

(إِنْ لَبِثْتُمْ إِلَّا يَوْمًا)

(You stayed no longer than a day!) This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the establishment of the evidence against them due to the shortness of time that they had. Allah says about this,

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا
غَيْرَ سَاعَةٍ)

(And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour) until His statement,

(وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ)

(but you knew not.))30:55-56(Allah also says,

(أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ
النَّذِيرُ)

(Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you.))35:37(Allah, the Exalted, also says,

(قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ - قَالُوا لَبِثْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ - قَالَ إِنْ لَبِثْتُمْ
إِلَّا قَلِيلًا لَوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ)

((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!"))23:112-114(This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا
أَمْتًا - يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ
وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا
هَمْسًا)

(105. And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust.") (106. "Then He shall leave it as a level smooth plain.") (107. "You will see therein no crookedness nor curve.") (108. On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear except Hamsa.)

The destruction of the Mountains, and the Earth becomes a Smooth Plain

Allah says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ)

(And they ask you concerning the mountains.) This is a question, will they remain on the Day of Resurrection or will they cease to exist

(فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا)

(Say: "My Lord will blast them and scatter them as particles of dust.") This means that He will take them away from their places, wipe them out and remove them completely.

(فَيَذَرُهَا)

(Then He shall leave it) referring to the earth;

(قَاعًا صَفْصَفًا)

(as a level smooth plain.) This means one expanse spread out. The word Qa` means a piece of land that is level and the word Safsafa is used to place emphasis on this meaning. It has also been said that Safsafa means that which has no vegetation growing in it. The first meaning is

preferred, even though the second meaning is also included by necessity. In reference to this, Allah says,

(لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا)

(You will see therein no crookedness nor curve.) meaning, `on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.' Ibn `Abbas, `Ikrimah, Mujahid, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah and others of the Salaf all said the same.

The People will rush towards the Voice of the Caller

(يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ)

(On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.) On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them. This is as Allah says,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they see and hear, the Day when they will appear before Us!))19:38(Allah also says,

(مُهْطِعِينَ إِلَى الدَّاعِ)

(hastening towards the caller.) Concerning Allah's statement,

(وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ)

(And all voices will be humbled for the Most Gracious,) Ibn `Abbas said, "This means they will be silent." As-Suddi also said the same.

(فَلَا تَسْمَعُ إِلَّا هَمْسًا)

(And nothing shall you hear except Hamsa.) Sa`id bin Jubayr related that Ibn `Abbas said, "This means the steps of feet." `Ikrimah, Mujahid, Ad-Dahhak, Ar-Rabi` bin Anas, Qatadah, Ibn Zayd and others all said the same. `Ali bin Abi Talhah said that Ibn `Abbas said,

(فَلَا تَسْمَعُ إِلَّا هَمْسًا)

(And nothing shall you hear except Hamsa.) "Hamsa means a hidden voice." This has also been reported from `Ikrimah and Ad-Dahhak. Sa`id bin Jubayr said,

(فَلَا تَسْمَعُ إِلَّا هَمْسًا)

(And nothing shall you hear except Hamsa.) "Hamsa means the secret speech and the steps of feet."

(يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ
وَرَضِيَ لَهُ قَوْلًا - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِهِ عِلْمًا - وَعَنْتِ الْوُجُوهُ لِلْحَىِّ
الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا - وَمَنْ يَعْمَلْ مِنْ
الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا
هَضْمًا)

(109. On that day no intercession shall avail, except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.) (110. He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.) (111. And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.) (112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.)

The Intercession and the Recompense

Allah, the Exalted, says,

(يَوْمَئِذٍ)

(On that day) the Day of Resurrection,

(لَا تَنْفَعُ الشَّفَاعَةُ)

(no intercession shall avail.) meaning with Him (Allah).

(إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا)

(except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.) This is similar to His statement,

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission))2:255(It is also similar to His statement,

(وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئاً إِلَّا مَن بَعْدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ
(

(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(He also says,

(وَلَا يَشْفَعُونَ إِلَّا لِمَن ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ
مُشْفِقُونَ)

(And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.))21:28(He also says,

(وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَن أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.))34:23(And He says,

(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا
مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)

(The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.))78:38(In the Two Sahihis it is reported from the leader of the Children of Adam and the Noblest of all the creatures to Allah, Muhammad :

«أَتِي تَحْتَ الْعَرْشِ، وَأَخِرُّ لِلَّهِ سَاجِدًا، وَيَقْتَحُ
عَلَيَّ بِمَحَامِدِ لَأُحْصِيهَا الْآنَ، فَيَدْعُنِي مَا شَاءَ

أَنْ يَدْعَنِي، ثُمَّ يَقُولُ: يَا مُحَمَّدُ، ارْقَعْ رَأْسَكَ وَقَلْ
يَسْمَعُ، وَاشْفَعْ تُشَفَّعُ فَيَحُدُّ لِي حَدًّا، فَأَدْخِلُهُمُ
الْجَنَّةَ ثُمَّ أَعُودُ»

(I will come under the Throne and I will fall down into prostration. Then, I will be inspired to make praises (of Allah) that I am not able to recall them now. Allah will leave me in this condition as long as He wishes. Then, He will say, "O Muhammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted." Then, a designated group will be allowed for me (to intercede on their behalf). Allah will then enter them into Paradise and I will return (to repeat the process again).) The Prophet mentioned doing this four times. May Allah's blessings and peace be upon him and the rest of the Prophets as well. In another Hadith it also mentions that he said,

«يَقُولُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي
قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ، فَيُخْرِجُونَ خَلْقًا
كَثِيرًا، ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي
قَلْبِهِ نِصْفُ مِثْقَالٍ مِنْ إِيْمَانٍ، أَخْرِجُوا مِنَ النَّارِ
مَنْ كَانَ فِي قَلْبِهِ مَا يَزِنُ ذَرَّةً، مَنْ كَانَ فِي قَلْبِهِ
أَدْنَى أَدْنَى مِثْقَالِ ذَرَّةٍ مِنْ إِيْمَانٍ»

(Allah, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart." So a large number of people will be brought out. Then He will say, "Bring out of the Fire whoever has a half of a seed's weight of faith in his heart. Bring out whoever has the weight of a speck of dust in his heart. Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart.") And the Hadith continues. Concerning Allah's statement,

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

(He knows what happens to them and what will happen to them,) He encompasses all creation with His knowledge.

(وَلَا يُحِيطُونَ بِهِ عِلْمًا)

(but they will never encompass anything of His knowledge.) This is like His statement,

(وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)

(And they will never encompass anything of His knowledge except that which He wills.) 2:255(Concerning Allah's statement,

(وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ)

(And (all) faces shall be humbled before the Ever Living, the Sustainer.) Ibn ` Abbas and others said, "This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep." He is the maintainer of everything. He determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without. Concerning His statement,

(وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا)

(And he who carried wrongdoing, will be indeed a complete failure.) meaning on the Day of Resurrection. For verily, Allah will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns. In the Sahih, it is recorded that the Prophet said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

(Beware of wrongdoing (or oppression), for verily, wrongdoing will be darknesses on the Day of Resurrection.) And the true failure is for whoever meets Allah while associating partners with Him. Allah the Exalted says,

(إِنَّ الشِّرْكََ لَظُلْمٌ عَظِيمٌ)

("Verily, associating partners with Me is the great wrongdoing.") Allah's statement,

(وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا)

(And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.) After Allah mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed. This means that their evils will not be increased and their good deeds will not be decreased. This was stated by Ibn ` Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and others. Zulm means an increase that comes from the sins of others being placed upon the person, and Hadm means a decrease.

(وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ
الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا - فَتَعَلَى
اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ
يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا)

(113. And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwa, or that it may cause them to have a lesson from it.) (114. Then High above all be Allah, the True King. And be not in haste with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge.")

The Qur'an was revealed so that the People would have Taqwa and reflect

After Allah, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'an was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

(وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ)

(And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwa of,) This means: so that they will leave off sins, forbidden things and lewd abominations.

(أَوْ يُحْدِثُ لَهُمْ ذِكْرًا)

(or that it may cause them to have a lesson from it.) This means: to produce acts of obedience and deeds that will bring one closer to Allah.

(فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ)

(Then High above all be Allah, the True King.) This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true, the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

The Command to the Prophet to listen to the Qur'an when it is revealed without making haste to recite it

Concerning Allah's statement,

(وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ)

(And be not in haste with the Qur'an before its revelation is completed to you,) This is similar to Allah's statement,

(لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ - فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).))75:16-19(It is confirmed in the Sahih on the authority of Ibn `Abbas, who said that the Messenger of Allah used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital. Then, Allah revealed this Ayah. This means that whenever Jibril would say an Ayah, the Prophet would say it with him due to his eagerness to memorize it. Then, Allah guided him to that which was easier and lighter in this matter, to relieve him of this difficulty. Allah said,

(لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ)

(Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it.))75:16-17(Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it."

(فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).))75: 18-19(And He said in this Ayah,

وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ
وَحْيُهُ)

(And be not in haste with the Qur'an before its revelation is completed to you,) This is a command to the Prophet to listen quietly: `Then, when the angel (Jibril) completes reciting to you, you recite it after him.'

(وَقُلْ رَبِّ زِدْنِي عِلْمًا)

(and say: "My Lord! Increase me in knowledge.") meaning, "Give me more knowledge from You." Ibn `Uyaynah said, "The Prophet did not cease increasing (in knowledge) until Allah, the Mighty and Sublime, took him (i.e. he died)."

وَلَقَدْ عَاهَدْنَا إِلَىٰ ءَادَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ
عَزْمًا - وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ أَبَى - فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ
وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى - إِنَّ
لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى - وَأَنَّكَ لَا تَظْمَأُ
فِيهَا وَلَا تَضْحَى - فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ
يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى -
فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى ءَادَمُ رَبَّهُ فَغَوَى
- ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى)

(115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower.) (116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblis; he refused.) (117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.") (118. "You will never be hungry therein nor naked.") (119. "And you (will) suffer not from thirst therein nor from the sun's heat.") (120.

Then Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away") (121. Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus Adam disobeyed his Lord, so he went astray.) (122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.)

The Story of Adam and Iblis

Ibn Abi Hatim recorded that Ibn `Abbas said, "Verily, man was named Insan only because he was given a covenant, but he forgot it (Nasiya)." `Ali bin Abi Talhah reported the same from Ibn `Abbas. Mujahid and Al-Hasan said that he forgot means, "He abandoned it." Concerning Allah's statement,

(وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ)

(And when We said to the angels: "Prostrate yourselves to Adam.") He, Allah mentions how Adam was honored and what respect was given to him. He mentions how He favored him over many of those whom He created. A discussion of this story has already preceded in Surat Al-Baqarah, Surat Al-A`raf, Surat Al-Hijr and Surat Al-Kahf. It will also be mentioned again at the end of Surah Sad. In this story, Allah mentions the creation of Adam and that He commanded the angels to prostrate to Adam as a sign of honor and respect. He also explains the enmity of Iblis for the Children of Adam and for their father, Adam, before them. Due to this Allah says,

(فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى)

(They prostrated themselves (all) except Iblis; he refused.) This means that he refrained from prostrating and became arrogant.

(فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ)

(Then We said: "O Adam! Verily, this is an enemy to you and to your wife..." here wife refers to Hawwa'.

(فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى)

(So let him not get you both out of Paradise, so that you will be distressed.) meaning, 'Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomforted and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

(إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى)

(Verily, you will never be hungry therein nor naked.) The reason that Allah combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

(وَأَنْتَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى)

(And you (will) suffer not from thirst therein nor from the sun's heat.) These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the sun's heat is the external heat.

(فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى
شَجَرَةٍ الْخُلْدِ وَمَلِكٍ لَا يَبْلَى)

(Then Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away") It has already been mentioned that he caused them to fall through deception.

(وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ)

(And he swore by Allah to them both: "Verily, I am one of the sincere well-wishers for you both.") 7:21(It has already preceded in our discussion that Allah took a promise from Adam and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblis did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (Shajarat Al-Khuld). This meant that anyone who ate from it would live forever and always remain. A Hadith has been narrated which mentions this Tree of Eternity. Abu Dawud At-Tayalisi reported from Abu Hurayrah that the Prophet said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا
مِائَةَ عَامٍ مَا يَقْطَعُهَا، وَهِيَ شَجَرَةُ الْخُلْدِ»

(Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.) Imam Ahmad also recorded this narration. Concerning Allah's statement,

(فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا)

(Then they both ate of the tree, and so their private parts became manifest to them.) Ibn Abi Hatim recorded that Ubayy bin Ka`b said that the Messenger of Allah said,

«إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوَّالًا كَثِيرَ شَعْرِ
الرَّأْسِ، كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ

سَقَطَ عَنْهُ لِبَاسُهُ، فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا
 نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ، فَأَخَذَتْ
 شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ
 مَنِ تَفِرُّ، فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ
 لِي، وَلَكِنِ اسْتَحْيَاءً، أَرَأَيْتَ إِنْ نُبْتُ وَرَجَعْتُ
 أَعَائِدِي إِلَى الْجَنَّةِ؟ قَالَ: نَعَمْ»

(Verily, Allah created Adam as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Adam, are you fleeing from me" When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise" Allah replied, "Yes.") This is the meaning of Allah's statement,

(فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ)

a(Then Adam received from his Lord Words. And his Lord pardoned him.))2:37(However, this narration has a break in the chain of transmission between Al-Hasan and Ubayy bin Ka' b. Al-Hasan did not hear this Hadith from Ubayy. It is questionable as to whether this narration can be correctly attributed to the Prophet . Allah said,

(وَوَطَفَقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ)

(And they began to cover themselves with the leaves of the Paradise for their covering.) Mujahid said, "They patched the leaves on themselves in the form of a garment." Qatadah and As-Suddi both said the same. Concerning Allah's statement,

(فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْءُهُمَا وَوَطَفَقَا
 يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ
 رَبَّهُ فَغَوَىٰ - ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ)

(Thus Adam disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.) Al-Bukhari recorded that Abu Hurayrah said that the Prophet said,

«حَاجَّ مُوسَىٰ آدَمَ، فَقَالَ لَهُ: أَنْتَ الَّذِي أُخْرِجْتَ
النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشَقَيْتَهُمْ؟ قَالَ آدَمُ: يَا
مُوسَىٰ، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَاتِهِ
وَبِكَلَامِهِ، أَتَلُومُنِي عَلَىٰ أَمْرٍ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ
أَنْ يَخْلُقَنِي أَوْ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَحَجَّ آدَمُ
مُوسَىٰ»

(Musa argued with Adam and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief!" Adam replied, "Are you the one whom Allah chose for His Divine Messages and His direct Speech Are you blaming me for a matter that Allah wrote upon me before He created me") Then, the Messenger of Allah said, (Thus, Adam defeated Musa.) This Hadith has various routes of transmission in the Two Sahihs as well as the Musnad collections.

(قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ
وَلَا يَشْقَى - وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ
مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى - قَالَ
رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا - قَالَ
كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى)

(123. He (Allah) said: "Get you down, both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed.) (124. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of

Resurrection.") (125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).") (126. (Allah) will say: "Like this Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.")

The Descent of Adam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allah says to Adam, Hawwa' and Iblis, "Get down from here, all of you." This means each of you should get out of Paradise. We expounded upon this in Surah Al-Baqarah.

(بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ)

(Some of you as enemies to others.))2:36(He (Allah) was saying this to Adam and his progeny and Iblis and his progeny. Concerning Allah's statement,

(فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى)

(Then if there comes to you guidance from Me,) Abu Al-`Aliyyah said, "This (guidance) means the Prophets, the Messengers and the evidence."

(فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى)

(Then whoever follows My guidance he shall neither go astray nor shall be distressed.) Ibn `Abbas said, "He will not be misguided in this life and he will not be distressed in the Hereafter."

(وَمَنْ أَعْرَضَ عَن ذِكْرِي)

(But whosoever turns away from My Reminder,) This means, "Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it."

(فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا)

(verily, for him is a life of hardship,) meaning, his life will be hard in this world. He will have no tranquillity and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life. Concerning His statement,

(وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى)

(and We shall raise him up blind on the Day of Resurrection.) Mujahid, Abu Salih and As-Suddi said, "This means he will have no proof." `Ikrimah said, "He will be made blind to everything except Hell." This is as Allah says,

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَ
وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ)

(And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell.) 17:97 (This is why Allah says,

رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا)

(O my Lord! Why have you raised me up blind, while I had sight (before).) This means in the life of this world.

(قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ
نُنْسِي)

((Allah) will say: "Like this Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.) Meaning, "When you turned away from the signs of Allah and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you."

(فَالْيَوْمَ نَنسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So this Day We shall forget them as they forgot their meeting of this Day.) 7:51(For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'an, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'an has been warned against from a different aspect. It has been reported in the Sunnah that it is absolutely forbidden and there is a serious threat against one who forgets Qur'an (that he previously memorized).

(وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ
رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ)

(127. And thus do We requite him who transgresses beyond bounds and believes not in the Ayat of his Lord; and the torment of the Hereafter is far more severe and more lasting.)

Severe Torment for Him Who transgresses beyond bounds

Allah says: `Thus We do requite those who transgress beyond bounds and belie the Ayat of Allah in this world and in the Hereafter.'

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ
أَشَقُّ وَمَا لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ (

(For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allah.) 13:34(Therefore Allah said,

وَلِعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى)

(and the torment of the Hereafter is far more severe and more lasting.) meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment. Allah's Messenger said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

(Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.)

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ
فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى (

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ
مُّسَمًّى - فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ
ءَانَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى (

(128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk Verily, in this are signs indeed for men of understanding.)

(129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).) (130. So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and

before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allah shall give you.)

Many Nations were destroyed and in Them is a Lesson

Allah, the Exalted, says,

(أَفَلَمْ يَهْدِ)

(Is it not a guidance for them...) This is addressed to those who reject what the Prophet came to them with: 'We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited, moving about in the dwellings of those of the past.'

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى)

(Verily, in this are signs indeed for men of understanding.) This means those who have sound intellect and correct understanding. This is as Allah says,

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ
يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى
الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ
(

(Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.))22:46(Allah also said in Surah Alif Lam Mim As-Sajdah,

(أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ
يَمْشُونَ فِي مَسَاكِينِهِمْ)

(Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they walk about))32:26(Then, Allah, the Exalted, says,

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى (

(And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).) 20:129(This means that if it were not for the Word that had already preceded from Allah -- that He would not punish anyone until the proof had been established against him and the punishment would take place at an appointed time that He has already determined for these rejecters -- then the punishment would certainly seize them immediately.

The Command to be patient and perform the Five daily Prayers

Allah comforts His Prophet by saying to him,

(فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ)

(So bear patiently what they say,) This means, "Be patient concerning their rejection of you."

(وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ)

(And glorify the praises of your Lord before the rising of the sun,) This is speaking of the Morning (Fajr) prayer.

(وَقَبْلَ غُرُوبِهَا)

(and before its setting,) This is speaking of the Mid-afternoon (Asr) prayer. This has been mentioned in the Two Sahihs on the authority of Jarir bin `Abdullah Al-Bajali, who said, "Once we were sitting with the Messenger of Allah when he looked up at the moon on a night when it was full. He said,

«إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَىٰ صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

(Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before

sunrise (Fajr) and before sunset (`Asr), then you should do so.) Then he recited this Ayah." Imam Ahmad recorded that `Umarah bin Ru'aybah that he heard the Messenger of Allah saying,

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ
وَقَبْلَ غُرُوبِهَا»

(Anyone who prays before sunrise and before sunset will never enter the Hellfire.) This was also recorded by Muslim. Concerning Allah's statement,

(وَمِنْ عَائِئِ اللَّيْلِ فَسَبِّحْ)

(and during some hours of the night, glorify the praises.) This means during its hours offer the late night (Tahajjud) prayer. Some of the scholars said it also means the after sunset (Maghrib) and the night (`Isha') prayers.

(وَأَطْرَافَ النَّهَارِ)

(and at the ends of the day,) This is the opposite of the hours of the night.

(لَعَلَّكَ تَرْضَى)

(that you may become pleased) As Allah says,

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى)

(And verily, your Lord will give you (all good) so that you shall be well-pleased.))93:5(In the Sahih, it is recorded that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ
رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ:
رَبَّنَا وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَنَا مَا لَمْ نُعْطِ
أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: إِنِّي أُعْطِيكُمْ أَفْضَلَ مِنْ
ذَلِكَ، فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟»

فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ
بَعْدَهُ أَبَدًا»

(Allah, the Exalted, says, "O people of Paradise." They will reply, "We are here at Your service and Your pleasure our Lord." He will then say, "Are you all pleased" They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation" Allah will then say, "Verily, I am going to give you something better than that." They will say, "And what thing could be better than that" Allah will say, "I have allowed for you My pleasure, so I will never be angry with you again after this.") In another Hadith, it states that it will be said,

«يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ
يُنْجِزَكُمْوَهُ: فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُبَيِّضْ
وُجُوهَنَا وَيُثَقِّلْ مَوَازِينَنَا وَيُزَحِّحْنَا عَنِ النَّارِ
وَيُدْخِلَنَا الْجَنَّةَ، فَيُكْشَفُ الْحِجَابُ فَيَنْظُرُونَ إِلَيْهِ،
فَوَ اللَّهُ مَا أَعْطَاهُمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ
الزِّيَادَةُ»

("O people of Paradise, verily you all have an appointed promise with Allah that He would like to fulfill for you." They will say, "And what is that Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise" Then, the veil will be lifted and they will gaze upon Him (Allah). By Allah, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).)

(وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرَزَقُ رَبِّكَ خَيْرٌ
وَأَبْقَى - وَأَمْرُ أَهْلِكَ بِالصَّلَاةِ وَأَصْطَبِرْ عَلَيْهَا لَا
نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَقِبَةُ لِلتَّقْوَى)

(131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the

provision of your Lord is better and more lasting.) (132. And enjoin Salah on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwa.)

Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allah

Allah, the Exalted, says to His Prophet Muhammad , "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful." Mujahid said,

(أَزْوَاجًا مِنْهُمْ)

(various groups of them,) "This means the wealthy people." This means, "Verily, We have given you (O Muhammad) better than that which We have given them." This is just as Allah says in another Ayah,

(وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ
لَا تَمُدَّنَّ عَيْنَيْكَ)

(And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'an. Look not with your eyes ambitiously.) 15:87-88(Likewise, that which Allah has stored for His Messenger in the Hereafter is something extremely great. It is an unlimited reward that cannot be described. This is as Allah says,

(وَأَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى)

(And verily, your Lord will give you so that you shall be well-pleased.) 93:5(For this reason, Allah says,

(وَرَزَقُ رَبُّكَ خَيْرٌ وَأَبْقَى)

(But the provision of your Lord is better and more lasting.) In the Sahih it is recorded that `Umar bin Al-Khattab entered upon the Messenger of Allah while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet) lying down upon a sandy straw mat. There was nothing in the house except a pile of sant tree pods and some hanging equipment. `Umar's eyes filled with tears (upon seeing this), so the Messenger of Allah said to him,

«مَا يُبْكِيكَ يَا عُمَرُ؟»

(What makes you cry, O Umar) He replied, "O Messenger of Allah, verily Kisra and Caesar are living in their luxurious conditions, yet you are the chosen Friend of Allah amongst His creation" The Prophet said,

«أَوْ فِي شَكِّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ
عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا»

(Do you have doubt, O son of Al-Khattab Those people have had their good hastened for them in the life of this world.) Thus, the Prophet was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allah. He would never save anything for himself for the next day. Ibn Abi Hatim reported from Abu Sa`id that the Messenger of Allah said,

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللَّهُ لَكُمْ مِنْ
زَهْرَةِ الدُّنْيَا»

(Verily, the thing I fear most for you all is what Allah will allow you to acquire of the splendor of this world.) They (the Companions) said, "What is the splendor of this world, O Messenger of Allah" He said,

«بَرَكَاتُ الْأَرْضِ»

(The blessings of the earth.) Qatadah and As-Suddi said, "The splendor of this worldly life means the beautiful adornments of the life of this world." Qatadah said,

(لِنَقْتَنَهُمْ فِيهِ)

(that We may test them thereby.) "So that We may put them to trial." Concerning Allah's statement,

(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا)

(And enjoin the Salah on your family, and be patient in offering them.) This means to save them from the punishment of Allah by the establishment of the prayer, and you also be patient in performing it. This is as Allah says,

(يَأْيُهَا الَّذِينَ ءَامَنُوا فَوَا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا)

(O you who believe! Ward off yourselves and your families against a Fire (Hell).) 66:6(Ibn Abi Hatim recorded that Zayd bin Aslam reported from his father that he and Yarfa' would

sometimes spend the night at `Umar bin Al-Khattab's. `Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, "He is not going to get up like he usually does." When he would awaken, he would make his family get up as well. He would say,

(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا)

(And enjoin the Salah on your family, and be patient in offering them.)" Allah said;

(لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ)

(We ask not of you a provision: We provide for you.) This means that if you establish the prayer, your sustenance will come to you from where you did not expect. This is as Allah says,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.) 65:2-3(Allah also says,

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

(And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).) until,

(إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

(Verily, Allah is the All-Provider, Owner of Power, the Most Strong.) 51:56-58(Thus, Allah says,

(لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ)

(We ask not of you a provision: We provide for you.) Verily, At-Tirmidhi and Ibn Majah recorded that Abu Hurayrah said that the Messenger of Allah said,

«يَقُولُ اللهُ تَعَالَى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى وَأَسُدُّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أُسُدِّ فَقْرَكَ»

(Allah, the Exalted, says, "O son of Adam, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs.") It is also reported from Zayd bin Thabit that he heard the Messenger of Allah saying,

«مَنْ كَانَتْ الدُّنْيَا هَمَّهُ فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ، جَمَعَ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ»

(Whoever makes the worldly life his major concern, then Allah will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this world anything except that which has already been written for him. Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).) Concerning Allah's statement,

(وَالْعَقِبَةُ لِلتَّقْوَى)

(And the good end is for those who have Taqwa.) This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allah. In the Sahih it is reported that the Messenger of Allah said,

The Request of the Polytheists for Proofs while the Qur'an is itself a Proof

Allah, the Exalted, informs about the disbelievers in their statement,

(لَوْلَا)

(Why does not) This means, `Why doesn't Muhammad bring us some proof from his Lord' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allah. Allah, the Exalted, said,

(أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى)

(Has there not come to them the proof of that which is in the former papers (Scriptures)) This means the Qur'an which Allah revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'an contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'an is the supervisor of these other Books. It verifies what is correct and explains the mistakes that were falsely placed in these Books and attributed to them. This Ayah is similar to Allah's statement in Surat Al-`Ankabut,

(وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا
الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ - أَوَلَمْ يَكْفِهِمْ
أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ
لِرَحْمَةٍ وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ)

(And they say: "Why are not signs sent down to him from his Lord" Say: "The signs are only with Allah, and I am only a plain warner." It is not sufficient for them that We have sent down to you the Book which is recited to them Verily, herein is mercy and a reminder for a people who believe.) 29:50-51(In the Two Sahih, it is recorded that the Messenger of Allah said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ
عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا
أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا
يَوْمَ الْقِيَامَةِ»

(There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allah has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.) In this Hadith, the Prophet only mentioned the greatest of the signs that he was given, which is the Qur'an. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them. Then Allah says,

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا
أَرْسَلْتَ إِلَيْنَا رَسُولًا

(And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger..." This means, "If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said,

رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا

(Our Lord! If only You had sent us a Messenger,) meaning, 'before you destroyed us, so we could have believed in him and followed him.' This is like Allah said,

فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذَلَّ وَنَخْزَى

(we should certainly have followed Your Ayat, before we were humiliated and disgraced.) Allah, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

(Even if every sign should come them, until they see the painful torment.) 10:97(This is as Allah says,

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ
تُرْحَمُونَ

(And this is a blessed Book which We have sent down, so follow it and have Taqwa (of Allah), that you may receive mercy.) Until His statement,

بِمَا كَانُوا يَصْدِفُونَ

(because of their turning away.) 6:155-157(Allah also says,

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ
لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْإِحْدَىٰ

(And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).))35:42(

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ آيَةٌ
لَيُؤْمِنُنَّ بِهَا)

(And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein.))6:109(to the completion of those Ayat. Then, Allah says,

(قُلْ)

(Say) "Say, O Muhammad, to those who deny you, oppose you and continue in their disbelief and obstinance."

(كُلٌّ مُتَرَبِّصٌ)

(Each one is waiting,) among you and us;

(فَتَرَبَّصُوا)

(so wait you too;) This is a command to await (anticipate).

(فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ)

(and you shall know who are they that are on As-Srat As-Sawi.) This means the straight road.

(وَمَنْ اهْتَدَى)

(And who are they that have let themselves be guided.) meaning guidance to the truth and the path of right guidance. This is similar to Allah's statement,

(وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ
سَبِيلًا)

(And they will know, when they see the torment, who it is that is most astray from the path!))25:42(And Allah said,

(سَيَعْلَمُونَ غَدًا مَّنَ الْكَذَّابُ الْأَشِيرُ)

(Tomorrow they will come to know who is liar, the insolent one!))54:26(This is the end of the Tafsir of Surah Ta Ha, and all praise and gratitude is due to Allah. The Tafsir of Surat Al-Anbiya' will follow this, if Allah wills. And all praise and thanks are due to Allah.

The Tafsir of Surat Al-Anbiya

(Chapter - 21)

Which was revealed in Makkah

The Virtues of Surat Al-Anbiya'

and Al-Anbiya' - they are among the earliest and most beautiful Surahs and they are my treasure."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ - مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ - لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِّثْلَكُمُ أَفْتَأُتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ - قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ - بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْآوْتُونَ - مَا ءَامَنْتُ قَبْلَهُمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ)

(1. Draws near for mankind their reckoning, while they turn away in heedlessness.) (2. Comes not unto them an admonition from their Lord as a recent revelation but they listen to it while they play.) (3. With their hearts occupied. Those who do wrong, conceal their private counsels, (saying): "Is this more than a human being like you Will you submit to magic while you see it") (4. He said: "My Lord knows what is said in the heavens and on earth. And He is the All-Hearer, the All-Knower.") (5. Nay, they say: "These are mixed up false dreams! Nay, he has invented it!

-- Nay, he is a poet! Let him then bring us an Ayah like the ones that were sent before!") (6. Not one of the towns of those which We destroyed, believed before them; will they then believe.)

The Hour is at hand but People are heedless

This is a warning from Allah of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. An-Nasa'i recorded that Abu Sa' id reported from the Prophet :

(فِي غَفْلَةٍ مُّعْرِضُونَ)

(while they turn away in heedlessness), he said,

«فِي الدُّنْيَا»

(in this world.) Allah says:

(أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)

(The Event ordained by Allah will come to pass, so seek not to hasten it)

(اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا)

(The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away.))54:1,2(. Then Allah states that they do not listen to the revelation (Wahy) that He sends down to His Messenger , which is addressed to the Quraysh and all disbelievers like them.

(مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ)

(Comes not unto them an admonition from their Lord as a recent revelation) meaning, newly-revealed,

(إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ)

(but they listen to it while they play.) This is like what Ibn ` Abbas said, "Why do you ask the People of the Book about what they have, which has been altered and distorted, and they have added things and taken things away, when your Book is the most recently revealed from Allah, and you read it pure and unadulterated" Al-Bukhari recorded something similar to this.

(وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا)

(Those who do wrong, conceal their private counsels) meaning, what they say to one another in secret.

(هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ)

(Is this more than a human being like you) meaning, the Messenger of Allah . They did not believe that he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, and not them They said:

(أَفَتَأْتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ)

(Will you submit to magic while you see it) meaning, will you follow him and be like one who submits to magic when he knows that it is magic Allah said in response to their fabrications and lies:

(قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ)

(He said: "My Lord knows what is said in the heavens and on earth...") Nothing at all is hidden from the One Who knows that, and He is the One Who reveals this Qur'an which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth.

(وَهُوَ السَّمِيعُ الْعَلِيمُ)

(And He is the All-Hearer, the All-Knower.) means, He hears all that they say and He knows all their circumstances. This is a warning and a threat to them.

The Disbelievers' Ideas about the Qur'an and the Messenger ; their demand for a Sign and the Refutation of that

(بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ افْتَرَاهُ)

(Nay, they say: "These are mixed up false dreams! Nay, he has invented it!...") Here Allah tells us of the stubbornness and heresy of the disbelievers, and the various things they said about the Qur'an, and how they were confused and misguided about it. Sometimes they described it as magic, and sometimes they described it as poetry, or mixed up false dreams, or a fabrication. As Allah says:

اَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْاَمْثَالَ فَضَلُّوا فَلَا
يَسْتَطِيعُونَ سَبِيلاً)

(See what examples they have put forward for you. So they have gone astray, and never can they find a way) 17:48

(فَلْيَاْتِنَا بِآيَةٍ كَمَا اُرْسِلَ الْاَوَّلُونَ)

(Let him then bring us an Ayah like the ones that were sent before!) They were referring to the she-camel of Salih, and the signs of Musa and `Isa. And Allah says,

(وَمَا مَنَعَنَا اَنْ نُرْسِلَ بِالْآيَاتِ اِلَّا اَنْ كَذَّبَ بِهَا
الْاَوَّلُونَ)

(And nothing stops Us from sending the Ayat but that the people of old denied them.) 17:59. So Allah said here:

(مَا ءَامَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنَاهَا اَفْهَمْ يُؤْمِنُونَ
(

(Not one of the towns of those which We destroyed, believed before them; will they then believe) None of the peoples to whom Messengers were sent were given a sign at the hands of their Prophet and believed. On the contrary, they disbelieved and We destroyed them as a result. Would these people believe in a sign if they saw it Not at all! In fact,

(اِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْاَلِيمَ)

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) 10:96-97. Indeed, they witnessed clear signs and definitive proof at the hands of the Messenger of Allah, signs which were far clearer and more overwhelming than any that had been witnessed in the case of any other Prophet, may the blessings and peace of Allah be upon them all.

(وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا
أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ - وَمَا جَعَلْنَاهُمْ
جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ - ثُمَّ
صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا
الْمُسْرِفِينَ)

(7. And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know.) (8. And We did not place them in bodies that did not eat food, nor were they immortals.) (9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifin.)

The Messengers are no more than Human Beings

Here Allah refutes those who denied that human Messengers could be sent:

(وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ)

(And We sent not before you but men to whom We revealed.) meaning, all the Messengers who came before you were men, human beings. There were no angels among them. This is like the Ayat:

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ
أَهْلِ الْقُرَى)

(And We sent not before you any but men unto whom We revealed, from among the people of townships) 12:109

(قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers...") 46:9 Allah tells us that the previous nations denied that and said:

(أَبَشْرٌ يَهْدُونَنَا)

("Shall mere men guide us") 64:6. So Allah says here:

(فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ)

(So ask the people of the Reminder if you do not know.) meaning, ask the people of knowledge among the nations such as the Jews and Christians and other groups: `were the Messengers who came to you human beings or angels' Indeed they were human beings. This is a part of the perfect blessing of Allah towards His creation: He sent to them Messengers from among themselves so that they could receive the Message from them and learn from them.

(وَمَا جَعَلْنَاهُمْ جَسَداً لَّا يَأْكُلُونَ الطَّعَامَ)

(And We did not place them in bodies that did not eat food...) meaning, rather they had bodies that ate food, as Allah says:

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers but verily, they ate food and walked in the markets))25:20(meaning, they were human beings who ate and drank like all other people, and they went to the marketplaces to earn a living and engage in business; that did not affect them adversely or reduce their status in any way, as the idolators imagined.

(مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي
الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا أَوْ
يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا)

(And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat"))25:7-8(

(وَمَا كَانُوا خَالِدِينَ)

(nor were they immortals) meaning, in this world; on the contrary, they lived, then they died.

(وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ)

(And We granted not to any human being immortality before you))21:34(But what distinguished them from others was that they received revelation from Allah, and the angels brought down to them from Allah His rulings concerning His creation, what He commanded and what He prohibited.

(ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ)

Then We fulfilled to them the promise. the promise that their Lord made to destroy the evildoers. Alla0h fulfilled His promise and did that. He says:

(فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ)

(So We saved them and those whom We willed,) meaning, their followers among the believers,

(وَأَهْلَكْنَا الْمُسْرِفِينَ)

(but We destroyed Al-Musrifin.) meaning, those who disbelieved the Message brought by the Messengers.

(لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ -
وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَلِيمَةً وَأَنْشَأْنَا بَعْدَهَا
قَوْمًا آخَرِينَ - فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا
يَرْكُضُونَ - لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا
أُتِرْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ - قَالُوا يَوَيْلَنَا
إِنَّا كُنَّا ظَالِمِينَ - فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى
جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ)

(10. Indeed, We have sent down for you a Book in which there is Dhikrukum. Will you not then understand) (11. How many a town given to wrongdoing, have We destroyed, and raised up after them another people!) (12. Then, when they sensed Our torment, behold, they (tried to) flee from it.) (13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.) (14. They cried: "Woe to us! Certainly we have been wrongdoers.") (15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.)

The Virtue of the Qur'an Here

Allah points out the noble status of the Qur'an and urges them to recognize its worth:

(لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ)

(Indeed, We have sent down for you a Book in which there is Dhikrukum). Ibn `Abbas said: "Honor for you."

(أَفَلَا تَعْقِلُونَ)

(Will you not then understand) means, will you not understand this blessing, and accept it This is like the Ayah:

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ)

(And verily, this is indeed a Reminder for you and your people, and you will be questioned.)
)43:44(

How the Evildoers were destroyed

(وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَلِيمَةً)

(How many a town given to wrongdoing, have We destroyed,) meaning, they were very many. This is like the Ayah:

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ)

(And how many generations have We destroyed after Nuh!))17:17(

(فَكَأَيُّ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا)

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins))22:45(.

(وَأَنْشَأْنَا بَعْدَهَا قَوْمًا ءَاخِرِينَ)

(and raised up after them another people!) means, another nation which came after them.

(فَلَمَّا أَحَسُّوا بَأْسَنَا)

(Then, when they sensed Our torment,) when they realized that the torment would undoubtedly come upon them, just as their Prophet had warned them,

(إِذَا هُمْ مِنْهَا يَرْكُضُونَ)

(behold, they (tried to) flee from it.) they tried to run away.

(لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَتْرَقْتُمْ فِيهِ
وَمَسَكِنِكُمْ)

(Flee not, but return to that wherein you lived a luxurious life, and to your homes.) This is a way of ridiculing them. It will be said to them by way of ridicule: "Do not run away from the coming torment; go back to the delights and luxuries and fine homes in which you were living." Qatadah said, "Mocking them."

(لَعَلَّكُمْ تُسَأَلُونَ)

(in order that you may be questioned) about whether you gave thanks for what you had.

(قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ)

(They cried: "Woe to us! Certainly we have been wrong- doers.") They will confess their sins when it will be of no benefit to them.

(فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا
خَمِيدِينَ)

(And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.) meaning, "they will keep on saying that, admitting their wrong- doing, until We harvest them as it were, and their movements and voices come to a stop."

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ
- لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهَوًا لَّاتَّخَذْتَهُ مِنْ لَدُنَّا إِنْ كُنَّا
فَاعِلِينَ - بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ
فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ - وَلَهُ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا

يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ -
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ)

(16. We created not the heavens and the earth and all that is between them for play.) (17. Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) (18. Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.) (19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him are not too proud to worship Him, nor are they weary.) (20. They glorify His praises night and day, they never slacken.)

Creation was made with Justice and Wisdom

Allah tells us that He created the heavens and the earth in truth, i.e. with justice.

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنَى)

(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.))53:31(. He did not create all that in vain or for (mere) play:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ
النَّارِ)

(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(

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا
فَاعِلِينَ)

(Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) Ibn Abi Najih said, narrating from Mujahid:

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا)

(Had We intended to take a pastime, We could surely have taken it from Us,) "Meaning, `From Ourselves,' He is saying, `We would not have created Paradise or Hell or death or the resurrection or the Reckoning."

(إِنْ كُنَّا فَعَلِينَ)

(if We were going to do (that).) Qatadah, As-Suddi, Ibrahim An-Nakha`i and Mughirah bin Miqsam said: "This means, `We will not do that.'" Mujahid said, every time the word

(أَنَّ)

(if) is used in the Qur'an, it is a negation.

(بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ)

(Nay, We fling the truth against the falsehood,) means, `We explain the truth and thus defeat falsehood.' Allah says:

(فَيَذَمُّهُ فَإِذَا هُوَ زَاهِقٌ)

(so it destroys it, and behold, it disappears.) it is fading and vanishing.

(وَلَكُمْ الْوَيْلُ)

(And woe to you) O you who say that Allah has offspring.

(مِمَّا تَصِفُونَ)

(for that which you ascribe.) that which you say and fabricate. Then Allah informs of the servitude of the angels, and how they persevere in worship night and day:

Everything belongs to Allah and serves Him

(وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ)

(To Him belongs whosoever is in the heavens and on earth. And those who are near Him) i.e., the angels,

(لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ)

(are not too proud to worship Him,) they do not feel proud and do not refuse to worship Him. This is like the Ayah:

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا)

(Al-Masih will never be proud to reject being a servant of Allah, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.))4:172(

(وَلَا يَسْتَحْسِرُونَ)

(nor are they weary.) means, they do not get tired or feel bored.

(يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ)

(They glorify His praises night and day, they never slacken.) They persist in their worship night and day, obeying Allah to the utmost, and they are able to do this, as Allah says:

(لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

(who do not disobey Allah in what He commands them, but do what they are commanded))66:6(

(أَمْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ - لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ - لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(21. Or have they taken (for worship) gods from the earth who raise the dead) (22. Had there been therein (in the heavens and the earth) gods besides Allah, then verily, both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above all that (evil) they

associate with Him!) (23. He cannot be questioned as to what He does, while they will be questioned.)

Refutation of false gods

Allah denounces those who take other gods instead of Him:

(أَمْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ)

(Or have they taken gods from the earth who raise the dead) meaning, can they bring the dead back to life and bring them forth from the earth They cannot do any of that, so how can they make them rivals to Allah and worship them alongside Him Then Allah tells us that if there were another god besides Him, the heavens and the earth would be ruined:

(لَوْ كَانَ فِيهِمَا آلِهَةٌ)

(Had there been therein gods) means, in the heavens and the earth,

(لَفَسَدَتَا)

(then verily, both would have been ruined.) This is like the Ayah:

(مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِن إِلَهٍ إِذَا
لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى
بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ)

(No son did Allah beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!))23:91(. And Allah says here:

(فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ)

(Glorified be Allah, the Lord of the Throne, above all that they associate with Him!) meaning, glorified be He above what they say about Him having offspring or partners; glorified and exalted and sanctified be He far above all the lies that they fabricate.

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.) He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.

(وَهُمْ يُسْأَلُونَ)

(while they will be questioned.) means, He is the One Who will ask His creation about what they did. This is like the Ayah:

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.)
)15:92-93(

(وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ)

(And He protects (all), while against Whom there is no protector))23:88(

(أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ
هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ - وَمَا أَرْسَلْنَا مِنْ
قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدُونِ)

(24. Or have they taken for worship gods besides Him Say: "Bring your proof. This is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse.) (25. And We did not send any Messenger before you but We revealed to him (saying): "There is no God but I, so worship Me.")

(أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ)

(Or have they taken for worship gods besides Him Say:) -- O Muhammad --

(هَاتُوا بُرْهَانَكُمْ)

(Bring your proof.) your evidence for what you are saying.

(هَذَا ذِكْرٌ مَنْ مَعِيَ)

(This is the Reminder for those with me) means, the Qur'an.

(وَذِكْرٌ مِّن قَبْلِي)

(and the Reminder for those before me) means, the previous Books, unlike what you claim. Each Book was revealed to each Prophet who was sent with the message that there is no god except Allah, but you idolators do not recognize the truth, so you turn away from it. Allah says:

(وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): "There is no god but I. . .") This is like the Ayat:

(وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا
مِن دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ)

(And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious") 43:45(

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid Taghut (all false deities).") 16:36(Every Prophet who was sent by Allah called people to worship Allah Alone, with no partner or associate. The natural inclination of man (Al-Fitrah) also bears witness to that. The idolators have no proof and their dispute is of no use before their Lord; on them is wrath, and for them will be a severe torment.

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ
مُّكْرَمُونَ - لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ
يَعْمَلُونَ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَن ارْتَضَى وَهُمْ مِّنْ خَشْيَتِهِ

مُشْفِقُونَ - وَمَنْ يَقُلْ مِنْهُمْ إِيَّيَ إِلَهٌ مِّنْ دُونِهِ
فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ)

(26. And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored servants.) (27. They speak not until He has spoken, and they act on His command.) (28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.) (29. And if any of them should say: "Verily, I am a god besides Him," such We should recompense with Hell. Thus We recompense the wrongdoers.)

The Refutation of Those Who claim that the Angels are the Daughters of Allah; description of their Deeds and Status

Here Allah refutes those who claim that He has offspring among the angels -- exalted and sanctified by Him. Some of the Arabs believed that the angels were the daughters of Allah, but Allah says:

(سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ)

(Glory to Him! They are but honored servants.) meaning, the angels are servants of Allah who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

(لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ)

(They speak not until He has spoken, and they act on His command.) meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

(He knows what is before them, and what is behind them,)

(وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى)

(and they cannot intercede except for him with whom He is pleased.) This is like the Ayat:

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission))2:255(

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits))34:23(. There are many Ayat which say similar things.

(وَهُمْ مِّنْ خَشِيَّتِهِ)

(And they for fear of Him) means, because they fear Him.

(مُشْفِقُونَ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ)

(And they stand in awe. And if any of them should say: "Verily, I am a god besides Him,") meaning, whoever claims to be a god instead of Allah, i.e., alongside Allah,

(فَذَلِكْ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ)

(such We should recompense with Hell. Thus We recompense the wrongdoers.) meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place. This is like the Ayat:

(قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ)

(Say: "If the Most Gracious had a son, then I am the first of worshippers."))43:81(

(لَئِنْ أَشْرَكْتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
الْخَاسِرِينَ)

(If you join others in worship with Allah, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.))39:65(

(أُولَئِكَ يَرَى الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ
كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ
حَيٍّ أَفْلا يُؤْمِنُونَ - وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ
أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ

يَهْتَدُونَ - وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ
ءَايَاتِهَا مُعْرِضُونَ - وَهُوَ الَّذِي خَلَقَ اللَّيْلَ
وَالنَّهَرَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them And We have made from water every living thing. Will they not then believe) (31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.) (32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs). (33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.)

The Signs of Allah in the Heavens and the Earth and in the Night and the Day

Here Allah tells of His perfect might and power in His creation and subjugation of all things.

(أُولَئِكَ الَّذِينَ كَفَرُوا)

(Have not those who disbelieve known) means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allah is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth. He says:

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ)

(And We have made from water every living thing. Will they not then believe) meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

In everything there is a Sign of Him, showing that He is One.

Sufyan Ath-Thawri narrated from his father from `Ikrimah that Ibn `Abbas was asked; "Did the night come first or the day" He said, "Do you think that when the heavens and the earth were joined together, there was anything between them except darkness Thus you may know that the night came before the day. Ibn Abi Hatim recorded that Ibn `Umar said that a man came to him and questioned him about when the heavens and earth were joined together then they were parted. He said, "Go to that old man (Shaykh) and ask him, then come and tell me what he says to you." So he went to Ibn `Abbas and asked him. Ibn `Abbas said: "Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and

vegetation came forth from the earth." The man went back to Ibn `Umar and told him what had been said. Ibn `Umar said, "Now I know that Ibn `Abbas has been given knowledge of the Qur'an. He has spoken the truth, and this is how it was." Ibn `Umar said: "I did not like the daring attitude of Ibn `Abbas in his Tafsir of the Qur'an, but now I know that he has been given knowledge of the Qur'an." Sa`id bin Jubayr said: "The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allah in His Book." Al-Hasan and Qatadah said, "They were joined together, then they were separated by this air."

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا)

(And We have made from water every living thing.) meaning, the origin of every living thing is in water. Imam Ahmad recorded that Abu Hurayrah said, "I said: O Messenger of Allah, when I see you I feel happy and content, tell me about everything." He said,

«كُلُّ شَيْءٍ خُلِقَ مِنْ مَاءٍ»

(Everything was created from water.) "I said, tell me about something which, if I do it, I will enter Paradise." He said:

«أَفْشِ السَّلَامَ، وَأَطْعِمِ الطَّعَامَ، وَصِلِ الْأَرْحَامَ،
وَقُمْ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، ثُمَّ ادْخُلِ الْجَنَّةَ بِسَّلَامٍ»

(Spread (the greeting of) Salam, feed others, uphold the ties of kinship, and stand in prayer at night when people are sleeping. Then you will enter Paradise in peace.) This chain of narration fulfills the conditions of the Two Sahih, apart from Abu Maymunah, who is one of the men of the Sunans, his first name was Salim; and At-Tirmidhi classed him as Sahih.

(وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا)

(And We have placed on the earth firm mountains,) means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it -- because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence. So Allah says,

(أَنْ تَمِيدَ بِهِمْ)

(lest it should shake with them,) meaning, so that it will not shake with them.

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)

(and We placed therein broad highways for them to pass through,) means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allah created gaps -- passes -- in the mountains so that people may travel from here to there. So He says:

(لَعَلَّهُمْ يَهْتَدُونَ)

(that they may be guided.)

(وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا)

(And We have made the heaven a roof, safe and well-guarded.) means, covering the earth like a dome above it. This is like the Ayah,

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ)

(With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof.))51:47(

(وَالسَّمَاءِ وَمَا بَنَاهَا)

(By the heaven and Him Who built it.))91:5(

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا
وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ)

(Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it))50:6(. The building and making described here refers to the raising of the dome, as when the Messenger of Allah said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ»

(Islam is built on five.) i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

(مَّحْفُوظًا)

(safe and well-guarded.) means, high and protected from anything reaching it. Mujahid said, "Raised up."

(وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ)

(Yet they turn away from its signs.) This is like the Ayah:

(وَكَايِّنَ مِنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ)

(And how many a sign in the heavens and the earth they pass by, while they are averse therefrom) 12:105. They do not think about how Allah has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allah, Who created it and subjugated it and directed its course. Then Allah says, drawing attention to some of His signs,

(وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَرَ)

(And He it is Who has created the night and the day,) meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

(وَالشَّمْسَ وَالْقَمَرَ)

(and the sun and the moon,) the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

(كُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(each in an orbit floating.) means, revolving. Ibn `Abbas said, "They revolve like a spinning wheel, in a circle." This is like the Ayah:

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ
وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.) 6:96

(وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنَّ مَتَّ فَهُمْ
الْخَالِدُونَ - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ
وَالْخَيْرِ فِتْنَةٌ وَإِلَيْنَا تُرْجَعُونَ)

(34. And We granted not to any human being immortality before you; then if you die, would they live forever) (35. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.)

No One has been granted Immortality in this World

(وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ)

(And We granted not to any human being immortality before you;) means, O Muhammad.

(الْخُلْدَ)

(immortality) means, in this world. On the contrary,

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو
الْجَلَلِ وَالْإِكْرَامِ)

(Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.))55:26-27(.

(أَفَإِنَّ مَتَّ)

(then if you die) means, O Muhammad,

(فَهُمُ الْخَالِدُونَ)

(would they live forever) means, they hope that they will live forever after you, but that will not happen; everything will pass away. So Allah says:

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ)