

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:

(وَعِنْهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ )

(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:

(وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ وَلَا طَائِرٌ يَطِيرُ  
بِجَنَاحَيْهِ إِلَّا أَمْمٌ أَمْتَلُكُمْ )

(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:

(وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا)

(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:

(وَتَوَكَّلْنَ عَلَى الْعَزِيزِ الرَّحِيمِ - الَّذِي يَرَاكَ حِينَ تَقُومُ )

(وَتَقْلِبَاكَ فِي السَّجَدَيْنَ )

(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:

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَنْلَوْا مِنْهُ مِنْ قُرْءَانٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ  
**تُفِيضُونَ فِيهِ**)

(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:

**«أَنْ تَعْبُدَ اللَّهَ كَائِنَكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ  
يَرَاكَ»**

(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 أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ - الَّذِينَ ءامَنُوا وَكَانُوا يَتَقَوَّلُونَ - لَهُمْ  
الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ  
لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ )**

(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,

**(لَا خَوْفٌ عَلَيْهِمْ)**

(no fear shall come upon them) from the future horrors they will face in the Hereafter.

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve.) over anything left behind in this world. Ibn Jarir recorded that Abu Hurayrah said that Allah's Messenger said:

«إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا يُغْنِطُهُمُ الْأَئِيَاءُ  
وَالشُّهَدَاءُ»

(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:

«هُمْ قَوْمٌ تَحَابُّوا فِي اللَّهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا  
أَنْسَابٍ، وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ 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:

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ 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 `Ubādah bin As-Samit that he (recited) to Allah's Messenger :

(لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي 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:

«الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ ثُرَى لَهُ وَهِيَ جُزْءٌ مِنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ»

(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,

«تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ»

(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:

(لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

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

«الرُّؤْيَا الصَّالِحَةُ يُبَشِّرُهَا الْمُؤْمِنُ، جُزْءٌ مِنْ تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ، فَمَنْ رَأَى ذَلِكَ فَلَيُخْبِرْ بِهَا، وَمَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيُحْزِنَهُ، فَلَيَنْفُتْ عَنْ يَسَارِهِ ثَلَاثًا، وَلَيُكَبِّرْ، وَلَا يُخْبِرْ 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:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقْمُوْا تَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَا تَخَافُوا وَلَا تَحْزُنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أُولَيَّاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشَهَّدُونَ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ - نُزُّلًا مِّنْ غَفُورٍ رَّحِيمٍ )

(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:

إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمُوتُ جَاءَهُ مَلَائِكَةٌ يَيْضُ الْوُجُوهِ يَيْضُ التِّيَابِ فَقَالُوا: اخْرُجْ إِلَيْهَا الرُّوحُ الطَّيِّبَةُ إِلَى رُوحِ وَرِيَاحَانَ وَرَبَّ غَيْرٍ غَضْبَانَ، فَتَخْرُجُ مِنْ فَمِهِ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فَمِ السَّقَاءِ»

(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:

(لَا يَحْزُنُهُمُ الْفَرَغُ الْأَكْبَرُ وَتَنَاقِبُهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ )

(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,

(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ  
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاءِكُمُ الْيَوْمَ جَنَّتُ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَلِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ )

(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:

(لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ)

(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.

(ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ )

(This is indeed the supreme success.)

(وَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ  
السَّمِيعُ الْعَلِيمُ - أَلَا إِنَّ اللَّهَ مَنْ فِي السَّمَاوَاتِ وَمَنْ  
فِي الْأَرْضِ وَمَا يَتَبَعُ الذِّينَ يَدْعُونَ مِنْ دُونِ اللَّهِ  
شُرَكَاءَ إِنْ يَتَبَعُونَ إِلَّا الظَّنُّ وَإِنْ هُمْ إِلَّا  
يَخْرُصُونَ - هُوَ الَّذِي جَعَلَ لَكُمُ الْيَلَى لِتَسْكُنُوا فِيهِ  
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَا يَتِ لِقَوْمٍ يَسْمَعُونَ  
)

(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 ,

**(وَلَا يَحْزُنُكَ)**

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

**(إِنَّ الْعِزَّةَ جَمِيعًا)**

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

**(هُوَ السَّمِيعُ الْعَلِيمُ)**

(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.

**(وَالنَّهَارَ 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.

**(إِنَّ فِي ذَلِكَ لَا يَتِي لِقَوْمٍ 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.

(قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَنْفُلُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ - قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذَاقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

(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,

(وَلَدًا 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 فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ)

(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 مِنْ سُلْطَانٍ بِهَذَا)

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

(أَنْفُلُونَ 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 اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْنُمْ شَيْئًا إِدَّا -  
تَكَادُ السَّمَاوَاتُ يَتَقَطَّرُنَّ مِنْهُ وَتَنْشَقُّ الْأَرْضُ  
وَتَخْرُّ الْجِبَالُ هَدَّا - أَنْ دَعَوْا لِلرَّحْمَنَ وَلَدًا -  
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَخَذَ وَلَدًا - إِنْ كُلُّ مَنْ  
فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا -  
لَقَدْ أَحْصَنْنَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ عَاتِيهِ يَوْمَ  
الْقِيَمَةِ فَرْدًا )

(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 نَضْنُطُهُمْ إِلَى عَذَابٍ غَلِظٍ)

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

(مَتَّعُ فِي الدُّنْيَا)

((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 نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

(Then We shall make them taste the severest torment because they used to disbelieve. ) meaning, 'We shall make them taste the painful punishment because of their Kufr and lies about Allah.'

(وَأَئِلُّ عَلَيْهِمْ نَبَأً نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَقُولُونَ إِنْ كَانَ  
كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِّرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ  
تَوَكَّلْتُ فَاجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ  
أَمْرُكُمْ عَلَيْكُمْ غُمَّةٌ ثُمَّ اقْضُوا إِلَيْهِ وَلَا تُنْظِرُونَ -  
فَإِنْ تَوَلَّتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرٌ إِلَّا  
عَلَى اللَّهِ وَأَمْرَتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ -  
فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلُكِ وَجَعَلْنَاهُمْ  
خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ  
كَانَ عَاقِبَةُ الْمُنْذَرِينَ )

(71. 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.) (72. "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.") (73. 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 belied 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:

(وَأَئِلُّ عَلَيْهِمْ)

(And recite to them) relate to the disbelievers of the Quraysh who belied you and rejected you,

(نَبَأُ نُوحٍ)

(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.

(إِذْ قَالَ لِقَوْمِهِ يَقُولُمْ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَفَآمِي  
وَتَذَكِّرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ)

(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.'

(فَاجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ)

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

(ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةٌ)

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

(وَلَا تُنْظِرُونَ)

(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,

(إِنْ نَفُولُ إِلَّا اعْتَرَالَ بَعْضُ إِلَهَتَنَا بِسُوءِ قَالَ  
إِنِّي أَشْهُدُ اللَّهَ وَأَشْهُدُو أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ  
- مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ إِنِّي  
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ)

(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 تَوَلَّهُمْ)

(But if you turn away) if you belie the message and turn away from obedience.

(فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ)

(then no reward have I asked of you,) I have not asked you anything for my advice.

(إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأَمْرَتُ أَنْ أَكُونَ مِنَ  
الْمُسْلِمِينَ)

(My reward is only from Allah. And I have been commanded to be of the Muslims.) I submit to Islam. Islam is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same. Allah said:

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا)

(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:

(وَأَمْرَتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ)

(and I have been commanded to be of the Muslims.) Allah said about His friend, Ibrahim:

(إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ -  
وَوَصَّى بِهَا إِبْرَاهِيمُ بْنَيْهِ وَيَعْقُوبُ بْنَيَّ إِنَّ اللَّهَ  
اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُؤْنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ  
)

(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:

(رَبِّ قَدْ أَتَيْتَنِي مِنَ الْمُلْكِ وَعَلَمْتَنِي مِنْ تَأْوِيلِ  
الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ  
فِي الدُّنْيَا وَالْآخِرَةِ تَوَقَّنِي مُسْلِمًا وَالْحَقِّيْ  
بِالصَّالِحِينَ )

(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:

(يَقُولُونَ إِنْ كُنْتُمْ عَامَّتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ 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:

(رَبَّنَا أَفْرَعْ عَلَيْنَا صَبَرْاً وَتَوَفَّنَا مُسْلِمِينَ )

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

(رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ  
رَبِّ الْعَالَمِينَ )

(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 التَّوْرَاهَ فِيهَا هُدًى وَنُورٌ 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:

(وَإِذْ أُوحِيَتُ إِلَى الْحَوَارِيْنَ أَنْ ءَامِنُوا بِي  
وَبِرَسُولِي قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ)

(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:

(قُلْ إِنَّ صَلَاتِي وَسُكُونِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ  
رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَيَدْلِكَ أَمْرِتُ وَأَنَا  
أُوَلُّ الْمُسْلِمِينَ)

(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:

**«نَحْنُ مَعْشَرُ النَّبِيِّينَ أُولَادُ عَلَاتٍ. وَدِيْنُنَا وَاحِدٌ»**

(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:

(فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ)

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

(فِي الْفُلُكِ)

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

(وَجَعَلْنَاهُمْ خَلَائِفَ)

(We made them generations replacing one after another) on earth,

## (وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا يَا يَتَّنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ)

(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!'

(ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلٍ كَذِلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ )

(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 كَذَّبُوا بِهِ مِنْ قَبْلٍ)

(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:

(وَنَقْلَبُ أَفْئَدَتْهُمْ وَأَبْصَرَهُمْ )

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

(كَذِلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ)

(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 أَهْلَكَنَا 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

(ثُمَّ بَعَنَّا مِنْ بَعْدِهِمْ مُوسَى وَهَرُونَ إِلَى فِرْعَوْنَ وَمَلِئِهِ يَأْتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ - فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لِسِحْرٌ مُّبِينٌ - قَالَ مُوسَى أَنْقُولُونَ لِلْحَقِّ لِمَا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ - قَالُوا أَجِئْنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ إِبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ )

(75. 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:

(ثُمَّ بَعَنَنَا)

(Then after them We sent ) meaning after these Messengers,

(مُوسَى وَهَرُونَ إِلَى فِرْعَوْنَ وَمَلِئِهِ)

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

(بِآيَاتِنَا)

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

(فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ)

(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.

(فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لِسِحْرٍ مُّبِينٍ )

(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:

(وَجَحَدُوا بِهَا وَأَسْتَيْقَنُتُهَا أَنْفُسُهُمْ ظَلَمًا وَعُلُوًّا)

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

(أَتُقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسْحِرُ هَذَا وَلَا يُفْلِحُ  
السَّحِرُونَ قَالُوا أَجِئْنَا لِتَلْفِتَنَا )

("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 وَجَدْنَا عَلَيْهِ ءابَاءَنَا)

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

(وَتَكُونَ لَكُمَا)

(and that you two may have...)

## (الْكِبْرِيَاءُ)

(greatness) means grandeur and leadership

(فِي الْأَرْضِ وَمَا نَحْنُ لِكُمَا يَمُؤْمِنُونَ)

(...in the land, We are not going to believe you two!"

(وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلَيْهِ - فَلَمَّا  
جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ  
- فَلَمَّا أَلْقُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّاحِرُ إِنَّ  
اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ -  
وَيُحَقُّ اللَّهُ الْحَقَّ بِكَلِمَتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ )

(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).")

### Between Musa and the Magicians

Allah mentioned the story of the magicians and Musa in Surat Al-A`raf (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.

(وَأَلْقَى السَّحَرَةُ سَجِدِينَ - قَالُوا إِنَّا بِرَبِّ  
الْعَلَمِينَ - رَبِّ مُوسَى وَهَرُونَ )

(And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists -- the Lord of Musa and Harun.") (7:120-122) Fir`awn thought that he would achieve victory through the magicians over the Messenger sent by Allah, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

(وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلَيْمٍ - فَلَمَّا  
جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ  
)

(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.

(قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقِي وَإِمَّا أَنْ نُكَوِّنَ أَوْلَ  
مَنْ أَلْقَى 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,

(فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى - فَلَنَا لَا تَخَفْ  
إِنَّكَ أَنْتَ الْأَعْلَى - وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفْ مَا  
صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ  
حَيْثُ أَتَى )

(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:

(فَلَمَّا أَلْقُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّاحِرُ إِنَّ اللَّهَ  
سَيِّطِنُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُقْسِدِينَ -  
وَيُحَقِّ اللَّهُ الْحَقَّ بِكَلِمَتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ )

(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 ءامَنَ لِمُوسَى إِلَّا ذُرِّيَّةُ مَنْ قَوْمِهِ عَلَى  
خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَقْتَنِهِمْ وَإِنَّ  
فِرْعَوْنَ لَعَالٌ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ )

(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 ءامَنَ لِمُوسَى إِلَّا ذُرِّيَّةُ مَنْ قَوْمِهِ عَلَى  
خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَقْتَنِهِمْ )

(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

(قَالُوا أَوْذِينَا مِنْ قَبْلٍ أَنْ تَأْتِنَا وَمِنْ بَعْدِ مَا جِئْنَا  
قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي  
الْأَرْضِ فَيَنْظَرْ كَيْفَ 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 يَقُولُ إِنْ كُنْتُمْ ءاْمَنْتُمْ بِاللَّهِ فَعَلَيْهِ  
تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ )

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلنَّاسِ  
الظَّالِمِينَ - وَنَجْنَبْنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ - )

(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:

(يَقُولُ إِنْ كُنْتُمْ ءاْمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ  
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.

(أَلِمْسَ اللَّهُ بِكَافٍ عَبْدُهُ )

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

(وَمَنْ يَتَوَكَّلْنَ 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:

(فَاعْبُدُهُ وَتَوَكَّلْ عَلَيْهِ )

(So worship Him and put your trust in Him.)(11:123)

(قُلْ هُوَ الرَّحْمَنُ عَامَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

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

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَانْخِذْهُ  
وَكِيلًا )

((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:

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ )

(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:

(عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ  
الظَّالِمِينَ )

(In Allah we put our trust. 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,

(رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ )

(Our Lord! Make us not a trial for the folk who are wrongdoers) meaning, "Do not give them  
authority over us so they might make us fall into Fitnah." Allah's statement:

(وَنَجِّنَا بِرَحْمَتِكَ )

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

(مِنَ الْقَوْمِ الْكَفَرِينَ )

(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.

(وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَن تَبُوءَ لِقَوْمِكُمَا  
بِمِصْرَ بُيُوتًا وَاجْعَلُوهَا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا  
الصَّلَاةَ وَبَشِّرُ الْمُؤْمِنِينَ )

(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 قِبْلَةً)

(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 قِبْلَةً)

(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 رَبَّنَا إِنَّكَ أَتَيْتَ فِرْعَوْنَ وَمَلَاهَ  
زِينَةَ وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ  
سَبِيلِكَ رَبَّنَا اطْمِسْنْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى  
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ - قَالَ

**قَدْ أَجِبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَبَعَّانِ سَبِيلَ  
الَّذِينَ لَا يَعْلَمُونَ )**

(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:

**(رَبَّنَا إِنَّكَ أَنْتَ فِرْعَوْنَ وَمَلَأْهُ زِينَةً)**

(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 الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضْلِلُوا عَنْ 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:

**(لِنَفْتَنَهُمْ 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."

**(رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ)**

("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,

(وَأَشْدُدْ عَلَىٰ فُلُوْبِهِمْ)

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

(فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ 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 نُوحٌ رَبِّي لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَفَرِينَ دِيَارًا - إِنَّكَ إِن تَذَرْهُمْ يُضْلِلُوكَ عِبَادَكَ وَلَا يَلِدُوكُمْ إِلَّا فَاجِرًا كَفَارًا )

(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 أَجَيَّبْتُ دُعَوَتُكُمَا)

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

(قَدْ أَجَيَّبْتُ دُعَوَتُكُمَا فَاسْتَقِيمَا)

(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."

(وَجَاءَوْزَنَا بَنْيَ إِسْرَائِيلَ الْبَحْرَ فَأَتَبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَعْيَا وَعَذْوَا حَتَّىٰ إِذَا أَذْرَكَهُ الْغَرْقُ قَالَ إِنَّمَاتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي إِنَّمَاتُ بِهِ بَنَوْا

إِسْرَاعِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ - إَالَّنَّ وَقَدْ عَصَيْتَ  
 قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ - فَالَّيَوْمَ نُنْجِيُكَ بِبَذَنِكَ  
 لِتَكُونَ لِمَنْ خَلْفَكَ إِعْلَيْهِ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ  
 إِعْبَدِنَا لَغَفِلُونَ )

(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. So 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 Copts 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.

(فَلَمَّا تَرَأَءَاهَا الْجَمْعَانَ قَالَ أَصْنَحُبُ مُوسَى إِنَّا  
 لَمُذْرَكُونَ )

(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 سَيِّدِنِينَ )

(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.

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَسِّاً لَا تَخَافُ  
دَرَكًا وَلَا تَخْشِي)

(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. Miqa'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:

(عَامَنَتْ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي عَامَنَتْ بِهِ بَنُوا  
إِسْرَاعِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ)

(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.

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا عَامَنَا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا  
بِمَا كُنَّا بِهِ مُشْرِكِينَ - فَلَمْ يَأْكُلْ يَنْفَعُهُمْ إِيمَانُهُمْ لِمَا  
رَأَوْا بَأْسَنَا سُنَّةُ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ  
وَخَسِيرٌ هُنَالِكَ الْكَفِرُونَ)

(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,

(إَلَنَّ وَقْدٌ عَصِيْتَ قَبْلُ)

(Now (you believe) while you refused to believe before) do you say that just now when you have disobeyed Allah before that.

(وَكُنْتَ مِنَ الْمُفْسِدِينَ)

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

(وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَمَةِ لَا  
يُنْصَرُونَ )

(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;

«قَالَ لِي جِبْرِيلُ: لَوْ رَأَيْتَنِي وَأَنَا آخِذُ مِنْ حَالِ  
الْبَحْرِ فَأَدْسُهُ فِي فَمِ فِرْعَوْنَ مَخَافَةً أَنْ تُدْرِكَهُ  
الرَّحْمَةُ»

(Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir`awn out of fear that the mercy would reach him.") Abu `Isa At-Tirmidhi and Ibn Jarir also recorded it. At-Tirmidhi said, "Hasan Gharib Sahih." About Allah's statement,

(فَالْيَوْمَ نُنْجِيْكَ بِبَدْنِكَ لِتَكُونَ لِمَنْ خَلَفَكَ عَالِيَّةً)

(So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!) Ibn `Abbas and others from among the Salaf have said: "Some of the Children of Israel doubted the death of Fir`awn so Allah commanded the sea to throw his body -- whole, without a soul -- with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction." That is why Allah said,

(فَالْيَوْمَ نُنْجِيْكَ)

("So this day We shall deliver your..") meaning that We will put your body on a high place on the earth. Mujahid said,

(يَبْدِئُكَ)

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

(لِتَكُونَ لِمَنْ خَلَفَكَ عَالِيَّةً)

(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 تَصُومُونَهُ؟»

(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 أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوهُ»

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

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبْوَأً صِدْقًا وَرَزَقْنَاهُمْ  
مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ  
رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ )

(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

these Ayat, Allah tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allah's statement,

## (مُبَوَّأٌ صِدْقٌ)

(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:

(وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَرِقَ  
الْأَرْضِ وَمَغَرِبَهَا الَّتِي بَارَكَنَا فِيهَا وَتَمَّتْ كَلِمَتُ  
رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَاعِيلَ بِمَا صَبَرُوا  
وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ 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:

(فَأَخْرَجَنَّاهُمْ مِّنْ جَنَّتٍ وَعَيْوَنٍ - وَكُنُوزٍ وَمَقَامٍ  
كَرِيمٍ - كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَاعِيلَ )

(So, 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:

(كَمْ تَرَكُوا مِنْ 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,

(وَرَزَقْنَاهُمْ مِنَ 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:

**(فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ)**

(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,

**«إِنَّ الَّيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَقْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْنَانِ وَسَبْعُونَ فِي النَّارِ»**

(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;

**«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»**

(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,

**(إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ)**

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

**(يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ)**

(the Day of Resurrection in that which they used to differ.)

**(إِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلَنَا إِلَيْكَ فَاسْأَلْ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ - وَلَا تَكُونَنَّ مِنَ**

**الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُ مِنَ الْخَسِيرِينَ -**  
**إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -**  
**وَلَوْ جَاءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ (**

(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:

**(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ الَّذِي أَمَّى إِلَيْهِمْ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَأَةِ وَالْإِنْجِيلِ)**

(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:

**(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -**  
**وَلَوْ جَاءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ (**

(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:

**(رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ**  
**فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ)**

(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:

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلِئَةَ وَكَلَمَهُمُ الْمَوْتَىٰ  
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبْلًا مَا كَانُوا لِيُؤْمِنُوا  
إِلَّا أَن يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ )

(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:

(فَلَوْلَا كَانَتْ قَرِيهَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ  
يُوْنُسَ لَمَّا ءَامَنُوا كَثَفَنَا عَنْهُمْ عَذَابَ الْخِزْنِي فِي  
الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ )

(98. Was there any town (community) 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,

(يَحْسَرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّنْ رَسُولٍ إِلَّا  
كَانُوا يَهِيِّئُونَ )

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

(كَدَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِّنْ رَسُولٍ إِلَّا  
قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ )

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!") (51:52) and

(وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قُرْبَةٍ مِّنْ نَذِيرٍ  
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا إِنَّا وَجَدْنَا عَلَى أُمَّةٍ وَإِنَّا  
عَلَى إِعْلَامِهِمْ مُّقْتَدُونَ )

(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.") (43:23) As found in the authentic Hadith,

«عُرِضَ عَلَيَّ الْأَئِيَاءُ فَجَعَلَ النَّبِيُّ يَمْرُّ وَمَعَهُ  
الْفِتَامُ مِنَ النَّاسِ، وَالنَّبِيُّ يَمْرُّ مَعَهُ الرَّجُلُ،  
وَالنَّبِيُّ مَعَهُ الرَّجُلُانِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ»

(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 قَوْمٌ يُؤْسِنَ لِمَا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ  
الْخِزْنِيِّ فِي الْحَيَاةِ الدُّنْيَا وَمَتَعَنَّاهُمْ إِلَى حِينٍ)

(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.

(وَلَوْ شَاءَ رَبُّكَ لَامَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ  
جَمِيعًا أَفَإِنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ -  
وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ  
الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ )

(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 Rijs on those who do not reason.)

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

Allah said:

(وَلَوْ شَاءَ رَبُّكَ)

(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:

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا  
يَزَالُونَ مُخْتَلِفِينَ )

(إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ  
رَبِّكَ لَامْلَأْنَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسَ أَجْمَعِينَ )

(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,

(أَفَلَمْ يَأْيَسِ الَّذِينَ ءَامَنُوا أَن لَوْ يَشَاءُ اللَّهُ لَهَدَى  
النَّاسَ جَمِيعًا)

(Have not then those who believed yet known that had Allah willed, He could have guided all mankind) (13:31) Therefore, Allah said:

(أَفَأَنْتَ تُكْرِهُ النَّاسَ)

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

(حَتَّىٰ يَكُونُوا مُؤْمِنِينَ)

(until they become believers.) meaning, it is not for you to do that. You are not commanded to do that either. It is Allah Who

(يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ)

(sends astray whom He wills, and guides whom He wills.) (35:8).

(فَلَا تَذَهَّبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتِ)

(So do not destroy yourself in sorrow for them.)

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ)

(It is not up to you to guide them, but Allah guides whom He wills.) (2:272).

(لَعَلَّكَ بَخِعْ نَفْسَكَ أَلَا يَكُونُوا مُؤْمِنِينَ )

(It may be that you would kill yourself with grief because they are not believers.) (26:3)

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ)

(you guide not who you like..) (28:56)

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey, and it is up to Us to reckon. ) (13:40)

(فَذَّكِرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُسَيْطِرٍ )

(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,

(وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ  
الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ )

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

(عَلَى الَّذِينَ لَا يَعْقِلُونَ)

(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 انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
تُغْنِي الْأَيَّاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ - فَهَلْ  
يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ  
فَانْتَظِرُوا إِنَّى مَعَكُمْ مَنْ مِنَ الْمُنْتَظِرِينَ - ثُمَّ نَجِّ  
رُسُلَنَا وَالَّذِينَ ءامَنُوا كَذَلِكَ حَقًا عَلَيْنَا نُنْجِ  
الْمُؤْمِنِينَ )

(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,

(وَمَا تُغْنِي الْآيَتُ وَالنُّذُرُ عَنْ قَوْمٍ 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 الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ 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 يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ  
قُبْلَهُمْ )

(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'

(فَلْ فَانتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنْتَظَرِينَ ثُمَّ نَجِّي  
رُسُلَنَا وَالَّذِينَ ءامَنُوا )

(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.'

## (كَذَلِكَ حَقًا عَلَيْنَا نُنْجِي الْمُؤْمِنِينَ)

(Thus it is incumbent upon Us to save the believers.) This means that this is a right that Allah, the Exalted, has obligated upon His Noble Self. This is similar to His statement,

## (كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ)

(Your Lord has written (prescribed) mercy for Himself) (6:54)

(قُلْ يَا أَيُّهَا النَّاسُ إِنَّ كُنْتُمْ فِي شَكٍّ مِّنْ دِينِي فَلَا  
أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ  
الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ -  
وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ  
الْمُشْرِكِينَ - وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ  
وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ -  
وَإِنْ يَمْسِكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ  
وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَآدَ لِفَضْلِهِ يُصَابُ بِهِ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ )

(104. Say:"O people! If you are in doubt about my religion - I will never worship those whom you worship besides Allah, rather, I will worship Allah, the One Who cause you to die. And I was commanded to be one of the believers.) (105. And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators.") (106. "And do not invoke besides Allah what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers.") (107. And if Allah touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel His favor which He causes to reach whom He wills among His servants. And He is the Pardoning, the Merciful.)

### 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 - the

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.'

(وَأَمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ)

(And I was commanded to be one of the believers.) (10:104) Concerning Allah's statement,

(وَأَنْ أَقِمْ وَجْهَكَ لِلَّدِينِ حَنِيفًا)

(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,

(وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ)

(and not be one of the idolators.) This statement is directly connected with the previous statement,

(وَأَمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ)

(And I was commanded to be one of the believers.) Concerning His statement,

(وَإِنْ يَمْسِكَ اللَّهُ بِضُرٍّ)

(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,

(وَهُوَ الْغَفُورُ الرَّحِيمُ)

(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.

(قُلْ يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ  
اَهْنَدَى فَإِنَّمَا يَهْنَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ  
عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بَوْكِيلٌ - وَاتَّبِعْ مَا يُوحَى  
إِلَيْكَ وَاصْبِرْ حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَكَمِينَ  
)

(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 بَوْكِيلٌ)**

(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,

**(وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ)**

(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 يَحْكُمَ اللَّهُ)**

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

**(وَهُوَ خَيْرُ الْحَكَمِينَ)**

(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.

(Chapter - 11)

Which was Revealed in Makkah

**Surah Hud made the Prophet's Hair turn Gray**

Abu ` Isa At-Tirmidhi recorded from Ibn ` Abbas that Abu Bakr said, "O Messenger of Allah, verily your hair has turned gray." The Prophet replied,

«شَيْبَتِنِي هُودٌ وَالوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ  
يَسْأَلُونَ وَإِذَا الشَّمْسُ كُوَرَتْ»

(Surahs Hud, Al-Waqi`ah, Al-Mursalat, `Amma Yatas`alun )An-Naba'( and Idhash-Shamsu Kuwwirat )At-Takwir( have turned my hair gray.) In another narration he said,

«هُودٌ وَأَخْوَانُهَا»

(Surah Hud and its sisters...)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

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

(الرَّكَابُ أَحْكَمَتْ ءاِيَّتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ  
حَكِيمٍ خَيْرٍ - أَلَا تَعْبُدُوا إِلَّا اللَّهُ إِنِّي لَكُمْ مِنْهُ  
نَذِيرٌ وَشَيْرٌ - وَأَنْ اسْتَغْفِرُوْ رَبَّكُمْ ثُمَّ نُوْبُوْ إِلَيْهِ  
يُمْتَعَكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُسَمٍّ وَيُؤْتِ كُلَّ  
ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلُّوْ فَإِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ كَبِيرٍ - إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ )

(1. Alif Lam Ra. (This is) a Book, the Ayat whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allah), Who is All-Wise Well-Acquainted (with all things).) (2. (Saying) worship none but Allah. Verily, I (Muhammad) am unto you from Him a

warner and a bringer of glad tidings.) (3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day.) (4. To Allah is your return, and He is able to do all things.")

### The Qur'an and its Call to (worship) Allah Alone

discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'an) has already preceded at the beginning of Surat Al-Baqarah. That discussion is sufficient without any need for repetition here. Concerning Allah's statement,

(أَحْكَمَتْ عَابِثَةٌ ثُمَّ فَصَّلَتْ)

(The Ayat whereof are perfect and then explained in detail) This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning. This interpretation was reported from Mujahid and Qatadah, and Ibn Jarir )At-Tabari( preferred it. Concerning the meaning of Allah's statement,

(مِنْ لَدُنْ حَكِيمٍ خَيْرٍ)

(from One (Allah), Who is All-Wise, Well-Acquainted.) This means that it (the Qur'an) is from Allah, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

(أَلَا تَعْبُدُوا إِلَّا اللَّهُ)

((Saying) worship none but Allah.) This means that this Qur'an descended, perfect and detailed, with the purpose of Allah's worship alone, without any partners. This is similar to the statement of Allah, the Exalted,

(وَمَا أَرْسَلَنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونَ )

(And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me.) )21:25( It is similar to Allah's statement,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغْوَتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): `Worship Allah (Alone), and avoid Taghut (calling false deities.)') 16:36 (In reference to Allah's statement,

**(إِنَّى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ)**

(Verily, I am unto you from Him a warner and a bringer of glad tidings.) This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allah), and a bringer of the good news of reward if you obey Him." This meaning has been recorded in the authentic Hadith which states that the Messenger of Allah ascended mount As-Safa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

**«يَا مَعْشَرَ قُرَيْشٍ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا  
تُصَبِّحُكُمْ أَلْسُنُمْ مُصَدَّقِي؟»**

(O people of Quraysh, if I informed you that a cavalry was going to attack you in the morning, would you not believe me) They replied, "We have not found you to be a liar." He said,

**«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدِي عَذَابٍ شَدِيدٍ»**

(Verily I am a warner unto you before a severe punishment.) Concerning His statement,

**(وَأَن اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمْتَعَكُمْ مَتَاعًا  
حَسَنًا إِلَى أَجَلٍ مُسَمَّى وَيُؤْتَ كُلُّ ذِي فَضْلٍ  
فَضْلُهُ)**

(And (commanding you): `Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.) This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allah from future sins, and thereafter you abide by that."

**(يُمْتَعَكُمْ مَتَاعًا حَسَنًا)**

(that He may grant you good enjoyment,) This is in reference to this worldly life.

**(إِلَى أَجَلٍ مُسَمَّى وَيُؤْتَ كُلُّ ذِي فَضْلٍ فَضْلُهُ)**

(for a term appointed, and bestow His abounding grace to every owner of grace.) This refers to the Hereafter, according to Qatadah. "This is like the statement of Allah,

(مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ  
فَلَأُخْبِرَنَّهُ حَيَاةً طَيِّبَةً)

(Whoever works righteousness -- whether male or female -- while a true believer, verily to him We will give a good life.)) 16:97 (Concerning Allah's statement,

(وَإِنْ تَوَلُوا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابًا يَوْمَ كَبِيرٍ)

(But if you turn away, then I fear for you the torment of a Great Day.) This is a severe threat for whoever turns away from the commandments of Allah, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

(إِلَى اللَّهِ مَرْجُعُكُمْ)

(To Allah is your return,) This means your return on the Day of Judgement.

(وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(and He is able to do all things.) This means that He is capable of doing whatever He wishes, whether it be goodness towards His Awliya' (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

(أَلَا إِنَّهُمْ يَتَوَلَّنَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ  
يَسْتَعْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يَسِرُّونَ وَمَا يُعْلَمُونَ إِنَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ)

(5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.)

### Allah is Aware of All Things

Ibn `Abbas said, "They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allah revealed this verse." Al-Bukhari recorded by way of Ibn Jurayj, who reported from Muhammad bin `Abbad bin Ja`far who said, "Ibn `Abbas recited, (إِنَّهُمْ صُدُورُهُمْ شَتَّانِي إِنَّهُمْ) "Behold their breasts did fold up." So I said: 'O Abu Al-`Abbas! What does - their breasts did fold up- mean' He said, 'The man used to have sex with his woman, but he

would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

(أَلَا إِنَّهُمْ يَتَوَلَّنَ صُدُورَهُمْ)

(No doubt! They did fold up their breasts,) was revealed." In another wording of this narration, Ibn `Abbas said, "There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them." Al-Bukhari reported that Ibn `Abbas said that

(يَسْتَعْشُونَ)

(they cover themselves) means that they cover their heads.

(وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رَزْقُهَا  
وَيَعْلَمُ مُسْتَقْرَرَهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُّبِينٍ

(6. And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.)

### Allah is Responsible for the Provisions of All Creatures

Allah, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. `Ali bin Abi Talhah and others reported from Ibn `Abbas that he said concerning the statement,

(رَزْقُهَا وَيَعْلَمُ)

(And He knows its dwelling place) that it means where it resides. In reference to the statement,

(مُسْتَقْرَرَهَا)

(and its deposit.) he (Ibn `Abbas) said it means where it will die. Allah informs us that all of this is written in a Book with Allah that explains it in detail. This is similar to Allah's statement,

(وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ وَلَا طَائِرٌ يَطِيرُ  
بِجَنَاحَيْهِ إِلَّا أَمْمٌ أَمْتَلُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ  
شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ )

(There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.) )6:38(, and

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا  
فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا  
وَلَا حَبَّةٌ فِي ظُلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا  
يَأْسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ )

(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(

(وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ  
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَلُوَّكُمْ أَيْكُمْ أَحْسَنُ  
عَمَلاً وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ  
لِيَقُولُنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ -  
وَلَئِنْ أَخْرَنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ  
لِيَقُولُنَّ مَا يَحْبِسُهُ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا  
عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزَءُونَ )

(7. And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds. But if you were to say to

them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic." (8. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!)

### Allah created the Heavens and the Earth in Six Days

Allah, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imam Ahmad recorded that `Imran bin Husayn said, "The Messenger of Allah said,

«اَقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ»

(Accept the glad tidings, O tribe of Tamim!) They said, 'Verily you have brought us glad tidings and you have given us.' Then he said,

«اَقْبَلُوا الْبُشْرَى يَا اَهْلَ الْيَمَنِ»

(Accept the glad tidings, O people of Yemen!) They said, 'We accept. Therefore, inform us about the beginning of this matter and how it was.' He said,

«كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى  
الْمَاءِ، وَكَتَبَ فِي الْلَّوْحِ الْمَحْفُوظِ ذِكْرًا كُلًّا  
شَيْءٍ»

(Allah was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.) Then a man came to me and said, "O `Imran, your she camel has escaped from her fetter." I then went out after her and I do not know what was said after I left." This Hadith has been recorded in the Two Sahihs of Al-Bukhari and Muslim with a variety of wordings. In Sahih Muslim, it is recorded that `Abdullah bin `Amr bin Al-`As said that the Messenger of Allah said,

«إِنَّ اللَّهَ قَدَرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ  
السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ  
عَرْشُهُ عَلَى الْمَاءِ»

(Verily Allah measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.) Under the

explanation of this verse, Al-Bukhari recorded from Abu Hurayrah that the Messenger of Allah said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفَقْ أَنْفَقْ عَلَيْكَ»

(Allah, the Mighty and Sublime, said, ' Spend and I will spend on you.') And he said,

«يَدُ اللَّهِ مَلَأَتْ لَا يَغِضُّهَا نَفَقَةٌ، سَحَاءُ اللَّيلَ وَالنَّهَارَ»

(Allah's Hand is full, and it is not diminished by spending throughout the night and the day.) He also said,

«أَفَرَأَيْتُمْ مَا أَنْفَقَ مُذْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ»

(Have you seen what has been spent since the creation of the heavens and the earth Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.) Concerning Allah's statement,

(لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً)

(that He might try you, which of you is the best in deeds.) This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may worship Him and not associate anything with Him as a partner. Allah did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

(وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطِلاً ذَلِكَ طَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِّلَّذِينَ 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( Allah the Exalted, said,

(أَفَحَسِبْتُمْ أَنَّا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ - فَتَعْلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمُ )

(Did you think that We created you in play (without any purpose), and that you would not be brought back to Us So Exalted is Allah, the True King: there is no God but He, the Lord of the Supreme Throne!) )23:115-116( Allah, the Exalted, said,

(وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلَّا لِيَعْبُدُونَ )

(And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).) )51:56( Concerning the statement of Allah,

(لِيَبْلُوكُمْ )

(that He might try you,) It means so that He (Allah) may test you. Concerning the statement,

(أَيُّكُمْ أَحْسَنُ عَمَلاً )

(which of you is the best in deeds.) It is important to note here that Allah did not say, "Which of you has done the most deeds." Rather, He said, "Best in deeds." A deed cannot be considered a good deed until it is done sincerely for Allah, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allah . Whenever a deed lacks one of these conditions, then it is null and void.

### The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allah's statement,

(وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ )

(But if you were to say to them: "You shall indeed be raised up after death.") Allah, the Exalted, is saying, "O Muhammad, if you were to inform these polytheists that Allah is going to resurrect them after their death, just as He created them originally (they would still reject)." Even though they know that Allah, the Exalted, is the One Who created the heavens and the earth, just as He said,

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقُهُمْ لِيَقُولُنَّ اللَّهُ )