" The Throne is the greatest of the creatures and is like a ceiling for them. Allah's statement:

( THIRD ORDER)  The Throne is the greatest of the creatures and is like a ceiling for them. Allah's statement:

(Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth.) (34:3) No affair distract Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

(And no moving creature is there on earth but its provision is due from Allah.) (11:6)

(Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) (6:59) Ad-Darawardi narrated from Sад bin Ishaq bin Ka‘b bin ‘Ujrah that he said: "When this Ayah was revealed, (SURELY, YOUR LORD IS ALLAH WHO CREATED THE HEAVENS AND THE EARTH) they met a great caravan whom they thought should be Arabs. They said to them: 'Who are you? They replied: 'We are Jinns. We left Al-Madinah because of this Ayah." This was recorded by Ibn Abi Hatim. Allah said:

(No intercessor (can plead with Him) except after He permits.) This is similar to what is in the following Ayat:
(Who is he that can intercede with Him except with His permission) (2:255) and,

وَكَمْ مَنْ مَلِكَ فِي السَّمَوَاتِ لَا تُغْنِى شَفَاعَتُهُمْ
شَيْبًا إِلَّا مِنْ بَعْدِ أَنْ يَأْدِنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.) (53:26), and;

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذَنَ لَهُ

(Intercession with Him profits not except for him whom He permits.) (34:23). Allah then said:

ذِلْكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلا تَذَكَّرُونَ

(That is Allah, your Lord; so worship Him (alone). Then, will you not remember) meaning worship Him alone with no partners.

أَفَلا تَذَكَّرُونَ

(Then will you not remember) meaning "O idolators, you worship gods with Allah while you know that He alone is the Creator," as He said:

وَلَئِن سَأَلْتِهِمْ مَنْ خَلْقَهُمْ لَيَقُولُونَ اللَّهُ

(And if you ask them who created them, they will surely say: "Allah.") (43:87),

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ العَرْشِ العَظِيمِ

(قَالُونَ لِلَّهِ فَلَأَفَلا تَنْفَعُونَ)
(Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne? They will say: "Allah." Say: "Will you not then have Taqwa".) (23:86-87), Similar is mentioned in the Ayah before this Ayah and after it.

(4. To Him is the return of all of you. The promise of Allah is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.)

The Return of Everything is to Allah

Allah tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allah states that He is going to bring all the creatures into being.

(And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.) (30:27).

(that He may reward with justice those who believed and did deeds of righteousness.) meaning, the reward will be with justice and complete recompense.

(And He is the One Who will bring all the creatures into being, and then they will remain with Him in a state of peace.)
(But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.) meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

(This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together!) (38: 57-58)

(5. It is 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. Allah did not create this but in truth. He explains the Ayat in detail for people who have knowledge.) (6. Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayat for those who have Taqwa.)

Everything is a Witness to the Power of Allah.

Allah tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be confused with one another. Allah made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small
then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month. Allah said:

(And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.) (36:39-40) And He said:

(And the sun and the moon for counting) And in this Ayah He said:

(and measured) that is the moon, Allah said:

(And measured out for it stages that you might know the number of years and the reckoning. )

The days are revealed by the action of the sun, and the months and the years by the moon. Allah then stated

(Allah did not create this but in truth.) He didn't create that for amusement but with great wisdom and perfect reasoning. With a similar meaning, Allah said:

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!) (38:27) He also said:
("Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us" So Exalted be Allah, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne!) )23:115-116( Allah said:

(يُفَصِّلُ الْآيَاتِ لَقَوْمٍ يَعْلَمُونَ)

(He explains the Ayat in detail for people who have knowledge.) In other words, He explained the signs and proofs for people who know. Allah further stated:

(إنَّ فِي اخْتِلَافِ الْآيَةِ وَالَّيْلٍ وَالَّيْلَ النَّهَارِ)

(Verily, in the alternation of the night and the day) The day and the night alternate, when one arrives, the other goes, and so on, with no errors. This is similar to the meaning indicated in the following Ayat:

(يَعْشَى الْلَّيْلُ الَّيْلَ النَّهَارِ يَطَلِبُهُ حَنِينًا)

(He brings the night as a cover over the day, seeking it rapidly...).

(لاَ الشَّمْسُ يَنْبِغِي لَهَا أَنْ تَدْرِكَ الْقَمَرَ)

(It is not for the sun to overtake the moon.) )36:40(, and

(فَالْقُرُوحُ الْإِصْبَاحِ وَجَعَلَ الْلَّيْلَ سَكَنًا)

((He is the) Āitioner of the daybreak. He has appointed the night for resting. )6:96( Allah continued:

(وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ)

(and in all that Allah has created in the heavens and the earth) meaning the signs that indicate His greatness. This is similar to Allah's statements:

(وَكَانَ مَنْ عَالِيَةً فِي السَّمَاوَاتِ وَالْأَرْضِ)}
(And how many a sign in the heavens and the earth...) 12:105,

"Say: "Behold all that is in the heavens and the earth," but neither Ayat nor warners benefit those who believe not."

(أقسمُ يَرَوَّا إِلَى مَا بَيْنَ أَيْمَيْهِمْ وَمَا خَلْقُهُمْ مِنَ السَّمَاءِ وَالأَرْضِ)

(See they not what is before them and what is behind them, of the heaven and the earth.) 34:9,

(إنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاحْتِلْفٌ لَّيْلٌ وَنَهَارٌ لَا يَتَّلِفُ لَأَوْلِي الْأَلْبَابِ)

(Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.) 3:190 (means intelligent men. Allah said here,

(لا يَتَّلِفُ لِقُوْمٍ يَتَّفَقُونْ)

(Ayat for those who have Taqwa.) meaning fear Allah's punishment, wrath and torment.

(إِنَّ الَّذِينَ لا يَرْجِونَ لَقَآئِنًا وَرَضُوًا بِالحَيَوَةِ الدُّنْيَا وَأَطْمَأِنُّوا بِهَا وَالَّذِينَ هُمْ عَنِّ عَائِتَتِنَا غَفَّفُونَ أُوْلَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ)

(7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat.) (8. Those, their abode will be the Fire, because of what they used to earn.)
The Abode of Those Who deny the Hour is Hell-Fire

Allah describes the state of the wretched who disbelieved in the meeting with Allah on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it. Al-Hasan said: "They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allah's signs in the universe, they did not contemplate them. They were also heedless of Allah's Laws, for they didn't abide by them. Their abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allah, His Messenger and the Last Day."

The Good Reward is for the People of Faith and Good Deeds

In these two Ayat, Allah promises the happy blessings for those who believed in Allah and His Messengers. And for those who have complied with what they were commanded to follow. The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allah will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world. The other meaning is that their faith will assist them on the Day of Resurrection as Mujahid said:

(Their Lord will guide them through their faith) meaning "Their faith will be a light in which they will walk."
(Their way of request therein will be: "Glory to You, O Allah!" And Salam (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allah, the Lord of all that exists.") meaning this is the condition of the people of Paradise. This is similar to what is found in the following Ayat:

(Their greeting on the Day they shall meet Him will be "Salam Peace!") }33:44,

(No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: Salam! Salam!!) }56:25-26,

(No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: Salam! Salam!!) }56:25-26,

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you)!") }13:23-24( In Allah's statement,

(And the close of their request will be: All praise is due to Allah, the Lord of all that exists.") There is an indication that Allah Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation. Allah said:

(All the praises and thanks be to Allah, Who has sent down to His servant the Book (the Qur'an).) }18:1,(}
(All praise is due to Allah, Who (alone) created the heavens and the earth,) 6:1,

and many other citations with this meaning. The Ayah also indicates that Allah is the Praised One in this world and in the Hereafter and in all situations. In a Hadith recorded by Muslim:

«إنَّ أهلَ الجَنَّةِ يُلْهِمُونَ النَّسِيبَ وَالْتَحْمِيدَ كَمَا يُلْهِمُونَ النَّفَسَ»

(The people of Paradise will be inspired to glorify Allah and praise Him as they instinctively breathe.) This will be their nature because of the increasing bounties of Allah upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allah for there is no God but He and no Lord save He.

(11. And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.)

Allah does not respond to the Requests for Evil like He does with the Requests for Good

Allah tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth. Allah has said,

(ولَوْ يُعَجِّلَ اللَّهُ لِلنَّاسِ الشَّرَّ استَعْجَالَهُمْ بالحَيْرِ
لْفَضْيِإِ إِلَيْهِمْ أَجْلَهُمْ لا يَرْجُونَ لَقَاءَنَا في طَعْمَيْنِهِمْ يَعْمَهُونَ)

(And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined.) This means that if He had responded to all of their evil requests, He
would have destroyed them. However, people should avoid praying for evil as much as they can. Abu Bakr Al-Bazzar recorded in his Musnad that Jabir said, "Allah's Messenger said:

لا تَدْعُوا عَلَى أَنفْسِكُمْ، لَا تَدْعُوا عَلَى أَوْلادِكُم،
لا تَدْعُوا عَلَى أَمْوَالِكُم، لَا تَوَافِقُوا مِنَ اللهِ سَاعَةً
فيَهَا إِجَابَةٌ قَيْسَتَ حِيْبَ لِكُمّ

(Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allah and Allah will respond to you.) This Hadith was also recorded by Abu Dawud. This is similar to what is understood from the following Ayah:

(ويَذَّعُ الإِنسَانُ بالشَّرِّ دَعَاءَةً بالخَيْرِ)

(And man invokes (Allah) for evil as he invokes (Allah) for good.) 17:11 (In regard to the interpretation of this Ayah,

وَلَوْ يُعَجِّلَ اللَّهُ لِلَّنَاسِ الشَّرَّ استَعِجَالُهُمْ بالخَيْرِ)

(And were Allah to hasten for mankind the evil as He hastens for them the good) Mujahid said: "It is the man saying to his son or money when he is angry, 'O Allah don't bless him (or it) and curse him (or it).' Should Allah respond to this man in this request as He responds to him with good, He would destroy them."

(وَإِذَا مَسَّ الإِنسَانَ الضُّرِّ دَعَانًا لَجَنَبِهِ أو قَاعِدًا
أَوْ قَأِيمًا فَلَمَّا كَشَفَتْهُ عَنْهُ ضَرْرُهُ مَرّ كَأَنْ لَمْ يَدْعُنَا
إِلَى ضَرْرٍ مَسَّهُ كَذَلِكَ زَيْنٌ لِلَّمُسْرِفِينَ مَا كَانُوا
يَعْمَلُونَ)

(12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair seeming to the wasteful that which they used to do.)

Man remembers Allah at Times of Adversity and forgets Him at Times of Prosperity
Allah tells us about man and how he becomes annoyed and worried when he is touched with distress.

(وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَريضٍ)

(but when evil touches him, then he has recourse to long supplications.) 41:51 ( `Long supplications' also means many supplications. When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allah to lift and remove the adversity. He prays while standing, sitting or laying down. When Allah removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

(مَرَّ كَانَ لَمْ يَدْعَنَّ إِلَى ضَرِّ مَسَّهُ)

(He passes on as if he had never invoked Us for a harm that touched him!) Allah then criticized and condemned those who have these qualities or act this way, so He said:

(كَذِلَكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ)

(Thus it is made fair seeming to the wasteful that which they used to do.) But those on whom Allah has bestowed good guidance and support are an exception.

(إِلَّا الَّذِينَ صَبَرُوا وَعَمَلُوا الصَّلِحَاتِ)

(Except those who have patience believe and do righteous good deeds.) 11:11 ( The Prophet said:

«عَجِبًا (لِأَمْرٍ) المُؤْمِنِ لَا يُقْضِيِ اللهُ لَهُ فَضَاءَ إِلَّا كَانَ حَيْرًا لَهُ، إِنَّ أَصَابَتْهُ ضَرَّاءٌ فَصَبَرَ كَانَ حَيْرًا لَهُ، وَإِنَّ أَصَابَتْهُ سَرَأَاءٌ فَشَكَرَ كَانَ حَيْرًا لَهُ، وَلَسْنَ ذَلِكَ لَأَحَدٌ إِلَّا لِلْمُؤْمِنِ»

(How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allah, and that is good for him. And if adversity befalls him, he endures it patiently and that is also good for him.)
(13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.) (14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.)

The Admonition held in the Destruction of the Previous Generations

Allah tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allah then made this nation successors after them. He sent to them a Messenger to test their obedience to Him and following His Messenger. Muslim recorded that Abu Nadrah reported from Abu Sa`id that he said: “Allah's Messenger said:

إنَّ الْدُنيَا حُلْوَةٌ حَضِيرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفَۡكُمْ فيهاَا، فَنَظَرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الْدُنيَا وَاتَّقُوا النَّسَاءٍ، فَإِنَّ أَوْلِيَةَ فِتْنَةِ بَني إِسْرَائِيلَ كَانَتُ فِي النَّسَاءِ

(The world is indeed sweet and green; and verily Allah is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women..) Ibn Jarir reported from ` Abdur-Rahman from Ibn Abi Layla that ` Awf bin Malik said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allah's Messenger was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the Mmbar, and `Umar was favored with three forearm measurements." `Umar said: "Keep your dream away from us, we have no need for it." When `Umar succeeded, he called for `Awf and said to him, "Tell me about your dream" `Awf said: "Do you need to hear about my dream now Did you not scold me before" He then said, "Woe unto you! I hated for you to announce it to the successor of Allah's Messenger himself." So `Awf related his dream until he got to the three forearms, he said: "One that he was Khalifah,
A second he did not -- for the sake of Allah -- fear the blame of blamers, and third he was a martyr."

Allah said:

(Then We made you successors after them, generations after generations in the land, that We might see how you would work.) (10:14) Then he said: "Son of the mother of `Umar, you have been appointed as Khalifah, so look at what you will do! About not fearing the blame of blamers, that is Allah's will. About becoming a martyr, how can `Umar reach that when the Muslims are in support of him"

Obstinance of the Chiefs of the Quraysh

Allah tells us about the obstinace of the disbelievers of the Quraysh, who were opposed to the message and denied Allah. When the Messenger read to them from the Book of Allah and His clear evidence they said to him: "Bring a Qur'an other than this." They wanted the Prophet to take back this Book and bring them another book of a different style or change it to a different form. So Allah said to His Prophet:

(15. And when Our clear Ayat are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it." Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.") (16. Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed among you a lifetime before this. Have you then no sense")
(Say: "It is not for me to change it on my own accord;) This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allah.

(إِنْ أُتِبْعُ إِلَّاً مَا يُوحَى إِلَيِّ إِنِّي أَخَافُ إِنْ عَصِيَّتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ)

(I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.)

The Evidence of the Truthfulness of the Qur'an Muhammad then argued with supporting evidence to the truthfulness of what he had brought them:

(قَلْ لَوْ شَأَّنَّ اللَّهُ مَا تَلُوّتْهُ عَلَيْكُمْ وَلَا أَذْرَاكُمْ بِهِ)

(Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you...”) This indicates that he brought this only with the permission and will of Allah for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allah sent the Message to him. The Prophet was never criticized for anything or held in contempt. So he said,

(فَقَدْ لَبِثْتُ فِي كُمْ عُمُرًا مَّنْ قَبْلِهِ أَقْلَامُكُمْ تَعْقِلُونَ)

(Verily, I have stayed among you a lifetime before this. Have you then no sense) Which meant "don't you have brains with which you may distinguish the truth from falsehood" When Heraclius, the Roman king, asked Abu Sufyan and those who were in his company about the Prophet, he said: "Have you ever accused him of telling lies before his claim" Abu Sufyan replied: "No." Abu Sufyan was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy. Heraclius then said: "I wondered how a person who does not tell a lie about others could ever tell a lie about Allah." Ja'far bin Abu Talib said to An-Najashi, the king of Ethiopia: "Allah has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the prophethood for forty years."
(17. So who does more wrong than he who forges a lie against Allah or denies His Ayat? Surely, the criminals will never be successful!)

Allah says that no one is more wrong, unjust and arrogant than he who invented a lie against Allah, forged claims about Allah, or claimed that Allah has sent a message to him but his claim was not true.

No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allah with proofs and signs of his falsehood or truthfulness. The difference between Muhammad and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muhammad and the falsehood of Musaylamah the liar, Sajah and Al-Aswad Al-Ansi. Abdullah bin Salam said: "When Allah's Messenger arrived at Al-Madinah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar. The first thing I heard from him was his statement:

(17. O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace.)" When Dimam bin Tha'labah came to Allah's Messenger and asked him in the presence of his people -- Banu Sa'd bin Bakr: "Who raised this heaven" He replied, ١. (Allah). He asked: "And who erected these mountains" He replied, ١. (Allah). He asked: "Who spread out this earth" He replied, ١. (Allah). Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allah sent you as a Messenger to all mankind" He said, ١.

(17. By Allah, Yes!) Then Dimam asked him about Salah, Zakah, Hajj and fasting. With every question he swore by Allah and with every response the Prophet swore also. Dimam then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me." This man was content with the few responses of the
He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed. It was narrated that `Amr bin Al-`As went to Musaylamah. `Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you, `Amr. What was revealed unto your friend -- meaning Allah's Messenger -- during this period."` Amr replied: "I heard his companions reading a short but great Surah." He asked, "And what was that?" He recited:

(By Al-`Asr (the time). Verily, man is in loss.) 103:1-2( until the end of the Surah. Musaylamah thought for a while and then said: "Something similar to that was also revealed to me." `Amr asked: "And what is it?" He then recited: "O Wabr, O Wabr! You are only two ears and a breast. The rest of you is hollow." What do you think, `Amr?" `Amr then said: "By Allah, you know that I know that you are a liar." This was a statement made by an idolator in judgment of Musaylamah. He knew Muhammad and his truthfulness. He also knew Musaylamah and his tendency toward falsehood and lying. People who think and have insight know even better. Allah said:

(And who does more aggression and wrong than he who invents a lie against Allah or rejects His Ayat.) 6:21( So who does more wrong than he who forges a lie against Allah or denies His Ayat. Surely, the criminals will never be successful!) 10:17( No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

(Whoever does not worship Allah alone, He will not guide those who go astray. They will say: "Our Lord! Our Lord! If we had been guided, surely we should have been of the people who are right.)
What do the Idolators believe about Their Gods

Allah reproaches the idolators that worshipped others beside Allah, thinking that those gods would intercede for them before Allah. Allah states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them. That is why Allah said:

(قل أنتِبِنُونَ اللَّهُ يَمَّا لَا يَعُلُّمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ)

(Say: `Do you inform Allah of that which He knows not in the heavens and on the earth') Ibn Jarir said: "This means, `Are you telling Allah about what may not happen in the heavens and earth' Allah then announced that His Glorious Self is far above their Shirk and Kufr by saying:

(سَبَحَاهُ وَتَعالَى عَمَّا يُشَرَّكُونَ)

(Glorified and Exalted is He above all that which they associate as partners (with Him)!!)

Shirk is New

Allah then tells us that Shirk was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islam. Ibn `Abbas said: "There were ten centuries between Adam and Nuh. They were all on Islam. Then differences among people took place. They worshipped idols and rivals. So Allah sent extensive evidence and irrefutable proof with His Messengers."

(ليَهْلَكَ مِنْ هَكَلِ عَنْ بَيِّنَةٍ وَيَحْيِي مِنْ حَيٍّ عَنْ بَيِّنَةٍ)
(So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence.) 8:42 (Allah's statement:)

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ

(And had it not been for a Word that went forth before from your Lord...) means that if Allah had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

ويَفْقُولُونَ لَوْلَا أَنْزَلَ عَلَيْهِ عَلَةٌ مَّنْ رَبِّهِ قَالَ إِنَّمَا

الْعَيْبُ لَهُ قَانِتُوْرُوا إِنَّ مَعْكَ مِنْ المُنتَظِرِينَ

(20. And they say: "How is it that not a sign is sent down on him from his Lord" Say: "The Unseen belongs only to Allah, so wait you, verily, I am with you among those who wait.")

The Idolators requested a Miracle

These stubborn, lying disbelievers said, "Why would not a sign be revealed to Muhammad from his Lord." They meant a sign such as given to Salih. Allah sent the she-camel to Thamud. They wanted Allah to change the mount of As-Safa into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allah is capable of doing all of that, but He is All-Wise in His actions and statements. Allah said:

تَبَارَكَ الَّذِي إِنْ شَآءَ جَعِلَ لَكَ خَيْرًا مِّنْ ذَلِكَ

جُنُّتُ تَجْرَى مِنْ نَحْتِهَا الْأَنْهَرُ وَيَجْعَلُ لَكَ

فَصُورًا - بَلْ كَدَبُّوا بالسَّاعَةِ وَأَعْتَدُّنَا لِمَن كَدَبَّ

بالسَّاعَةِ سَعِيرًا

(Blessed be He Who, if He wills, will assign you better than (all) that -- Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.) 25:10-11 (He also said:)

وَمَا مِنْ عِنْدِي أَنْ تُرْسِلْ بِالْأَلَّيْتِ إِلَّا أَنْ كَدَبَّ بِهَا

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

Allah's way of dealing with His creatures is that He would give to them if they asked things from Him. But if they then didn't believe He would expedite punishment for them. When Allah's Messenger was given the choice of Allah giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allah's Messenger chose the latter. Allah guided His Prophet to answer their question by saying:

(Say: "The Unseen belongs only to Allah...") This Ayah means that the matter in its entirety is for Allah. He is well aware of the outcome of all matters.

("...so wait you, verily, I am with you among those who wait.") If you would not believe unless you witness that which you asked for, then wait for Allah's judgement for me, as well as for yourselves. Nonetheless, they had witnessed some of the signs and miracles of the Prophet, which were even greater than what they had asked for. In their presence, the Prophet pointed to the moon when it was full and it split into two parts, one part behind the mountain and the other before them. If they were seeking the guidance and firm knowledge by asking for signs, Allah would have known that and would have granted them what had been requested. But Allah knew that it was their obstinacy that was behind their request. Therefore Allah left them to suffer in their suspicion and doubt. Allah knew that none of them would believe. This is similar to Allah's statements:

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

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed.) 6:111

This was in addition to their arrogance. As Allah said in another Ayah:
(And even if We opened to them a gate from the heaven.) 15:14

وَإِنْ يَرَوْا كَسْفًا مَّنَ السَّمَاءِ سَقْطاً

(And if they were to see a piece of the heaven falling down.) 52:44

(وُلَوْ نُزُلْنَا عَلَيْكَ كِتَابًا فِي قُرْطَاسٍ فَلَمْ سُوْهُ بَأَيْدِيهِمْ لَقَالَ الَّذِينَ كُفَّراً إِنَّ هَذَا إِلَّا سِيْحَرٌ مُّبِينٌ)

(And even if We had sent down unto you (O Muhammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: 'This is nothing but obvious magic!') 6:7

(وَإِذًا أُدْقِنَ أَنَّاسٌ رَحْمَةٌ مَّنْ بَعْضٌ ضَرَارَاءَ مَسِئُهُمْ إِذَا لَهُمْ مَكْرٌ فِي عَيْنَتِنَازٍ فَلَلِلَّهِ أَسْرُعُ مَكْرًا إِنْ رُسُلُنَا يَكْتُبُونَ مَا تَمَكْرُونَ - هُوَ الَّذِي يُسِيرُ كَمْ فِي الْبَرِّ وَالْبَرْحِ حَتَّى إِذَا كُتِبَ فِي الْفَلْكِ وَجَرِينَ بِهِمْ بِرِيحٍ هَبَّةٍ وَقَرَحُوا بِهَا جَاهِثَهَا رَيْحَ عَاصِفٍ وَجَاءَهُمْ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظُنُّوا أَنْهُمْ أَحْيَطْ بِهِمْ دَعَوَّا اللَّهَ مُخْلَصِينَ لَهُ الدَّيْنَ لَنَّ أَنْجَيْنَاهُم مِّنْ هَذِهِ لَنَكُونَ مِنَ الشَّكْرِينَ - فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبِعُونَ فِي الأَرْضِ بِعِيْرِ الحَقِّ)

(فَانتَظِرُوا إِلَى مَعْمَكَ مَنَ المُنَظَّرِينَ)

(وَإِذَا أُدْقِنَ أَنَّاسٌ رَحْمَةٌ مَّنْ بَعْضٌ ضَرَارَاءَ مَسِئُهُمْ)}

(So wait you, verily, I am with you among those who wait.)
21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayat! Say: "Allah is more swift in planning!" Certainly, Our messengers (angels) record all of that which you plot.) (22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allah, making their faith pure for Him (alone), (saying): "If You (Allah) deliver us from this, we shall truly, be of the grateful.") (23. But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully. O mankind! Your rebellion is only against yourselves, -- a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.)

**Man changes when He receives Mercy after Times of Distress**

Allah tells us that when He makes men feel His mercy after being afflicted with distress,

(إذا لم يهم مكر في عايتنا)

(They take to plotting against Our Ayat.) The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought. Mujahid said that man's attitude indicates a mockery and belying of blessings. The meaning here is similar to Allah's statement:

(وإذا مس الإنسان الضر دعا لجنبه أو قاعدًا)

(And when harm touches man, he invokes Us, lying on his side, or sitting or standing.) (10:12) Al-Bukhari recorded that Allah's Messenger led the Subh (Dawn) prayer after it had rained during the night, then he said:

«هل تدرون ماذا قال ربكم الليلة؟»

(Do you know what your Lord has said last night) They replied, "Allah and His Messenger know better." He said:
(Allah said; "This morning, some of My servants have become believers and some disbelievers in Me. He who said: `We have had this rainfall due to the grace and mercy of Allah' is a believer in Me and a disbeliever in the stars. And he who said `we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars.) The Ayah:

(قُلِ اللَّهُ أَسْرَعُ مَا كَرَّا)

(Say: "Allah is more swift in planning!") means that Allah is more capable of gradually seizing them with punishment, while granting them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit. Allah further states:

(هُوَ الَّذِى يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ)

(He it is Who enables you to travel through land and sea...) which means that He preserves you and maintains you with His care and watching.

(حَتَّى إِذَا كَنَّتُمْ فِى الْفُلُكِ وَجَرَّيْنَ بِهِمْ بَرِيحٌ طَيِّبَةٍ وَقَرَحُوْا بِهَا)

(Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...) meaning smoothly and calmly;

(جَاءَهُمَا)

(then comes (these ships))
(a stormy wind)

وَجَاهُ أَهْمُ الْمَوْجُ مِنْ كُلِّ مِكَانٍ

(And the waves come to them from all sides,)

وَظَنُّوْا أَنْهُمْ أُحِيطُ بِهِمْ

(and they think that they are encircled therein) meaning that they are going to be destroyed.

(They invoke Allah, making their faith pure for Him (saying): "If You (Allah) deliver us from this situation."")

وَإِذَا مَسَّكُ الْضَّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ

(Then they invoke Allah, meaning that in this situation they would not invoke an idol or statue besides Allah. They would single Him out alone for their supplications and prayers. This is similar to Allah's statement:

إِلَّا إِيَّاهُ قَلَمَا نَجِكَمْ إِلَى الْبَرِّ أَعْرَضْنَا مِنْ وَكَانَ

(And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.)

وَدَعَا اللَّهُ مُخلِصِينَ لَهُ الدُّنِيَّةَ

(And in this Surah, He says:

دَعَا اللَّهُ مُخلِصِينَ لَهُ الدُّنِيَّةَ لَنْ أُجَيَّتْنَا مِنْ هَذِهِ

(They invoke Allah, making their faith pure for Him: "If You (Allah) deliver us from this situation.")

لنْكُنَّ مِنَ الشَّكِيرِينَ

("We shall truly, be of the grateful.") This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now. Allah states;

فَلَمَّا أَنْجَاهُمْ

(But when He delivers them) from that distress,
(behold! They rebel (disobey Allah) in the earth wrongfully...) meaning: they returned as if they had never experienced any difficulties and had never promised Him anything. So Allah said:

(He passes on as if he had never invoked Us for a harm that touched him!) 10:12 (Allah then said:

(O mankind! Your rebellion (disobedience to Allah) is only against yourselves,) it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the Hadith,

(There is no sin that is more worthy that Allah hasten punishment for in this world -- on top of the punishment that Allah has in store for it in the Hereafter -- than oppression and cutting the ties of the womb.) Allah's statement:

(a brief enjoyment of this worldly life...) means that you only have a short enjoyment in this low and abased worldly life.

(then (in the end) unto Us is your return...) meaning your goal and final destination.

(and We shall inform you) of all your deeds. Then we shall recompense you for them. So let him who finds good (in his record) praise Allah, and let him who finds other than that blame no one but himself.
(24. Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayat in detail for the people who reflect.) (25. Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.)

The Parable of this Life

Allah the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allah brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

(حتى إذا أخذت الأرض زخرفها)

(until when the earth is clad in its adornments ,)

(وأرينتُ)

(and is beautified ) meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.

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(and is beautified ) meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.
(and its people think...) those who planted it and put it in the ground,

(أَتَاهَا أمِنْتَا لَيْلًا أوْ نَهَارًا فَجَعَلْتَاهَا حَصَيدًا)

(that they have all the powers of disposal over it) to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits. Allah said:

(أَمْرُنَا لَيْلًا أوْ نَهَارًا فَجَعَلْتَاهَا حَصَيدًا)

(Our command reaches it by night or by day and We make it like a clean-mown harvest, ) it became dry after it was green and flourishing.

(كَأَنَّ لَمْ تَغْنَ بِالْأَمْسِ)

(as if it had not flourished yesterday!) as if nothing existed there before. Qatadah said: "As if it had not flourished; as if it was never blessed." Such are things after they perish, they are as if they had never existed. Similarly, the Hadith,

(يُؤْتَى بِأَنْعَمَ أَهْلِ الدُّنْيَا، فَيُعَمَّسُ فِي النَّارِ غَمْسَةً، فَيَقُولُ لَهُ رَأَيْتَ خَيْرًا قَطْعًا؟ هلْ مَرَّ بِكَ نَعْمَيْنِ قَطْعًا؟ فَيَقُولُ لَهُ: لاً، وَيُؤْتَى بِأَشْدَدَ النَّاس عَذَابًا فِي الدُّنْيَا، فَيُعَمَّسُ فِي النَّعَيمِ غَمْسَةً، ثُمَّ يُقَالُ لَهُ: هلْ رَأَيْتَ بُؤْسًا قَطْعًا؟ فَيَقُولُ لَهُ:"

(A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: `Have you ever found any good or comfort' He will reply: `No.' And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: `Did you ever face any hardship or misery' He will reply: `No.' Allah said about those who were destroyed:

(فَأَصْبَحُوا فِي دَيَارِ هُمْ جَبَثَمِنَكُنَّ لَمْ يَعْنُوا فِيهَا)

(So they lay (dead), prostrate in their homes; as if they had never lived there.)) 11:67-68 (Allah then said:
(Thus do We explain the Ayat. . .) We do explain the proofs, and evidences, in detail

(لَوْ قُوْمٌ يَتَفَكَّرُونَ)

(for the people who reflect.) so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it. Allah mentioned the parable of this world and the plants of the earth in several Ayat in His Noble Book. He said in Surat Al-Kahf:

(وَاذْرَبْ لَهُمْ مَثَلَ الحَيَاةِ الدَّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاةِ فَاحْتَلَّطَ بِهِ نِسْبَةُ الأَرْضِ فَأَصْبَحَ هَشِيمًا. وَذَا الرَّيْحَةَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا)

(And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything.) (18:45) He also gave similar examples in both Surat Az-Zumar 39:21( and Surat Al-Hadid 57:20).

Invitation to the Everlasting Gifts that do not vanish

Allah said:

(وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ)

(And Allah calls to the Abode of Peace) When Allah mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allah said:

(وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)
I have seen in my sleep that it was as if Jibril was at my head and Mika'il at my leg. They were saying to each other: `Give an example for him.' He said: `Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allah is the King and the land is Islam, the house is Paradise and you Muhammad are the Messenger. Whosoever responds to your call enters Islam. And whosoever enters Islam enters Paradise. And whosoever enters Paradise eats from it.) Ibn Jarir recorded this Hadith. It was also reported that Abu Ad-Darda' said that Allah's Messenger said:
(Two angels descend every day in which the sun rises and say that which all Allah's creatures would hear except Jinn and humans: 'O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.') And He sent this down in the Qur'an when He said:

(وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامُ)

("Allah calls to the Abode of Peace"). Ibn Abi Hatim and Ibn Jarir recorded this.

(لِلذِّينَ أَحْسَنَوا الْحُسْنَى وَزَيَادَةً وَلَا يُرْهَقُ وَجُوْهُمُ الْقَتَرُ وَلَا ذِلَّةٌ أَوْلِيَّكَ أَصْحَبُ الْجَنَّةِ هُمْ فيَّهَا خَلْدُونَ)

(26. For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.)

The Reward of the Good-Doers

Allah states that those who do good in this world -- by having faith and performing righteous deeds -- will be rewarded with a good reward in the Hereafter. Allah said:

(هَلْ جَزَآءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ)

(Is there any reward for good other than good) (55:60) Then Allah said:

(وَزَيَادَةً)

(and even more.) the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that. This reward includes what Allah will give them in Paradise, such as the palaces, Al-Hur (virgins of Paradise), and His pleasure upon them. He will give them what He has hidden for them of the delight of the eye. He will grant them on top of all of that and even better, the honor of looking at His Noble Face. This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allah and His mercy. The explanation that this refers to looking at Allah's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yaman,
Abdullah bin `Abbas, Sa`id bin Al-Musayyib, Abdur-Rahman bin Abu Layla, Abdur-Rahman bin Sabit, Mujahid, `Ikrimah, Amir bin Sa`ad, `Ata`, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq, and others from the earlier and later scholars. There are many Hadiths that contain the same interpretation. Among these Hadiths is what Imam Ahmad recorded from Suhayb that Allah's Messenger recited this Ayah,

(لَلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزَيَّادَةً)

(For those who have done good is the best and even more.) And then he said:

إِذَا دَخَلَ أُهُلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ الْنَّارِ النَّارَ نَادَى مُنَادٍ: يَا أُهُلُ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا يُرِيدُ أَنْ يَنْبِزَكُمْ وَقِفَوْلُونَ: وَمَا هُوَ؟ أَلَمْ يَنْتَقِلَ مَوْازِينُكُنَا؟ أَلَمْ يَبْيَضْ وَجُوهُهَا وَيُدْخِلَنَا الْجَنَّةَ وَيَبِرْنَا مِنَ النَّارِ؟ قَالَ فَيَكْفَفُ لَهُمُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ، فَوَلَّى اللَّهُ مَا آَعَطَاهُمُ اللَّهُ شَيْئًا أَحْبَبَ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقْرَ لِأُعْيَنَهُمْ

(When the people of Paradise enter Paradise, a caller will say: `O people of Paradise, Allah has promised you something that He wishes to fulfill.' They will reply: `What is it Has He not made our Scale heavy Has He not made our faces white and delivered us from Fire?' Allah will then remove the veil and they will see Him. By Allah, they have not been given anything dearer to them and more delightful than looking at Him.) Muslim and a group of Imams also related this Hadith. Allah then said:

وَلَا يَرَهْقُ وَجُوهُهُمْ قَتَرًا

(Neither darkness nor dust shall cover their faces. ..) meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

وَلَا دِلَةً

(nor any humiliating disgrace) meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored. For as Allah has said:
(So Allah saved them from the evil of that Day, and gave them Nadrah (brightness) and joy.)

76:11 (meaning, light in their faces and delight in their hearts. May Allah make us among those by His grace and mercy.

(27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.)

The Reward of the Wicked Criminals

After Allah told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones. He told us about His justice with them. He will reward them with similar evil, without any increase

(And you will see them brought forward to it, (Hell) made humble by disgrace.)

(He also said:
(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. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky).) 14:42 - 43 (Allah then said:)

(مَا لَهُمْ مِنَ اللَّهِ مِنَ عَاصِمِهِ)

(No defender will they have from Allah.) meaning, there will be no protectors to prevent them from punishment as Allah said:

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَقْرُ - كَلَا لَا وَزْرَ - إِلَى رَبِّكَ يَوْمَئِذٍ المُسْتَقْرِ)

(On that Day man will say: "Where (is the refuge) to flee" No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day.) 75:10-12 (Allah's statement:)

(كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ)

(Their faces will be covered as it were...) means that their faces will be dark in the Hereafter. This is similar to His statement:

(يَوْمَ تَبْيِضُ وُجُوهُ وَتَسْوَدُ وُجُوهُ قَامَّةُ الْذِينَ اسْوَدَّت وُجُوهُهُمْ أَكْفَرُّمُ بَعْدَ إِيمَانِكُمْ وَذُوّقُوا العَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ - وَأَمَّا الْذِينَ ابْيَضَتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَلْدُونَ)

(On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it Then taste the torment (in Hell) for rejecting faith." And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.) 3:106-107 (He also said:)

(وَلَا تَحْسِبَنَّ اللَّهَ غَفِيلًا عَمَّا يَعْمَلُ الظَّلَمُونَ إِنَّمَا يُؤْخَرُهُمْ لَيْوَمٍ تَشَقَّصُ فيهِ الْأَبْصَرُ مُهْتَطِعِينَ (مُقَبِّعِي رُؤْوِيْهِمْ))
The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allah said:

وَيَوْمَ نَحْشُرُهُمْ (And the Day whereon We shall gather them)

(And the Day whereon We shall gather them) Allah will gather together all the creatures of earth, human and Jinn, righteous and rebellious. He said in another Ayah:

وَحَشَرْنَهُمْ قَلْمَ نَعَادِرَ مِنْهُمْ أَحَدًا (and We shall gather them all together so as to leave not one of them behind.) (18:47)
(then We shall say to those who did associate partners: “Stop at your place! You and your partners.”) He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers. Similarly, Allah said:

وَأَمَرَّاهُمْ أَلِيَّمَا أَيْهَا الْمُجَرِّمُونَ

(It will be said): “And O you the criminals! Get you apart this Day (from the believers).” (36:59)

Allah also said:

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمًاٌ يَنفَرُّونَ

(And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers). ))30:14( In the same Surah, )Ar-Rum(, Allah said:

يَوْمَ يَصَدَّعُونَ

(On that Day men shall be divided.) )30:43( means, they shall be divided in two. This is what will take place when Allah Almighty will come for Final Judgement. The believers intercede to Allah so the Final Judgement may come and they get rid of that state. The Prophet said,

«نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى كُومٍ فَوْقَ النَّاسِ»

(On the Day of Resurrection, we will be in a visible place above the other people.) Allah tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

مَكَانُكُمْ أَنْتُمْ وَشَرُّكَآوُكُمْ فَزَيَّلْتُنَا بَيْنَهُمْ

(“Stop at your place! You and your partners.” Then We shall separate them,) and that they would deny their worship and claim their innocence from them. Similarly, Allah said:

كَلَّا سَيَكِفْرُونَ بِعَبَدَتِهِمْ

(Nay, but they will deny their worship of them.))19:82(,

إِذْ تَبَرَّأَ الْذِّينَ أُتِبَعُوا مِنَ الْذِّينَ أُتِبَعُوا)
(When those who were followed declare themselves innocent of those who followed them.))2:166,

(And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies)46:5-6. This refers to the partners responding to those who worshipped them, Then Allah said:

(فَكَفَّرَ بِاللَّهِ شَهِيدًا بَيْنَنا وَبَيْنَكُمْ)

(So sufficient is Allah as a witness between us and you.) They say that we did not know or think that you were worshipping us. Allah is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us. Allah said:

(هَنَالِكَ تَبْلَوْا كُلُّ نَفْسٍ مَا أَسَلِقَتْ)

(There! Every person will know (exactly) what he had earned before) This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth, both good and evil. Similarly, Allah said:

(يَوْمَ تَبْلَى السَّرَائِرُ)

(The Day when all the secrets will be examined.)86:9,

(يَبْنُوا الْإِنسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَحْرَرَ)

(On that Day man will be informed of what he sent forward (of deeds), and what he left behind.)75:13,

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(On that Day man will be informed of what he sent forward (of deeds), and what he left behind.)75:13,
(. . .and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day.") 17:13-14 (Then Allah said,)

(وَرَدَّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقّ)

(and they will be brought back to Allah, their rightful Mawla.) All affairs and matters will be brought back to Allah, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

(وَضَلَّ عَنْهُمْ)

(and will vanish from them) meaning what the idolators worshipped,

(مَا كَانَوا يَفْتَرُونَ)

(what they invented) what they worshipped besides Allah that they invented.

(فَكَلِمُ الْلَّهُ قَالُوا أَفْلَى تَبَيْنُونَ - فَذُلِّكَ الْلَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدُ الْحَقِّ إِلَّا الضَّلَالُ قَانِثٌ نُصَرَفُونَ - كَذَلِكَ حَقَّتُ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقَوْا أَنَّهُمْ لَا يُؤْمِنُونَ)
(31. Say: "Who provides for you from the sky and the earth Or who owns hearing and sight And who brings out the living from the dead and brings out the dead from the living And who disposes of the affairs" They will say: "Allah." Say: "Will you not then be afraid (of Allah's punishment)?") (32. Such is Allah, your Lord in truth. So after the truth, what else can there be, save error How then are you turned away) (33. Thus is the Word of your Lord justified against those who rebel (disobey Allah), that they will not believe.)

The Idolators recognize Allah's Tawhid in Lordship and the Evidence is established against Them through this Recognition.

Allah argues that the idolators' recognition of Allah's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allah said:

(Ql m n r z f k m m s m m e a rl p)

(Say: "Who provides for you from the sky and the earth") meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

(Aul m m a ll)

(Is there a god, besides Allah) 27:62(Who provides;

(Qnbn t f h b b - w n b - wpb b - r z f kn)

(Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage.) 80:27-31( Qsf wlu ll)

(They will say: "Allah.")

(Am n h d z y r z f k m n m s k r z k)

(Who is he that can provide for you if He should withhold His provision) 67:21(Allah's statement,

(Am n y mlk s m m l b s r)
(Or who owns hearing and sight) means that Allah is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them. Similarly, Allah said:

(قلٞ هٰوَا الَّذِينَ أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمَعَ والَّبْصَرَ)

(Say it is He Who has created you, and endowed you with hearing and seeing.) 67:23 (Allah also said:

(قلَٰ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمَعَكُمْ وَلَبْصَارَكُمْ)

(Say: "Tell me, if Allah took away your hearing and your sight.") 6:46 (Then Allah said:

(وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيْتِ وَيُخْرِجُ الْمَيْتَ مِنَ الْحَيِّ)

(And who brings out the living from the dead and brings out the dead from the living) by His great power and grace.

(وَمَن يَدْبِرُ الْأَمْرَ)

(And who disposes of the affairs) In Whose Hand is the dominion of everything Who protects all, while against Whom there is no protector Who is the One who judges with none reversing His judgement Who is the One that is not questioned about what He does while they will be questioned

(يَسْأَلُهُ مِنْ فِى السَّمَوَاتِ وَالأَرْضِ كُلُّ يَوْمٍ هُوَ فِى شَأْنٍ)

(Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair!) 55:29( The upper and lower kingdoms and what is in them both, including the angels, humans, and Jinn are in desperate need of Him. They are His servants and are under His control.

(فَسَيَقُولُونَ اللَّهُ)

(They will say: "Allah.") they say this knowingly and they admit it.
(Say: `Will you not then be afraid (of Allah's punishment)') meaning, don't you fear Him when you worship others because of your ignorance and false opinions Allah then said:

(فَذِلَكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ)

(Such is Allah, your Lord in truth.) This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

(فَمَا دَأ بَعْدَ الْحَقِّ إِلَّا الْضَّلَالُ)

(So after the truth, what else can there be, save error) any one worshipped other than Him is false, for there is no God but Allah, He Has no partners.

(فَأَلْيَأ تُصِرْقُونَ)

(How then are you turned away) How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything Allah then said:

(كَذَلِكَ حَقَّتْ كُلِّمَةُ رَبِّكَ عَلَى الْذِّينَ فَسَقَوا)

(Thus is the Word of your Lord justified against those who rebel.) These idolators disbelieved and continued to practice their Shirk, and worship others beside Allah. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their Shirk, Allah's Word proved true and was justified that they would be miserable inhabitants of the Fire. Allah said:

(كَلُّ هَلْ مِن شَرْكَكُمْ مَن يُبِدْأُ الخَلْقَ ثُمَّ يُعِيدُهُ قَلْلَ اللهُ يُبِدْأُ الخَلْقَ ثُمَّ يُعِيدُهُ فَأَلْيَأ تُؤْفَكُونَ - كَلْ هَلْ)

(They will say: "Yes," but the Word of torment has been justified against the disbelievers!) 39:71
(34. Say: "Is there of your partners one that originates the creation and then repeats it" Say: "Allah originates the creation and then He repeats it. Then how are you deluded away (from the truth)") (35. Say: "Is there of your partners one that guides to the truth" Say: "It is Allah Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided Then, what is the matter with you How judge you") (36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Aware of what they do.)

This invalidates and falsifies their claims for committing Shirk with Allah and worshipping different idols and rivals.

(قل هَل من شِرْكَاتِكُم مَّن يَبْدِأ الخَلْقَ ثُمَّ يَعْيِدُهُ)

(Say: "Is there of your partners one that originates the creation and then repeats it") meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them Who can place the planets and the stars in their positions Who can then repeat the process of the creation

(قل اللّهُ)

(Say: "Allah") It is He Who does this. He does it by Himself, alone without partners.

(فَأَنَّى تُؤْفَكُونَ)

("Then how are you deluded away (from the truth") How is it that you are so misled from the right path to falsehood
(Say: "Is there of your partners one that guides to the truth" Say: "It is Allah who guides to the truth. .") You know that your deities are incapable of guiding those who are astray. It is Allah alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allah, none has the right to be worshipped but He.

أَفَمَا يُهْدِى إِلَى الْحَقِّ أَحْقَ أَن يُبْتَغَ أَمْنا لَا يُهْدِى إِلَّا أَن يُهْدِى

(Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided) Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness Allah said that Ibrahim said:

يَأْتِنَ لِمْ تَعْبُدُ مَا لَا يُسْمَعُ وَلَا يُبْصِرُ وَلَا يُعْفَى

(O my father! Why do you worship that which hears not, sees not and cannot avail you in anything) )19:42 (And said to his people

قَالَ أَتَعْبُدُونَ مَا تَحْتُونَ وَاللَّهُ خَلَقَكُمْ وَمَا

(Worship you that which you (yourselves) carve While Allah has created you and what you make!) )37: 95-96( Also, there are many Ayat in this regard. Allah then said:

فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ]

(Then, what is the matter with you How judge you) What is the matter with you What has happened to your mind How did you make Allah's creatures equal to Him What kind of judgement did you make to turn away from Allah and worship this or that Why did you not worship the Lord -- Glorified be He, the True King, the Judge and the One Who guides to the truth Why didn't you call upon Him alone and turn towards Him Allah then explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth. At the end of this Ayah. He said,
(إنَّ اللَّهَ عَلِيمٌ بِمَا يَقْعَلُونَ)

(Allah is All-Aware of what they do.) This is both a threat and a promise of severe punishment. Allah said that He would reward them for their actions with a complete reward.

(ومَا كَانَ هَذَا الْقُرْآنَ أَن يُقْتَرَى مِنْ دُونِ اللَّهِ وَلَكَنْ تَصَدِّيقُ الْذِّي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رِيَّبَ فِيهِ مِنِ رَبِّ الْعَلَمِينَ - أَمْ يَقْعُلُونَ اقتِرَاهُ قَلْ فَأُتُوْا بِسُورَةٍ مِثْلَهُ وَأَذْعَوْا مِنْ أَسْتَطَعَّمُ مَنْ دُونِ اللَّهِ إِنْ كُنتُمْ صَادِقِينَ - بَلْ كَذَّبُوا بِمَا لمْ يُحِيطُوا بِعَلَمَهُ وَلَمَّا يَأْتُوهُ تَأْوِيلُهُ كَذَّلِكَ كَذَّبَ الْذِّينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيِفَ كَانَ عَقِبَةُ الظُّلُمِينَ وَمِنْهُمْ مَنْ يَوْمَ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبَّكَ أَعْلَمُ بالمُفْسِدِينَ)

(37. And this Qur'an is not such as could ever be produced by other than Allah but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.) (38. Or do they say: "He has forged it" Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!") (39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled. Thus those before them did belie. Then see what was the end of the wrongdoers!) (40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.)

The Qur'an is the True, Inimitable Word of Allah and It is a Miracle

The Qur'an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'an, nor ten Surahs or even one Surah like it. The eloquence, clarity, precision and grace of the Qur'an cannot be but from Allah. The great and abundant principles and meanings within the Qur'an -- which are of great benefit in this world and for the Hereafter -- cannot be but from Allah. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allah said:
(And this Qur'an is not such as could ever be produced by other than Allah) meaning, a book like this cannot be but from Allah. This is not similar to the speech uttered by humans.

(But it is a confirmation of (the revelation) which was before it,) Such as previous revelations and Books. The Qur'an confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books. Then Allah said,

(and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.) That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation, the Qur'an leaves no doubt that it is from Allah, the Lord of all that exists. Allah says,

(Or do they say: "He has forged it" Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!") If you argue, claim and doubt whether this is from Allah then you uttered a lie and blasphemy, and you say it is from Muhammad -- Muhammad , however is a man like you, and since he came as you claim with this Qur'an -- then you produce a Surah like one of its Surahs. Produce something of the same nature and seek help and support with all the power you have from humans and Jinns. This is the third stage, Allah challenged them and called them to produce a counterpart of the Qur'an if they were truthful in their claim that it was simply from Muhammad . Allah even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so. Allah said:

(Say: "If the mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.") 17:88(Then He reduced the number for them to ten Surahs similar to it, in the beginning of Surah Hud, Allah said:)
(Or they say, “He forged it.” Say: “Bring you then ten forged Surah like unto it, and call whomsoever you can, other than Allah, if you speak the truth!”) 11:13 (In this Surah He went even further to challenge them to produce only one Surah like unto the Qur'an. So He said:

(Or do they say: “He has forged it” Say: “Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!”) 10:38 (He also challenged them in Surat Al-Baqarah, a Madinite Surah, to produce one Surah similar to it. He stated in that Surah that they would never be capable of doing so, saying:

(But if you do it not, and you can never do it, then fear the Fire (Hell).) 2:24 (It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including Al-Mu`allaqat -- the oldest complete collection of the most eloquent ancient Arabic poems -- was considered to be the best in the literary arts. However Allah sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'an and its best in adhering to it. The same thing happened to the magicians during Fir`awn's time. They were knowledgeable of the arts of sorcery, however, when Musa performed his miracles, they knew that it must have come through someone that was supported and guided by Allah. They knew that no human could perform such acts without the permission of Allah. Similarly, `Isa was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allah's leave. What `Isa was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allah's servant and His Messenger. Similarly, in the Sahih, Allah's Messenger said,
(There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is revelation that Allah revealed, so I hope that I will have the most followers among them.) Allah then said:

(بَلْ كَذَّبُوا يَمَا لَمْ يُحِيطُوا بِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلَهُ)

(Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled. ) They did not believe in the Qur'an and they have not yet grasped it or comprehended it.

(وَلَمَّا يَأْتِهِمْ تَأْوِيلَهُ)

(And what has not yet been fulfilled.) They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

(كَذَّلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ)

(Those before them did belie.) meaning, the past nations,

(فَانظِرْ كَيْفَ كَانَ عَقِبَةُ الظَّلَمِيْنِ)

(Then see what was the end of the wrongdoers!) Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you. Allah's statement,

(وَمِنْهُمُ مَنْ يُؤْمِنُ بِهِ)

(And of them there are some who believe therein;) means that among those you were sent to, O Muhammad, are people who will believe in this Qur'an, follow you and benefit from what has been sent to you.

(وَمِنْهُمُ مَنْ لَا يُؤْمِنُ بِهِ)

(and of them there are some who believe not therein,) but dies as a disbeliever and will be resurrected as such.
(And your Lord is All-Aware of the mischief makers. ) He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray. Allah is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

(41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") (42. And among them are some who listen to you, but can you make the deaf to hear -- even though they apprehend not) (43. And among them are some who look at you, but can you guide the blind -- even though they see not) (44. Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.)

The Command to be Free and Clear from the Idolators

Allah said to His Prophet : `If these idolators belie you, then be clear from them and their deeds.'

(Say: "For me are my deeds and for you are your deeds!") Similarly, Allah said:

(Say: "O you disbelievers! I worship not that which you worship.") 109:1-2( to the end of the Surah. Ibrahim Al-Khalil (the Friend) and his followers said to the idolators among their people:
(Verily, we are free from you and whatever you worship besides Allah) 60:4 (Allah then said:)

(And among them are some who listen to you,) They listen to your beautiful talk and to the Glorious Qur’an. They listen to your truthful, eloquent and authentic Hadiths that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allah wishes. Y

(And among them are some who look at you,) They look at you and at what Allah has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you with respect and dignity while disbelievers regard you with contempt.

(And when they see you, they treat you only in mockery.) 25:41 (Then Allah announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while he will question everyone else. He is Omniscient, All-Wise, and All-Just. So Allah said:

( Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.) In the Hadith narrated by Abu Dharr, he states that the Prophet related that His Lord, Exalted and High is He, said:
I have prohibited! O My servant) oppression for Myself and made it prohibited for you, so do not Until He (...oppress one another said at the end of the Hadith عبادي إِنْمَا هِيَ أَعْمَالَكُمْ أَحْصَبِيْهَا لَكُمْ، ثُمَّ أُوفِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمِدَ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلْوَمَنَّ إِلَّا نَفْسَهُ

(O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allah. And let him who finds other than that blame no one but himself.) The complete version was recorded by Muslim.

(45. And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allah and were not guided.)

The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allah says:

(ويَوْمَ يَحْشُرُهُمْ كَانُ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مَّنَ النَّهَارِ يَتَعَارَفُونَ بِبَيْنِهِمْ قَدْ خَسَرُ الَّذينَ كَذَبُوا بِلَقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ)

(And on the Day when He shall gather (resurrect) them.) Similarly Allah said:
(On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day.) 46:35 (Allah also said:

(On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day.)

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

(The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!") 20:102-104 (and,

(The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!")

(And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour.) 30:55 (These all are evidence of the brevity of the worldly life compared to the Hereafter. Allah said:

(And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour.)
(He (Allah) will say: "What number of years did you stay on earth" They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allah) will say: "You stayed not but a little, if you had only known") 23:112-124( All then said:

(They will recognize each other) The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself. Allah then said:

(Then, when the Trumpet is blown, there will be no kinship among them.) 23:101( Allah also said:

(And no friend will ask a friend (about his condition).) 70:10( Allah then said:

(Ruined indeed will be those who denied the meeting with Allah and were not guided.) This is similar to the Ayah:

(Woe that Day to the deniers.) 77:15( Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.)
The Criminals will certainly be avenged -- whether in This World or in the Hereafter

Allah said to His Messenger:

(وَإِمَّا نُرِيْشَكَ بَعْضَ الَّذِي نَعِدْهُمُ أوْ نَنْتَوَقَرْنَا كَإِلَيْنَا مَرْجِعُهُمْ)

(Whether We show you some of what We promise them (the torment),) We shall avenge them in your lifetime so your eye will be delighted.

(أُوْنَ نَنْتَوَقَرْنَا كَإِلَيْنَا مَرْجِعُهُمْ)

(Or We cause you to die -- still unto Us is their return,) Allah will then be the Witness watching over their actions for you. Allah then said,

(وَلَكَلْ أَمَّةٌ رَسُولٌ قَدَا جَآءَ رَسُولُهُمْ)

(And for every Ummah there is a Messenger; when their Messenger comes,) Mujahid said: "This will be on the Day of Resurrection.

(فَضِيِّى بَيْنَهُمْ بَالقِسْطِ)

(the matter will be judged between them with justice,) is similar to the Ayah:

(وَأَشْرَقَتِ الأَرْضُ بِنُورٍ رَبِّهَا)
(And the earth will shine with the light of its Lord (Allah),) 39:69 (So every nation will be presented before Allah in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one. Our noble Ummah, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allah’s Messenger in a Hadith recorded by both Al-Bukhari and Muslim. Allah’s Messenger said:

»نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، المَفْضِيُّونَ«

(We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.) His Ummah attains the honor of precedence only by the honor of its Messenger, may Allah’s peace and blessings be upon him forever, until the Day of Judgement.

(48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth”) (49. Say: “I have no power over any harm or profit for myself except what Allah may will. For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”) (50. Say: “Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals have ten on” (51. Is it then that when it has actually befallen, you will believe in it What! Now (you believe) And you used (aforetime) to hasten it on”) (52. Then it will be said to them who wronged themselves: “Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn“)}
**The Deniers of the Day of Resurrection wish to hasten its Coming and their Response**

Allah told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway. Allah said:

ُِ َنَّ َوَ َذِينَ

*(Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.)*

42:18

They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allah instructed His Messenger to answer them saying:

َأَلاَّ أَمْلِكُ لِنَفْسِي ضَرَرًا وَلَا نَفَعًا)

*(Say: "I have no power over any harm or profit to myself.")* 10:49, 7:188

I will not say except what He has taught me. I also have no authority over anything that Allah has not shown to me. I am Allah's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur. But,

(لكَ أَمَةٌ أَجَلٌ)

(For every Ummah, there is a term appointed:) meaning that for every generation or community there is a set term appointed for them. When the end of that term approaches,

(فَلا يَسَّأَلُوهُمْ سَاعَةً وَلَا يَسِتَقْدِمُونَ)

(neither can they delay it nor can they advance it an hour (or a moment). ) This is similar to what Allah said in another Ayah:

(أَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذًا جَآءَ أَجْلُهَا)

(And Allah grants respite to none when his appointed time (death) comes.) 63:11

Allah instructed His Messenger to tell the people that His punishment would come suddenly. He said:
(Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on Is it then that when it has actually befallen, you will believe in it? What! Now (you believe) And you used (aforetime) to hasten it on!") When the punishment befalls them, they will say:

(ربَّنَا أُبْصِرْنَا وَسَمِعْنَا)

("Our Lord! We have now seen and heard.") (32:12) Allah also said:

(قلَّمَا رَأُواْ بَأْسَنَا قَالَوْاْ عَامِنًا بَاللَّهِ وَحِذَّةً وَكَفَرُنَا
بِمَا كَتَبَنَا بِهِ مُشَرِّكِينَ قَلَمْ نُكْ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا
رَأُواْ بَأْسَنَا سَنَتَةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ
وَخَسِرَ هَذَالِكَ الْكَفَرُûنَ)

(So when they saw Our punishment, they said: "We believe in Allah alone and reject (all) that we used to associate with Him as (His) partners. Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them.") (40:84-85)

(ثَمَّ قَيلَ لِلَّذِينَ ظَلَّمُواْ دُوَّرُواْ عَذَابَ الْخَلَدِ)

(Then it will be said to them who wronged themselves: "Taste you the everlasting torment!") This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allah said in another Ayah:

(يَوْمَ يُدْعَٰوُونَ إِلَى نَارٍ جَهَنَّمَ دَعَّاً - هَذِهِ النَّارُ
الَّتِى كُتِبَتِ يَدَاهُما تُكَدِّبُونَ - أَفَسَخَرْ هَذَا أَمْ أَنْثِمْ لَأَ
(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to believe. Is this magic or do you not see Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.) 52:13-16

(And they ask you to inform them (saying): "Is it true" Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!") (54. And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.)

The Resurrection is Real

Allah said that they ask you to inform them (saying):

(أَحَقُّ هُوَ)

("Is it true") asking about the return and the Resurrection from the graves, after the bodies become sand.

(قلِ ىَيُ وَرُبَّى إِنَّهُ لَحَقٌ وَمَا أَنْثِمُ بِمُعْجِرِينَ)

(Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!") meaning that becoming sand does not make Allah incapable of bringing you back, since He originated you from nothing.

(إِنَمَا أَمَرَهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كَنْ فَيْكُونُ)
(Verily, His command, when He intends a thing, is only that He says to it, `Be!' - and it is!) 36:82 (There are only two other Ayat in the Qur'an similar to this. Allah commands His Messenger to give an oath by Him to answer those who deny the return. He said in Surah Saba',

(Those who disbelieve say: "The Hour will not come to us," Say: "Yes, by my Lord! it will come to you.") (34:3) The second is in Surat At-Taghabun, He said:

(The disbelievers claimed that they will never be resurrected. Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah.") (64:7) Then Allah informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allah's punishment with the equivalent of the weight of the earth in gold.

(And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.)

(55. No doubt, surely, all that is in the heavens and the earth belongs to Allah. No doubt, surely, Allah's promise is true. But most of them know not.)(56. It is He Who gives life, and causes death, and to Him you (all) shall return.) Allah is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.)
(57. O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, -- a guidance and a mercy for the believers.) (58. Say: "In the bounty of Allah, and in His mercy; therein let them rejoice." That is better than what (the wealth) they amass.)

The Qur'an is an Admonition, Cure, Mercy and Guidance

Allah confers a great favor on His creatures in what He has sent down of the Gracious Qur'an to His Noble Messenger. He said:

(O mankind! There has come to you good advice from your Lord.) A warning and a shield from shameful deeds.

(and a cure for that which is in your breasts,) A cure from suspicion and doubts. The Qur'an removes all the filth and Shirk from the hearts.

(a guidance and a mercy) The guidance and the mercy from Allah are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allah said:

(And We send down of the Qur'an that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss.) (17:82) and;

(قلْ هُوَ لِلَّذِينَ آمَنُوا هَذِى ٍ وَشَفَاءٌ ٍ)
(Say: “It is for those who believe, a guide and a cure.”) (41: 44) Allah then said:

(قلِ يَفْضِلُ اللَّهُ وَيُرِجِّمُهُ فِي ذَلِكَ قَلِفَرَحُواً)

(Say: “In the bounty of Allah, and in His mercy; therein let them rejoice.”) rejoice in what has come from Allah. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

(هوَ خَيْرٌ مَّمَّا يَجْمَعُونَ)

That is better than what (the wealth) they amass from the ruins of the world and its vanishing bloom undoubtedly.

(قلِ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رَزْقٍ فَجَعَلْتُمْ مَنْهَ حَرَامًا وَحَلَالًا أَنْذَرْنَاهُ لَكُمْ أَمَّا مَعَ اللَّهِ تَفْتَرِئُونَ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الَّذِيْنَ يُقَدِّرُونَ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يُشْكُرُونَ)

(59. Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah") (60. And what think those who invent a lie against Allah, on the Day of Resurrection Truly, Allah is full of bounty to mankind, but most of them are ungrateful.)

None can make Anything Lawful or Unlawful except Allah or Those Whom Allah has allowed to do so

Ibn `Abbas, Mujahid, Ad-Dahhak, Qatadah, `Abdur-Rahman bin Zayd bin Aslam and others said: "This Ayah was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the Bahirah, Sa`ibah and Wasilah." As Allah said:

(وَجَعَلْهُ لَهُ مَمَّا ذَرَا مِنَ الحَرْثِ وَالأَنْعَامِ نَصِيبًا)
(And they assign to Allah a share of the tilth and cattle which He has created.) 6:136

Imam Ahmad recorded a narration from Malik bin Nadlah who said, "I came to Allah's Messenger while in filthy clothes. He said,

«هل للك مال؟»

(Do you have wealth) I answered, `Yes.' He said,

«من أي المال؟»

(what kind of wealth) I answered, `All kinds; camels, slaves, horses, sheep.' So he said,

إذا أتاك الله مالا فلتير عليك

(If Allah gives you wealth, then let it be seen on you.) Then he said,

هل تنتج إبك صبحاحا آذانها، فتعمد إلى موسى فتقطع آذانها، فتقول: هذه بحر، وتشق جلودها وتقول: هذه صرم، وتحرمتها عليك وعلي أهلك

(If it is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a Bahr," tear its skin, then say, "This is a Sarm," and prohibit them for yourself and your family) I replied, `Yes.' He said,

فأين ما أتاك الله لك حل، ساعد الله أشد من ساعدك، وموسى الله أشد من موساك

(What Allah has given you is lawful. Allah's Forearm is stronger than your forearm, and Allah's knife is sharper then your knife.) And he mentioned the Hadith in its complete form, and the chain for this Hadith is a strong, good chain. Allah criticized those who make lawful what Allah has made unlawful or vice versa. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allah then warned them with a promise of the Day of Resurrection. He asked:
(And what think those who invent a lie against Allah, on the Day of Resurrection) What do they think will happen to them when they return to Us on the Day of Resurrection Ibn Jarir said that Allah's statement:

(إنّ اللّهَ لَدُو فَضِلٌ عَلَى النَّاسِ)

(Truly, Allah is full of bounty to mankind,) indicated that the bounty is in postponing their punishment in this world. I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

(ولكِنّ أُكْثِرَهُمْ لَا يُشَكُّرُونَ)

(but most of them are ungrateful.) So they prohibited what Allah has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

(وَمَا نَكُونُ فِي شَأْنٍ وَمَا ثَلَّلْنَا مِنْهُ مِنْ فَرِيقٍ وَلَا نَعْمَالُونَ مِنْ عَمَلٍ إِلَّا كَانَ عَلَيْكُمْ شَهْوَدًا إِذَا نُفِيضُونَ فِيهِ وَمَا يُعَزِّبُ عَنِ الرِّبَّكَ مِنْ مَنْ ثَقَالَ ذِرَّةٍ فِي الأَرْضِ وَلَا فِي السَّمَاوَاتِ وَلَا أَصَغُرَ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ)

(61. Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.)

Everything Small or Large is within the Knowledge of Allah

Allah informed His Prophet that He knows and is well acquainted with all of the affairs and conditions of him and his Ummah and all of creation and its creatures at all times -- during every hour and second. Nothing slips or escapes from His knowledge and observation, not even
anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allah said:

(And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.)(6:59) He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

(There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you.) (6:38) He also said:

(And no moving creature is there on earth but its provision is due from Allah. ) (11:6) If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him Allah said:

(And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate.) (26:217-219) That is why Allah said:
(Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it.) meaning, `We are watching and hearing you when you engage in that thing.' When Jibril asked the Prophet about Ihsan, he said:

«إنْ تَعْبَدَ اللَّهُ كَأُنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّا يَرَآكَ»

(It is that you worship Allah as if you are seeing Him. But since you do not see Him, be certain that He is watching you.)

(أَلَا إِنَّ أُولَٰيَةَ الْلَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ عَمِمَّوا كَأَنْ وَقَدْ لَمْ تَعْلَمُوا - لَهُمْ البُشْرَى فِي الْحِيَوَةِ الدُّنْيَا وَفِى الأُخْرَى لَا تَبْدِيلَ لَكُلِّمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْقُوَّةُ العَظِيمُ)

(62. Behold! The Awliya’ of Allah, no fear shall come upon them nor shall they grieve.) (63. Those who believed, and have Taqwa.) (64. For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success.)

**Identifying the Awliya’ of Allah**

Allah tells us that His Awliya’ (friends and allies) are those who believe and have Taqwa of Allah as He defined them. Every pious, God-fearing person is a friend of Allah, therefore,

(لا خَوْفٌ عَلَيْهِمْ)

(no fear shall come upon them) from the future horrors they will face in the Hereafter.
(nor shall they grieve.) over anything left behind in this world. Ibn Jarir recorded that Abu Hurayrah said that Allah's Messenger said:

«إنَّ من عبادِ اللهِ عبَادًا يَغْفِرُهُمُ الأَنْحَبَاءُ
والشَّهَادَاءَ»

(Among the servants of Allah there will be those whom the Prophets and the martyrs will consider fortunate). It was said: "Who are these, O Messenger of Allah, so we may love them" He said:

«همُّ قَوْمٌ تَحَبَّوا فِي اللَّهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَنْسَابٍ، وَجُوْهُمْ نُورٌ عَلَى مَتَابِرِ مِنْ نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ»

(These are people who loved one another for the sake of Allah without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor shall they grieve when others grieve.) Then he recited:

(لا إِنَّ أَوْلِيَاءِ اللَّهِ لَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

(Behold!! Verily, the Awliya' (friends and allies) of Allah, no fear shall come upon them nor shall they grieve.)

The True Dream is a Form of Good News

Ibn Jarir narrated from `Ubadah bin As-Samit that he recited to Allah's Messenger:

(لِهُمُ البُشَرَى فِي الْحَيَوَةِ الدُّنْيَا وَفِى الْآخِرَةِ)
(For them is good news, in the life of the present world, and in the Hereafter.) and said, ("We know the good news of the Hereafter, it is Paradise. But what is the good news in this world"
He said:

«الرُؤْيَيَا الصَّالِحَةُ يَراها العَبْدُ أَوْ تُرَى لُهُ وَهَيَ جُزءٌ مِن أَرْبَعَةٍ وأَرْبَعِينَ جُزءًا أَوْ سَبْعَينَ جُزءًا مِنَ النُّبُوَّةَ»

(It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.) Imam Ahmad recorded that Abu Dharr said, "O Messenger of Allah! What about a man who does deeds that the people commend him for"
Allah's Messenger said,

»ئِلَّكَ عَاجِلُ بُشَرَى المُؤْمِنِينَ»

(That is the good news that has been expedited for the believer.) Imam Ahmad recorded that `Abdullah bin `Amr said that Allah's Messenger said:

(لهمُ البُشَرَى في الحَيْوَةِ الدُّنِيَا وَفِى الأَخْرَةِ)

(For them is good news, in the life of the present world) Then he said,

«الرُؤْيَا الصَّالِحَةُ يُبِشَرُهَا المُؤْمِنِينَ جُزءٌ مِن تُسْعَةٍ وأَرْبَعِينَ جُزءًا مِن النُّبُوَّةِ فَمَن رَأى ذَلِكَ فَلْيُخْبِرْ بِهَا مَن رَأى سَوَى ذَلِكَ فَإِنَّمَا هُوَ مِن الشَّيْطَانِ لَيْحَزَّنَهُ فَلْيُنْفِقُ عَنِ يَسَارِهِ ثَلَاثًا وَلَيْكِبَرْ وَلَا يَخْبِرْ بِهَا أَحَدًا»

(The good dream that comes as a good news for the believer is a part of forty-nine parts of prophethood. So if anyone of you has a good dream, he should narrate it to others. But if he has a dream that he dislikes, then it is from Shaytan to make him sad. He should blow to his left three times, and say: "Allahu Akbar," and should not mention it to anyone.) And it was also said, "The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness." Similarly, Allah said:
Verily, those who say: "Our Lord is Allah (alone)," and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.") (41:30-32) In the Hadith narrated by Al-Bara', the Prophet said:

(When death approaches the believer, angels with white faces and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry." The soul then comes out of his mouth like a drop of water pouring out of a water skin.) Their good news in the Hereafter is as Allah said:

Verily, those who say: "Our Lord is Allah (alone)," and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.") (41:30-32) In the Hadith narrated by Al-Bara', the Prophet said:
(The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) “This is your Day which you were promised.”) (21:103), and,

(On the Day you shall see the believing men and the believing women -- their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!)(57:12) Allah then said:

(لا تبديل لكلمات الله)

(No change can there be in the Words of Allah.) meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

(ذلك هو القوّز العظيم)

(This is indeed the supreme success.)

(ولا يخرنك قولهم إن العزة لله جميعا هو السميع العليم ألا إن لله من في السموات ومن في الأرض وما يتبع الذين يدعون من دون الله شركاء إن يتباهون إلا الظن وإن هم إلا يخرصون و هو الذي جعل لكم النور لتتسكعوا فيه والنهار مبصرا إن في ذلك لآيت لقوم يسمعون)

(You will see the believing men and the believing women -- their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!)(57:12) Allah then said:

(لا تبديل لكلمات الله)

(No change can there be in the Words of Allah.) meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

(ذلك هو القوّز العظيم)

(This is indeed the supreme success.)

(ولا يخرنك قولهم إن العزة لله جميعا هو السميع العليم ألا إن لله من في السموات ومن في الأرض وما يتبع الذين يدعون من دون الله شركاء إن يتباهون إلا الظن وإن هم إلا يخرصون و هو الذي جعل لكم النور لتتسكعوا فيه والنهار مبصرا إن في ذلك لآيت لقوم يسمعون)
(65. Do not grieve over their speech, for all power and honor belong to Allah. He is the All-Hearer, the All-Knower.) (66. Behold! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.) (67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayat for a people who listen (those who think deeply).)

All Might and Honor is for Allah -- He Alone has Full Authority within the Universe

Allah said to His Messenger ,

(ولَأَ يَحْزُنُنَا،)

(Do not grieve) because of the remarks of these idolators, and depend on Allah and ask for His help. Put your trust in Him.

(إنَّ الْعَزَّةِ جَمِيعًا،)

(For all power and honor belong to Allah.) All might and honor belong to Him, His Messenger and the believers.

(هُوَ السَّمِيعُ العَلِيمُ،)

(He is the All-Hearer, the All-Knower.) He hears the utterances of His servants and knows their affairs. Allah then stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood. Allah then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

(وَالْنَّهَارِ مُبْصِرًا،)

(And the day to make things visible (to you).) bright and clear for them to seek livelihood and to travel to fulfill their needs.

(إنَّ فِي ذَلِكَ لَآيَتٌ لَّقَوْمٍ يَسْمَعُونَ،)

(Verily, in this are Ayat for a people who listen.) Those who hear these proofs and take a lesson from them. These Ayat can lead them to realize the greatness of their Creator and Sustainer.
(68. They say: "Allah has begotten a son." Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth. No warrant have you for this. Do you say against Allah what you know not.) (69. Say: "Verily, those who invent a lie against Allah will never be successful.") (70. (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.)

**Allah is Far Above taking a Wife or having Children**

Allah criticizes those who claim that He has,

(وَلَداً سُبْحَنَهُ هُوَ الْغَنِيُّ)

(...begotten a son. Glory is to Him! He is Rich (Free of all needs.) He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

(لَهُ مَا فِى السَّمَوَاتِ وَمَا فِى الأَرْضِ)

(His is all that is in the heavens and all that is in the earth.) So how can He have a son from what He has created Everything and everyone belongs to Him and is His servant.

(إِنْ عِنْدَكُمْ مَنْ سُلَطَانٌ بَهْدًا)

(No warrant have you for this) Meaning, you have no proof for the lies and falsehood that you claim,

(أَنْقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)
(Do you say against Allah what you know not.) This is a severe threat and a firm warning. Similarly, Allah threatened and said:

(وَقَالُوا اتَّخِذُ الرَّحْمَنَ وَلَداً - لَقَدْ حَنَّمْتُمْ شَيْئًا إِذًا - تَكَادُ السَّمَوَاتُ يَتَقْطَرُنَّ مِنْهُ وَتَنْشَقُّ الأرْضُ - وَتَخْرُ الجِبَالُ هَذَا - أَنْ دَعُوًا لِلرَّحْمَنِ وَلَداً - وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَخِذَ وَلَداً - إِنْ كَلَّمَ مِنْ فِي السَّمَوَاتِ وَالْأرْضِ إِلَّا أَتَى الرَّحْمَنَ عِبَادًا - لَقَدْ أَحْصَسُوهُمْ وَعَدَّهُمْ عَدَّاً - وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَامَةِ قَرْدَاً.)

(And they say: "The Most Gracious has begotten a son." Indeed you have brought forth a terribly evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son. There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.) (19:88-95) Then Allah warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allah will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

(ثُمَّ نَضْرُطْرُهُمْ إِلَى عَذَابٍ غَليظٍ) (then in the end We shall oblige them to (enter) a great torment.) (31:24) As Allah said here:

(مُتَنُعُّ فِي الدُّنِيَا) ((A brief) enjoyment in this world!) meaning, only a short period,

(ثُمَّ إِلَيْنَا مَرْجِعُهُمْ) (and then unto Us will be their return) on the Day of Resurrection;

(ثُمَّ نُذِيفُهُمْ العَذَابَ الشَّدِيدَ بِمَا كَانُوا يُكْفُرُونَ)
And recite to them the news of Nuh. When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite."

"But if you turn away, then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be of the Muslims.")

(They denied him, but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who believed Our Ayat. Then see what was the end of those who were warned.)

The Story of Nuh and His People

Allah instructed His Prophet , saying:

(And recite to them) relate to the disbelievers of the Quraysh who belied you and rejected you,
(the news of Nuh) meaning, his story and news with his people who belied him. Tell them how Allah destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

(When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then I put my trust in Allah.") Meaning, "if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allah and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

(So devise your plot, you and your partners), 'get together with all of your deities (idols and statues) that you call upon beside Allah,'

(and let not your plot be in confusion for you) meaning, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful,'

(and give me no respite.) 'Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do not care, and I do not fear you, because you are not standing on anything.' This is similar to what Hud said to his people,

(I call Allah to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord!) (11:54-55)
Islam is the Religion of all of the Prophets

Nuh said,

فَإِنْ تَوَلَّيْتُمُّ (But if you turn away)

(قَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ) (then no reward have I asked of you,)

(إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأَمَرْتُ أَنْ أَكُنَّ مِنَ المُسْلِمِينَ) (My reward is only from Allah. And I have been commanded to be of the Muslims.)

(وَأَمَرْتُ أَنْ أَكُنَّ مِنَ المُسْلِمِينَ) (and I have been commanded to be of the Muslims.)

(لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِتْنَهَا) (To each among you, We have prescribed a law and a clear way.)(5:48)

Ibn `Abbas said: "A way and a Sunnah." Here Nuh is saying:

إِذْ قَالَ لَهُ رَبُّهُ رَبُّ أَسْلَمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (When his Lord said to him, "Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this was enjoined by Ibrahim upon his sons and by Ya‘qub (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims." ) (2:131-132)

Yusuf said:
(My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams -- the (Only) Creator of the heavens and the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.) (12:101) Musa said:

(يقوَمُ إِنَّكُمْ أَمَنتُمُ اللَّهَ فَعَلِيْهِ تَوَكَّلْوَا إِنَّكُنَّ مُسْلِمِينَ)

(O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.) (10:84) The magicians said:

(رِبَّنَا أُفرِغَ عَلِينَا صَبْرًا وَتَوَقَّنا مُسْلِمِينَ)

(Our Lord! Pour out on us patience, and cause us to die as Muslims.) (7:126) Bilqis said:

(رَبِّ إِنَّى ظلِمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سَلِيمَ‏‏نَ‏‏لِلِّهِ)

(My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Sulayman to Allah, the Lord of all that exists.) (27:44) Allah said:

(إِنَّا أَنْزَلْنَا الْتَّوْرَاةَ فِيهَا هَدُى وَتُورُّ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا)

(Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, judged for the Jews.) (5:44) He also said:
(And when I (Allah) inspired Al-Hawariyyin to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims.") (5:111) The last of the Messengers and the leader of mankind said:

(قل إن صلاتي ونسكى ومحييًا ومماتي لله رب العلمين لا شريك له وذلك أمرت وأنا أول污泥ميين)

(Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.) (6:162-163) meaning, from this Ummah. He said, in an authentic Hadith:

"نحن معشر الأنبياء أولاد علّات وديننا واحد"

(We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,) meaning, `we should worship Allah alone without partners while having different laws.'

The Evil Goal and End of Criminals

Allah said:

(فكدتبوه فنجيناه و من معه)

(They denied him, but We delivered him, and those with him) meaning on his religion,

(في الفلك)

(in the (Fulk) ship) Fulk refers to the ark, and,

(وجعلناهم خليف)

(We made them generations replacing one after another) on earth,
(while We drowned those who belied Our Ayat. Then see what was the end of those who were warned.) meaning 'O Muhammad, see how We saved the believers and destroyed the deniers!'

(74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors.)

Meaning; Then after Nuh We sent Messengers to their people. They brought them clear proofs, and evidences of the truth that they came with.

(فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبَوْا بِهِ مِن قَبْلُ)

(But they would not believe what they had already rejected beforehand) meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning. Allah said:

(وَنَقْلِبُ أُفُنِّدَتْهُمْ وَأَبْصَرَهُمْ)

(And We shall turn their hearts and their eyes away (from guidance).) (6:110) He then said here,

(كَذَٰلِكَ نَطِبْعُ عَلَى قَلْبِهِمْ)

(Thus We seal the hearts of the transgressors.) This means that as Allah has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them. They would not believe until they see the severe torment. This means that Allah destroyed the nations after Nuh. He destroyed the nations that rejected the Messengers and saved those who believed from among them. From the time of Adam to Nuh, people followed Islam. Then they invented the worship of idols. So Allah sent Nuh to them. That is why the believers will say to him on the Day of Resurrection, "You are the first Messenger Allah sent to
the people of the earth." Ibn `Abbas said: "There were ten generations between Adam and Nuh, and all of them were following Islam." Allah also said:

وَكَمْ أُهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ

(And how many generations have We destroyed after Nuh!) (17:17) This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them:

لاَ يُقْلِحُ السَّحْرُ عِنْدَهُمْ وَلَاَ يُفْلِحُ السَّحْرُ عِنْدَهُمْ أَجْبَنْتَا عَمَّا وَجَدْنَا عَلَيْهِ عَبَاءَنا وَتَكُونُ لَكُمَا الْكَبْرِيَّةُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ

(Then after them We sent Musa and Harun to Fir` awn and his chiefs with Our Ayat. But they behaved arrogantly and were a people who were criminals.) (76. So when came to them the truth from Us, they said: "This is indeed clear magic.") (77. Musa said: "Say you (this) about the truth when it has come to you Is this magic But the magicians will never be successful.") (78. They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land We are not going to believe you two!"

The Story of Musa and Fira` wn

Allah said:

(ثمَّ بَعثَنَا)
Musa and Harun to Fir` awn and his chiefs,) meaning his people

(بَابِيَتَنَا)

(with Our Ayat.) meaning; `Our proofs and evidences.'

(فَاسَتَكْبَرُوا وَكَانُوا قُوْمًا مُجْرَمِينَ)

(But they behaved arrogantly, and were a people who were criminals.) meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

قَلَمَا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لسَحْرٍ مُبِينٍ

(So, when came to them the truth from us, they said: "This is indeed clear magic.") They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie. As Allah said:

وَجَٰهَدُوْا بِهَا وَأَسْتَيْقَنُوهَا أنَفْسُهُمُ ظَلَّلًا وَعَلَوًا

(And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.) (27:14) Musa criticized them saying:

أَنفُوْذُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ أَسْحَرٌ هَذَا وَلَا يُقْلِحُ السَّحْرُ وَنَقَالُوا أَجْيَنَّا لِتَلْقَنَّا

("Say you (this) about the truth when it has come to you Is this magic But the magicians will never be successful." They said: "Have you come to us to turn us away...")

عَمَّا وَجَذَنَا عَلَيْهِ عَابًا

(from that we found our fathers following) their religion.

وَتَكُونُ لَكُمَا

(and that you two may have...)

(� respectful and reverential)
Between Musa and the Magicians

Allah mentioned the story of the magicians and Musa in Surat Al-Araf (there is a commentary on it in that Surah), this Surah, Surat Ta Ha, and in Surat Ash-Shu`ara'. Fir` awn, may Allah's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Musa brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.

(And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists -- the Lord of Musa and Harun.")

(79. And Fir` awn said: "Bring me every well-versed sorcerer." (80. And when the sorcerers came, Musa said to them: "Cast down what you want to cast!") (81. Then when they had cast down, Musa said: "What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of the evildoers.) (82. "And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it)."

(79. وَقَالَ فِرْوَانُ الْقُوَّةِ يَكُلُّ السَّحْرَ عَلَيْهِمْ - فَلَمَّا جَآَءَ السَّحْرَةُ قَالَ لَهُمْ مُوسَى أَلْتُوا مَا أَنْتُمْ مُلْقَوْنَ - فَلَمَّا أَلْتُوا قَالَ مُوسَى مَا جَبَثْنَ بِهِ السَّحْرُ إِنَّ اللَّهَ سُبْحَانَهُ إِنَّ اللَّهَ لَا يُصِلْحُ عَمْلَ المُفسِدِينَ - وَيُحَقُّ اللَّهُ الحَقَّ بِكُلِّ مَثَلِهِ وَلَوْ كَرَهَ المُجْرَمُونَ )

(80. And when the sorcerers came, Musa said to them: "Cast down what you want to cast!") (81. Then when they had cast down, Musa said: "What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of the evildoers.) (82. "And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it)."

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وَقَالَ فِرۡعُوْنَ اِنْثَوْنِیٖ بِكُلِّ سَحۡرٍ عَلِیمٍ - قَلَمَا
جَآءَ السَّحَرَةُ قَالَ لَهُم مُّوسِیٖ آَلَوْا مَا أَنْتُم مُّلَقُوْنَ

(And Fir` awn said: "Bring me every well-versed sorcerer." And when the sorcerers came, Musa said to them: "Cast down what you want to cast!") They stood in line after they received the promise of Fir` awn to become closer to him and obtain a generous reward. Musa wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

(قالوا يمُوسَّی إِمَّا أَنْ تَلْقَیْ وَإِمَّا أَنْ نَكُوْنُ أُولَى
من أَلْقَی قَالَ بَلْ أَلْقُوا)

(They said: "O Musa! Either you throw first or we be the first to throw") Musa( said: "Nay, throw you (first)!") When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery. At that time,

(قَآوْجَسَ فِي نَفْسِهِ خِیۡفَةٍ مُّوسَّی - قُلْنَا لا تَخَفۡ
إِنَّكَ أَنتَ الْأَعۡلَیۡ - وَأَلْقُ مَا فِی بَيۡمَيۡنِكَ تَلَقُّفَ مَا
صَنَعْوَا إِنَّمَا صَنَعُوا كَیۡدُ سَاحِرٍ وَلَا يُقَلِّحُ السَّحَرُ
حَیْثُ أَنَّی)

(Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.") (20:67-69) Upon that, Musa said:

(قَلَمَا أَلْقُوْا قَالَ مُوسَّی مَا جِنۡتُمُ بِهِ السَّحَرُ إِنَّ اللَّهَ
سَبۡیَعَطۡهُ إِنَّ اللَّهَ لا يُصَلِّحُ عَمۡلَ المُقَسَّمِينَ-
وَيۡیَحۡقُ اللَّهُ الْحَقَّ بِکِلۡمَتِهِ وَلَا کُرَهَ کُرِهَ المُجَرَّمُونَ)
(What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of the evildoers. And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it).)

(فَمَا عَامِنَ لِمُوسَى إِلاَّ دُرِيَّةٌ مِنْ قَوْمِهِ عَلَى حَوْفٍ مِنْ فَرْعَوْنٍ وَمَلِئِهِمْ أَنْ يَقْتَنُهُمْ وَإِنَّ فَرْعَوْنَ لَعَالِمٌ فِي الأَرْضِ وَإِنَّهُ لَمِنَ المُسَرِّفِينَ)

(83. But none believed in Musa except the offspring of his people, because of the fear of Fir`awn and his chiefs, lest they should persecute them; and verily, Fir`awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.)

**Only a Few Youth from Fir`awn's People believed in Musa**

Allah tells us that despite all the clear signs and irrefutable evidence Musa came with, only a few offspring from Fir`awn's followers believed in him. They were even scared that Fir`awn and his followers would force them to return to Kufr (disbelief). Fir`awn was an evil tyrant and extremely arrogant. His people feared him and his power too much. Al-Awfi reported that Ibn `Abbas said:

(فَمَا عَامِنَ لِمُوسَى إِلاَّ دُرِيَّةٌ مِنْ قَوْمِهِ عَلَى حَوْفٍ مِنْ فَرْعَوْنٍ وَمَلِئِهِمْ أَنْ يَقْتَنُهُمْ)

(But none believed in Musa except the offspring of his people because of the fear of Fir`awn and his chiefs, lest they should persecute them.) "The offspring that believed in Musa from Fir`awn's people, other than Banu Israel, were few. Among them were Fir`awn's wife, the believer who was hiding his faith, Fir`awn's treasurer, and his wife." The Children of Israel, however, themselves believed in Musa, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allah was going to save them through him from the capture of Fir`awn and give them power over him. So when this knowledge reached Fir`awn he was very wary. But his caution and weariness didn't help him one bit. When Musa arrived, Fir`awn subjected them to great harm, and

(قالوا أُوذِينَا من قُبْلَ أن تأتينَا وَمِن بَعْدِ مَا حَيْتَنَا قَالَ عَسَى رَبُّكُمْ أن يُهَلِّكَ عَذَوْكُمْ وَيُسَتَّخَلِّفَكُمْ فِي الأَرْضِ قَيِّمٌ كَيْفًَ تَعْمَلُونَ)
(They said: “We (Children of Israel) suffered troubles before you came to us, and since you have come to us.” He said: “It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act'”) 7:129 (The fact that all of the Children Israel became believers is evidenced by the following Ayat:

وَقَالَ مُوسَى يَقُومُ إِنَّكُنْ عَلَيْهِ فَعَلِّيْهِ تَوَكَّلُوا إِنَّكُنْ مُسْلِمِينَ

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبّنَا لَا تَجْعَلْنَا فَتَنَّا فَتَنَّا لِلْقُوُمِ الظَّلَمِينَ وَنَجِنَا بِرَحْمَتِكَ مِنَ الْقُوُمِ الْكَفَرِينَ

(84. And Musa said: ”O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.”) 85. They said: ”In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.” 86. ”And save us by Your mercy from the disbelieving folk.”)

**Musa encouraged His People to put Their Trust in Allah**

Allah told us that Musa said to the Children of Israel:

(يَقُومُ إِنَّكُنْ عَلَيْهِ فَعَلِّيْهِ تَوَكَّلُوا إِنَّكُنْ مُسْلِمِينَ)

(O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.) Allah is sufficient for those who put their trust in Him.

(أَلْيَسَ اللَّهُ بِكَافٍ عَبْدًا)

(Is not Allah sufficient for His servant) 39:36

(وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ)

(And whosoever puts his trust in Allah, then He will suffice him.) 65:3 Allah combines worship and reliance in many places. He said:

(قَاعِبَدْهُ وَتَوَكَّلْ عَلَيْهِ)

(So worship Him and put your trust in Him.) 11:123
(Say: "He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust..." (67:29)

(He alone is) the Lord of the east and the west; none has the right to be worshipped but He. So take Him (alone) as a protector. (73:9) And Allah commanded the believers to say many times in their Salah:

(You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) (1:5) The Children of Israel complied with this command and said:

(Our Lord! Make us not a trial for the folk who are wrongdoers.) This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them. This meaning was reported from Abu Mijliz and Abu Ad-Duha, 'Abdur-Razzaq, in a narration from Mujahid, said,

(And save us by Your mercy) means save us through Your mercy and beneficence

(from the disbelieving folk.) meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.
(87. And We revealed to Musa and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Salah, and give glad tidings to the believers.")

They were commanded to pray inside Their Homes

Allah tells us why He saved the Children of Israel from Fir` awn and his people. He tells us how he saved them. Allah commanded Musa and his brother Harun to take houses for their people in Egypt,

(وَاجْعَلُوا بُيُوتَكُمْ قِبَلَةً)

(and make your dwellings as places for your worship,) Al-` Awfi reported that Ibn ` Abbas said, while interpreting this Ayah: "The Children of Israel said to Musa, ` We cannot offer our prayers in public in front of Fir` awn's people.' So Allah permitted them to pray in their houses. They were commanded to build their houses in the direction of the Qiblah." Mujahid commented,

(وَاجْعَلُوا بُيُوتَكُمْ قِبَلَةً)

(and make your dwellings as places for your worship,) When Banu Israel feared that Fir` awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the Qiblah and the prayer could be in secret." This was stated by Qatadah and Ad-Dahhak as well.

(وَقَالَ مُوسَى رَبّنَا إِنّكَ عَانِثٌ فَرْعَوْنُ وَمَلَأُ زَيْنَةَ وَأَمُوَّالًا فِي الْحَيْوَةِ الدُّنْيَا رَبّنَا لَيْضِلُّوا عَنْ سَبِيلِكَ رَبّنَا اطْمِسْ عَلَى أَمَوَّلِهِمْ وَاشْنَدْ عَلَى قُلُوبِهِمْ فَلاُ يُؤْمِنُوا حَتَّى يَرَوُا العَذَابَ الأَلِيمَ - قَالَ
(88. And Musa said: “Our Lord! You have indeed bestowed on Fir‘awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”) (89. Allah said: “Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not.”)

Musa supplicated against Fir‘awn and His Chiefs

Allah mentioned what Musa said when he prayed against Fir‘awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant. Musa said:

(ربِّنَا إِنَّكَ ءاتَيْتَ فَرْعَوْنَ وَمَلَأَهُ زَينَةً)

(Our Lord! You have indeed bestowed on Fir‘awn and his chiefs splendor) and pleasure of this worldly life.

(وَأَمْوَالًا)

(and wealth) plentiful and abundant. Allah's statement,

(فِي الْحِيَوَةِ الدُّنْيَا رَبِّنَا لَيْضِلُّوا عَن سَبِيلِكَ)

(in the life of this world, Our Lord! That they may lead men astray from Your path.) was read with the word "Liyadillu" and "Liyudillu." The first is with a Fathah over the Ya, meaning that "You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth.” As Allah said:

(لَتَقْتَنِهِمْ فِيهِ)

(that We may test them thereby.) (20:131) and (72:17). Others read the word with a Dammah over the Ya. (i.e. Liyudillu) This makes the Ayah mean: You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide would think that You have given them that because You loved them and You cared about them.”

(ربَّنَا اطْمِسْ عَلَى أَمْوَلِهِمْ)
("Our Lord! Destroy their wealth.") Ibn `Abbas and Mujahid said: "They asked Allah to destroy their wealth." Ad-Dahhak, Abu Al-` Aliyah and Ar-Rabi`a bin Anas said: "Allah made their wealth into engraved stones as it was before." About Allah's statement,

وَاشْتَدُّدْ عَلَى قُلُوبهِمْ

(and harden their hearts) Ibn `Abbas said, "Harden their hearts means put a seal on them."

فَلا يُؤْمِنُوا حَتَّى يَرَوْا العَذَابَ الْأَلِيمَ

(so that they will not believe until they see the painful torment.) This prayer was from Musa because he was angry for the sake of Allah and His religion. He prayed against Fir`awn and his chiefs when he was certain that there was no good in them. Similarly, Nuh prayed and said:

وَقَالَ رَبُّ نَوحٍ رَبُّ لَا تَدْرُ عَلَى الأَرْضِ مِنَ الكَفَرِينَ دِيَارًا - إِنَّكَ إِنْ تَدْرُهُمْ يُضَلُّوْا عِبَادَكَ

(My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.) (71:26-27) Harun said "Amin" to his brother's prayer. And Allah answered Musa's prayer. Allah said:

قَدْ أَجِبَتَ دَعْوَتَكُمَا

(Verily, the invocation of you both is accepted.) ` in destroying Fir`awn's people.

(قَدْ أَجِبَتَ دَعْوَتَكُمَا فَأَسْتَقِيمَا)

(Verily I have answered your prayers (both of you). So you both keep to the straight way) So as I have answered your prayer, you should remain steadfast on My command.' Ibn Jurayj narrated that Ibn `Abbas said about this Ayah: "Be steadfast and follow My command."
(90. And We took the Children of Israel across the sea, and Fir`awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fira`wn) said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.") (91. Now (you believe) while you refused to believe before and you were one of the mischief-makers. ) (92. S o this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayat.)

The Children of Israel were saved and Fir`awn's People drowned

Allah tells us how He caused Fir`awn and his soldiers to drown. The Children of Israel left Egypt in the company of Musa. It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir`awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He embarked, following behind them, filled with great pride and with massive armies. Allah wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir`awn's kingdom. They were all together and caught the Children of Israel at sunrise.

(قلْمَا تَرَاءَا الْجَمْعَانَ قَالَ أَصْحَبُ مُوسَى إِنَّا لِمُذْرِكُونَ )

(And when the two hosts met each other, the companions of Musa said: "We are sure to be overtaken.") (26:61) They said that because when they got to the seashore Fir`awn was behind them. The two groups met face to face. The people with Musa kept asking, "How can we be saved today" Musa replied, "I have been commanded to come this way." Musa said:

(كَلَّا إِنَّ مَعِيَ رَبِّي سَيْمَيْدِينَ)

(Nay, verily, with me is my Lord. He will guide me.) (26:62) It had been so difficult, but it suddenly became easy. Allah commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe. Allah then commanded the wind and the path was dry for them.
(And strike a dry path for them in the sea, fearing neither to be overtaken by Fir`awn nor being afraid (of drowning in the sea).)(20:77) The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, Fir`awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir`awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allah's decree prevailed and the prayer of Musa was answered. Jibril came on a war stallion. He passed by Fir`awn's horse. Jibril's horse whinnied at Fir`awn's and then Jibril rushed into the sea, and Fir`awn did the same behind him. Fir`awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea." So they rushed into the sea. Mika'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allah, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir`awn and he was overwhelmed by the stupors of death. While in this state, he said:

(I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe, and I am one of the Muslims.) He believed at a time when he couldn't benefit from his faith.

(So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners." Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).)(40:84-85) Therefore Allah said, as a response to Fir`awn,
(Now (you believe) while you refused to believe before) do you say that just now when you have disobeyed Allah before that.

(And you were one of the mischief-makers.) You were among the makers of mischief on the earth who misled the people.

(And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.) (28:41) These facts about Fir`awn and his status at that time were among the secrets of the Unseen that Allah revealed to His Messenger, Muhammad. Similarly Abu Dawud At-Tayalisi recorded that Ibn `Abbas said that Allah's Messenger said;
("So this day We shall deliver your...") meaning that We will put your body on a high place on the earth. Mujahid said,

(بَدِّيْنِكَ)

(your (dead) body) means, ` your physical body. "

(لَتَكُونَ لِمَنْ خَلَقْكَ عَلَيْهَا)

(that you may be a sign to those who come after you!) meaning, so that might be a proof of your death and destruction for the Children of Israel. That also stood as a proof that Allah is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir` awn and his people were destroyed on the day of `Ashura`, as recorded by Al-Bukhari, Ibn `Abbas said, "When the Prophet arrived at Al-Madinah, the Jews fasted the day of `Ashura`. So he asked,

(«مَا هَذَا الْيَوْمُ الَّذِي تَصُوْمُونَهُ؟»)

(What is this day that you are fasting) They responded `This is the day in which Musa was victorious over Fir` awn.` So the Prophet said,

(أَنْتُمْ أَحْقُ بِمُوسَىٰ مِنْهُمْ فَصُّوْمُوْهُ)

(You have more right to Musa than they, so fast it.)

(وَلَقَدْ بَوَأْنَا بَنِي إِسْرَأِيلَ مُبِينًا إِسْرَاعِ مُبْوَأٍ صِدَّقٌ وَرَزَقُنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَ هُمْ الْعَلِيْمُ إِنَّ رَبَّكَ يُقَضِّى بَيْنَهُمْ يَوْمَ الْقِيَّةِ فِي مَا كَانُوا فِيهِ)

(93. And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.)

The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

during these Ayat, Allah tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allah's statement,
(honorable dwelling place) means in Egypt and Syria, around Jerusalem, as it was said by some. When Allah destroyed Fir`awn and his soldiers, the Mosaic State took control of all of Egypt as Allah said:

وَاوُرُثْنِئَا الْقُوَّمَ الْذِّينَ كَانُوا يُسَتَّضَعَفُونَ مِشْرَقَ الأَرْضَ وَمَغَارِبَهَا الْتِينَ بَارَكَتَا فِيهَا وَتَمَّتَ كُلِّمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِى إِسْرَئِيلَ بِمَا صَبَرُوا وَذَمَرْنِئَا مَا كَانَ يَصِنُّعُ فِرْعُوْنُ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ

(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.)(7:137) He said in other Ayat:

فَأَخْرَجْنَهُم مِّن جَنَّتٍ وَعَيْوَنٍ - وَكُنْؤِزٍ وَمَقَامٍ كَرِيمٍ - كَذَٰلِكَ وَأَوْرُثْنِئَا بَنِى إِسْرَئِيلَ

(And We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them.)(26:57-59) He also said:

كم تَرْكُوا من جَنَّتٍ وَعَيْوَنٍ

(How many of gardens and springs that they left behind. ..) (44:25-27) They then continued with Musa, to seek Jerusalem -- the land of Ibrahim, the friend of Allah. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allah expelled them into the wilderness for forty years. During this time in the wilderness, first Harun died and then Musa. Yusha` bin Nun led after them. Allah supported them to conquer Jerusalem and rule it for a period of time. His statement,

وَأَرْزَقْنَاهُم مِّنَ الطَّيِّبَاتِ

(and provided them with good things) means from the lawful, pure and useful provision that is good in nature and in Law. Then Allah said:
(And they differed not until the knowledge came to them.) There should be no reason for them to have any disputes among them since Allah has sent them knowledge and explained different matters and issues to them. It has been mentioned in a Hadith,

»(The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this Ummah will separate into seventy-three sects, one of which is in Paradise, seventy-two in the Fire.) They asked, "Who are they O Messenger of Allah!" He replied;

»(Those upon what I and my Companions are upon.) It was recorded by Al-Hakim in his Mustadrak with this wording. So here Allah said,

»(Verily your Lord will judge between them) Here the meaning is, to distinguish between them

»(The Day of Resurrection in that which they used to differ.)
(94. So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).) (95. And be not one of those who belie the Ayat of Allah, for then you shall be one of the losers.) (96. Truly, those, against whom the Word of your Lord has been justified, will not believe.) (97. Even if every sign should come to them, until they see the painful torment.)

Previous books Attest to the Truth of the Qur'an

Allah said:

(Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil.) (7:157) They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence. Therefore Allah said:

(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,) meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief. An example is when Musa prayed against Fir`awn and his chiefs, saying:

(Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.) (10:88) And Allah said:
And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly. (6:111) Allah then said:

(And a town that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment) -- except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while).

Belief at the Time of Punishment did not help except with the People of Yunus

Allah asked, 'did any town from the previous nations, believe in its entirety when they received the Messengers All of the Messengers that We sent before you, O Muhammad, were denied by their people or the majority of their people.' Allah said,

(Alas for mankind! There never came a Messenger to them but they used to mock at him.)(36:30)
(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"

(وَكَذُّلْكُمَا أُرْسِلْنَا مِنْ قِبْلَتِكُمْ فِي قَرْيَةٍ مَّنْ نَذِيرٍ إِلَّا قَالَ مَتَّرَفُوهَا إِنَّا وَحْدَنَا عَبَاءَنا عَلَى أُمَّةٍ وَإِذَا عَلَى عَآثِرِهِمْ مُقَتَّدُونَ)

(And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.

(And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.

(The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet with no one.)

(The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet with no one.) Then he mentioned the multitude of followers that Musa had, peace be upon him, then that he saw his nation of people filling from the west to the east. The point is that between Musa and Yunus, there was no nation, in its entirety, that believed except the people of Yunus, the people of Naynawa (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allah and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allah to lift the torment from which their Prophet had warned them. As a result, Allah sent His mercy and removed the scourge from them and gave them respite. Allah said:

(إِلَّا قُوُّمَ يُوْنُسَ لَمَّا ءَامَنُوا كُشِّفْنَا عَنْهُمْ عَذَابَ الخَزَّى فِي الْحَيَاةِ الدُّنْيَا وَمُتَّعَنَّاهُمْ إِلَى حِينَ)

(Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.) In interpreting this Ayah, Qatadah said: "No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yunus. When they lost their Prophet and they thought that the scourge was close upon them, Allah sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allah for forty nights. When Allah saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them." Qatadah said: "It was mentioned that the people of Yunus
were in Naynawa, the land of Mosul.” This was also reported from Ibn Mas'ud, Mujahid, Sa`id bin Jubayr and others from the Salaf.

(ولو شاء ربك لآمن من في الأرض كلهم جمیعًا أقامت نكره الناس حتی يكونوا مؤمنين - وما كان نفس أن تؤمن إلا بإذن الله ويجعل الرجس على الذين لا يعقلون)

(99. And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.) (100. It is not for any person to believe, except by the leave of Allah, and He will put the Rij s on those who do not reason.)

It is not Part of Allah's Decree to compel Belief

Allah said:

(ولو شاء ربك لجعل الناس أمة واحدة ولا يزالون محتلفين)

(And had your Lord willed) meaning 'O Muhammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allah has wisdom in what He does.' Similarly, Allah said:

(إلا من رحم ربك ولذاك خلقهم وتمّت كلمة ربك لأمّلات جهنم من الجحّة والناس أجمعين)

(And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.") (11:118-119) He also said,
(Have not then those who believed yet known that had Allah willed, He could have guided all mankind) (13:31) Therefore, Allah said:

(若您有此心, 安拉將會引導全人類) (13:31)

(So, will you then compel mankind) and force them to believe.

(直到他們信道) 意思, 這不是由你去做的事。你亦沒有被命令人這樣去做。這是安拉, 誰

(誰在何時引導, 誰在何時放棄) (35:8).

(所以不要為他們的不幸而自哀自傷) 

(你無權引導他們) (2:272).

(因為為他們而殺害自己, 這不是你所願為的) (26:3).

(你所要做的, 只是傳達, 應於我們的算賬) (13:40).

(Your duty is only to convey, and it is up to Us to reckon.) 

(If you guide not what you like..) (28:56).

(If you guide not what you like.) (28:56).

(Your duty is only to convey, and it is up to Us to reckon.) 

(If you guide not what you like..)
(So remind, you are only one who reminds. You are not a dictator over them.) 88:21-22 (There are other Ayat besides these which prove that Allah is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice. Similarly, He said,)

وَما كَانَ لَهُمْ أَنْ يُؤْمِنُنَّ إِلَّا بِإِذْنِ اللَّهِ وَيَجُّلُ الرَّجُسُ عَلَى الْدُّهُنَّ لَا يُعْقَلُونَ

(It is not for any person to believe, except by the leave of Allah, and He will put the Rījs) That is, disorder and misguidance

(على الذين لا يعقلون)

(upon those who do not reason) meaning, Allah's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

قُلْ انظِرُوا مَا ذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تَعْمِنُ الآيَاتُ وَالنُّذُرُ عَن قُوَّتِ لَا يُؤْمِنُونَ - فَهُمْ يَتَبَشَّرُونَ إِلَّا مِثْلَ أَيَامِ الْذِينَ خَلَوْا مِنْ قَبْلِهِمْ قَلْ فَاذَّنَظِرُوا إِلَى مَعْكُومٍ مِنَ المُتَّخِذِينَ - ثُمَّ نُجِّى رُسُلَنَا وَالذِينَ امْتَنَى کَذَلِكَ حَقًا عَلَيْنا نُجِ المُؤْمِنِينَ)

(101. Say: "Behold all that is in the heavens and the earth." But neither Ayat nor warners benefit those who do not believe. ) (102. Then do they wait save for the likes of the days of men who passed away before them Say: "Wait then, I am waiting with you among those who wait.") (103. Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.)

The Command to reflect upon the Creation of the Heavens and the Earth
Allah, the Exalted, guides His servants to reflect upon His blessings. What Allah has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment. Also, whatever rain that Allah sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allah creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs. Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him. Concerning Allah's statement,

(وما تُغْنِى الآيَاتُ وَالنُّذُرُ عَنْ قُوَّةٍ لَا يُؤْمِنُونَ)

(But neither Ayat nor warners benefit those who do not believe.) This means, `What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message’ This is similar to Allah’s statement,

(إِنَّ الْذِّينَ حَقَّتْ عَلَيْهِمْ كُلُّمَةُ رَبِّكَ لَا يُؤْمِنُونَ)

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

Concerning Allah's statement,

(فَهَلْ يُنتظِرُونَ إِلَّا مِثْلَ أَيَّامِ الْذِّينَ خَلَوْا مِنْ قَبْلِهِمْ)

(Then do they wait save for the likes of the days of men who passed away before them) This means, `Are these who reject you Muhammad, waiting for the vengeance and torment like the Days of Allah, when He punished those who came before them of the previous nations that rejected their Messengers’

(قُلْ فَانْتَظِرُوا إِنَّى مَعُكُمْ مِنَ الْمُنتَظِرِينَۖ نَجِّي رُسُلَتَا وَالَّذِينَ عَامَلُوا)

(Say: “Wait then, I am waiting with you among those who wait.” Then We save Our Messengers and those who believe!) This means, `Verily, We destroy those who reject the Messengers.'
The Command to worship Allah Alone and rely upon Him

Allah, the Exalted, says to His Messenger, Muhammad,  "Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the Hanif (monotheism) religion -
religion which Allah has revealed to me -- then know that I do not worship those whom you worship besides Allah. Rather, I worship Allah alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allah alone, Who has no partners.’

(And I was commanded to be one of the believers.) (And that you direct your face towards the Hanif religion) This means to make one's intention in worship solely for Allah alone, being a Hanif. Hanif means one who turns away from associating partners with Allah. For this reason Allah says,

(And if Allah touches you with harm,) This verse contains the explanation that good, evil, benefit and harm only come from Allah alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners. Concerning His statement,

(And He is the Pardoning, the Merciful.) This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allah, verily Allah would forgive him if he repented from it.
(108. Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss. And I am not set over you as a guardian.) (109. And follow what is revealed to you, and be patient until Allah gives judgment. And He is the best of the judges.) Allah, the Exalted, commands His Messenger to inform the people that that which He has brought them from Allah is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences against his own self.

(وَمَا أَنَا عَلَيْكُمْ بَوْكِيلٍ) (And I am not set over you as a guardian) This means, 'I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allah, the Exalted.' Concerning Allah's statement,

(وَاتَّبَعْ مَا يُوحَى إِلَيْكَ وَأَصْبِرْ) (And follow what has been revealed to you, and be patient) This means, 'Adhere to that which Allah has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.'

(حَتَّى يَحَكَّمُ اللَّهُ) (until Allah gives judgment) This means, 'Until Allah judges between you and them.'

(وَهُوَ خَيْرُ الْحَكِيمِينَ) (And He is the best of judges.) This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

The Tafsir of Surah Hud