

possible that Ibrahim was to sacrifice this child (Ishaq) with the condition being as it was. This makes it clear that Isma`il was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allah. 9

(قَالَتْ يَوَيْلَنَا ءَايِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا)

(She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man") Allah speaks of her statement in this verse, just as He spoke of her action in another verse.

(فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ
عَجُوزٌ عَقِيمٌ)

(Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!")51:29(This was the custom of the women in their speech and actions when they were expressing amazement.

(قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ)

(Then said: "Do you wonder at the decree of Allah") This means that the angels were saying to her, "Do not be amazed at the command of Allah, for verily, whenever He wants something, He merely says `Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allah is able to do whatever He wills."

(رَحِمَتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ
مَّجِيدٌ)

(The mercy of Allah and His blessing be on you, O the family (of Ibrahim). Surely, He (Allah) is All-Praiseworthy, All-Glorious.) This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two Sahihs that they (the Prophet's Companions) said, "Verily, we already know how to greet you with Salam (peace), but how do we send Salah (prayer) upon you, O Messenger of Allah" He said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say, "O Allah, send prayers upon Muhammad and the family of Muhammad, just as You have sent prayers upon Ibrahim and the family of Ibrahim. And bless Muhammad and the family of Muhammad, just as You have blessed the family of Ibrahim. Truly, You are the All-Praiseworthy, All-Glorious.")

(فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى
يُجَادِلُنَا فِي قَوْمِ لُوطٍ - إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ
مُنِيبٌ - يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ
أَمْرٌ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ)

(74. Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lut.) (75. Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant.) (76. "O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.")

The Dispute of Ibrahim over the People of Lut

Allah, the Exalted, informs of what happened after the fright of Ibrahim left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lut. When they told him of this, he spoke to them as Sa`id bin Jubayr narrated concerning this verse. Sa`id said: When Jibril and the other angels who were with him came to Ibrahim, they said,

(إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ)

(Verily, we are going to destroy the people of this town.) Ibrahim said to them, "Will you destroy a town that has three hundred believers in it" They said, "No." He then said, "Will you destroy a town that has two hundred believers in it" They said, "No." He said, "Will you destroy a town that has forty believers in it" They said, "No." He then said, "Thirty" They still replied, "No." This continued until he said, "Five" They said, "No." Then he said, "What do you think if there is one Muslim man in the town, would you destroy it" They said, "No." With this, Ibrahim said,

إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ
وَأَهْلَهُ إِلَّا امْرَأَتَهُ

(But there is Lut in it. They said: "We know better who is there. We will verily, save him and his family except his wife.") Therefore, Ibrahim remained silent and his soul was at rest. Concerning Allah's statement,

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أُوَّاهٌ مِّنِيْبٌ

(Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah).) 11:75(This is a commendation for Ibrahim because of these beautiful characteristics. Then Allah says,

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ
رَبِّكَ

(O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth.) This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ
ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ - وَجَاءَهُ قَوْمُهُ
يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ
قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ
وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ -
قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ
لَتَعْلَمُ مَا تُرِيدُ

(77. And when Our messengers came to Lut, he was grieved on account of them and was concerned for them. He said: "This is a distressful day.") (78. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwa of Allah and disgrace me not with regard

to my guests! Is there not among you a single right-minded man") (79. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!")

The Coming of the Angels to Lut, His Grief, and His Discussion with His People

Allah, the Exalted, informs about the coming of His messenger angels. After they informed Ibrahim of their mission to destroy the people of Lut, they left him and set out to destroy Lut's people that very night. After leaving Ibrahim, they came to Lut. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allah that contained much wisdom and a firm evidence. Their appearance saddened him (Lut) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people would host them and harm them.

(وَقَالَ هَذَا يَوْمٌ عَصِيبٌ)

(He said: "This is a distressful day.") Ibn `Abbas and others said that this means, "A severe test for him." This was because he knew that he would have to defend them and it would cause great problems for him. Qatadah said, "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, `By Allah, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.' Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times." Then Qatadah said, "They were ordered not to destroy them until their Prophet testified against them of this." Concerning Allah's statement,

(يُهِرَّعُونَ إِلَيْهِ)

(rushing towards him.) meaning, they made haste and rushed due to their delight of this (new young men). Concerning the statement,

(وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ)

(and since aforetime they used to commit crimes.) This means that this did not cease being their behavior until they were seized (by Allah's torment) and they were still in the same condition.

(قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ)

(He said: "O my people! Here are my daughters (the women of the nation), they are purer for you...") This was his attempt to direct them to their women, for verily the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter. This is similar to his statement to them in another verse,

(أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ - وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ)

(Go you in unto the males of the nation, and leave those whom Allah has created for you to be your wives Nay, you are a trespassing people!))26:165-166(Allah said in another verse,

(قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ)

(They (the people of the city) said: "Did we not forbid you from entertaining any of the `Alamin")15:70(This means, "Didn't we forbid you from hosting men (male) guests"

(قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعَلِينَ - لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ)

(Lut(said: "These (the girls of the nation) are my daughters, if you must act (so)." Verily, by your life, in their wild intoxication, they were wandering blindly.))15:71-72(Then, Allah said, in this noble verse,

(هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ)

(Here are my daughters, they are purer for you.) Mujahid said, "Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation." A similar statement has been reported from Qatadah and others. Concerning the statement,

(فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي)

(So have Taqwa of Allah and disgrace me not with regard to my guests!) This means, "Accept what I command you by limiting the fulfillment of your desires to your women."

(أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ)

(Is there not among you a single right-minded man) This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you"

(قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ)

(They said: "Surely, you know that we have no need of your daughters...") This means, "Verily, you know that we do not want our women, nor do we desire them."

(وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ)

(and indeed you know well what we want!) This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this"

(قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَى إِلَى رُكْنٍ شَدِيدٍ)

(قَالُوا يَلُوذُ إِنَّا رَسُولُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرُ
بِأَهْلِكَ يَقِطَعُ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا
أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ
الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ)

(80. He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support.") (81. They (messengers) said: "O Lut! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near")

Lut's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allah, the Exalted says that Lut was threatening them with his statement,

(لَوْ أَنَّ لِي بِكُمْ قُوَّةً)

(Would that I had strength (men) to overpower you,) meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a Hadith which is reported from Abu Hurayrah that the Messenger of Allah said,

«رَحْمَةُ اللَّهِ عَلَى لُوطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ
شَدِيدٍ»

وَجَلَّ عَزَّ اللَّهُ يَعْني

«فَمَا بَعَثَ اللَّهُ بَعْدَهُ مِنْ نَبِيِّ إِلَّا فِي ثَرْوَةٍ مِنْ قَوْمِهِ»

(May Allah's mercy be upon Lut, for verily, he betook himself to a powerful support --)meaning Allah, the Mighty and Sublime.(Allah did not send any Prophet after him, except amidst)an influential family(among his people.) With this, the angels informed him that they were the messengers of Allah sent to them. They also told him that his people would not be able to reach him (with any harm).

(قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ)

(They (messengers said): "O Lut! Verily, we are the messengers from your Lord! They shall not reach you!) They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

(وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ)

(and let not any of you look back;) This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

(إِلَّا أُمَّرَأَتَكَ)

(but your wife,) Most of the scholars said that this means that she would not travel at night and she did not go with Lut. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When she looked she said, "O my people!" Thus, a stone came down from the sky and killed her. Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour." They replied,

(إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ)

(Indeed, morning is their appointed time. Is not the morning near) They were saying this while Luts people were standing at his door. They tried to rush his door from all sides and Lut was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibril came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way. This is as Allah said,

وَلَقَدْ رَاوَدُوهُ عَنِ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا
عَذَابِي وَنُذُرِي)

(And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings.")54:37(

(فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا
عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ)
(مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ)

(82. So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.) (83. Marked from your Lord; and they are not ever far from the wrongdoers.)

The Town of Lut's People is overturned and Their Destruction

Allah, the Exalted, says,

(فَلَمَّا جَاءَ أَمْرُنَا)

(So when Our commandment came,) This happened at sunrise.

(جَعَلْنَا عَلَيْهَا)

(We)turned it(...) The city of Sadum (Sodom)

(سَافِلَهَا)

(upside down,) This is similar to Allah's statement,

(فَغَشَّاهَا مَا غَشَّى)

(So there covered them that which did cover (torment with stones).)53:54(This means, "We rained upon it with stones made of Sjjil." Sjjil is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn ` Abbas and others. Some of the scholars said that it

(Sjjil) derived from the word Sang, which means a stone. Some others said it means Wakil, which is clay. In another verse Allah says,

(حِجَارَةٌ مِّنْ طِينٍ)

(the stones of clay,) This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, "Sjjil means that which is big and strong." Concerning Allah's statement,

(مَنْضُودٍ)

(in an array.) Some of the scholars said that Mandud means the stones were arranged in the heavens and prepared for that (destruction). Others said,

(مَنْضُودٍ)

(in an array.) This word means that some of them (the stones) followed others in their descent upon the people of Lut. Concerning the statement,

(مُسَوَّمَةٌ)

(Marked) meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatadah and `Ikrimah both said, "Musawwamah means each stone was encompassed by a sprinkling of red coloring." The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained. Concerning Allah's statement,

(وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ)

(and they are not ever far from the wrongdoers.) This means that this vengeance (of Allah) is not far from similar wrongdoers. Verily, it has been reported in a Hadith of the Sunan collections, from Ibn `Abbas, which he attributed to the Prophet ,

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ فَاقْتُلُوا
الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

(Whoever you find doing the deed of Lut's people)homosexuality(, then kill the doer and the one who allows it to be done to him (both partners).)

(وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أُرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ)

(84. And to the Madyan people (We sent) their brother Shu`ayb. He said: "O my people! Worship Allah, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.")

The Story of the People of Madyan and the Call of Shu`ayb

Allah, the Exalted, says, 'We sent a Messenger to the people of Madyan.' They were a tribe of Arabs who lived between the land of the Al-Hijaz and Ash-Sham, close to the land of Ma`an. Their land was known by the name of their tribe and was thus, called Madyan. Allah sent unto them the Prophet Shu`ayb and he was of the noblest of them in lineage. For this reason, Allah said,

(أَخَاهُمْ شُعَيْبًا)

(their brother Shu`ayb.) Shu`ayb commanded them to worship Allah alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

(إِنِّي أُرَاكُمْ بِخَيْرٍ)

(I see you in prosperity) meaning, 'in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allah's prohibitions.'

(وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ)

(and verily, I fear for you the torment of a Day encompassing.) This means the abode of the Hereafter.

(وَيَقَوْمٌ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ)

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا
عَلَيْكُمْ بِحَفِيظٍ-

(85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.") (86. "That which is left by Allah is better for you, if you are believers. And I am not a guardian over you.")

First, he (Shu`ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people.

He commanded them to give just measure and weight whether they were giving or receiving (in transactions). He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads. Abu Ja`far bin Jarir said,

(بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ)

(That which is left by Allah (after giving the rights of the people) is better for you,) "This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people." Ibn Jarir said that this statement has been reported from Ibn `Abbas and I say it is similar to Allah's statement,

(قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ
كَثْرَةُ الْخَبِيثِ)

(Say: "Not equal are Khabith (all that is evil) and Tayyib (all that is good), even though the abundance of Khabith may please you.")5:100(Allah then says,

(وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ)

(And I am not a guardian over you.) This means a watcher over you people. In other words, "Do this for Allah and not to be seen by the people."

(قَالُوا يَشْعِيبُ أَسْلَوْنَا تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ
ءَابَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ
الْحَلِيمُ الرَّشِيدُ)

(87. They said: "O Shu`ayb! Does your Salah command you that we give up what our fathers used to worship, or that we give up doing what we like with our property Verily, you are the forbearer, right-minded!")

The Response of Shu`ayb's People

They said to Shu`ayb, in mockery,

(أَصْلَوْتُكَ)

(Does your Salah) Al-A`mash said, "This means your reading."

(تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا)

(command you that we give up what our fathers used to worship,) meaning the idols and statues.

(أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَوْنَا)

(or that we give up doing what we like with our property) This means, "Should we abandon our practice of lightening the scales because of your statement This is our wealth and we will do with it as we please." Al-Hasan said concerning Allah's statement,

(أَصْلَوْتُكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا)

(Does your Salah command you that we give up what our fathers used to worship,)11:87("By Allah, this means that his prayer commanded them to abandon what their fathers used to worship." At-Thawri said concerning Allah's statement,

(أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَوْنَا)

(or that we give up doing what we like with our property) "They were speaking in reference to the paying of Zakah (charity). "

(إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ)

(Verily, you are the forbearer right-minded!) Ibn `Abbas, Maymun bin Mihran, Ibn Jurayj, Ibn Aslam, and Ibn Jarir all said, "These enemies of Allah were only saying this in mockery. May Allah disfigure them and curse them from ever receiving His mercy. And verily, He did so."

(قَالَ يَقَوْمَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيْنَةٍ مِنْ رَبِّي
وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ

إِلَى مَا أَنهَكُم عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا
اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
أُنِيبُ)

(88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I put my trust and unto Him I repent.")

Shu`ayb's Refutation of His People

He said to them: Do you see O my people, that if I

(عَلَى بَيِّنَةٍ مِّن رَّبِّي)

(have a clear evidence from my Lord) meaning, upon clear guidance in that which I am calling to.

(وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا)

(and He has given me a good sustenance from Himself.) It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

(وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَى مَا أَنهَكُم عَنْهُ)

(I wish not, in contradiction to you, to do that which I forbid you.) meaning, 'do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.' This is similar to what Qatadah said concerning Allah's statement,

(وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَى مَا أَنهَكُم عَنْهُ)

(I wish not, in contradiction to you, to do that which I forbid you.) "He is saying, 'I do not forbid you all from something while I do it myself.'"

(إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ)

(I only desire reform to the best of my power.) This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able."

(وَمَا تَوْفِيقِي)

(And my guidance cannot come) This means, "In whatever I intend that agrees with the truth."

(إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ)

(except from Allah, in Him I put my trust) This means in all of my affairs.

(وَالِيهِ أُنِيبُ)

(and unto Him I repent.) meaning; "I return." This has been said by Mujahid and others.

(وَيَقَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا
أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا
قَوْمَ لُوطٍ مِّنْكُمْ بِبَعِيدٍ - وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا
إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ)

(89. "And O my people! Let not my Shiqaq cause you to suffer the fate similar to that of the people of Nuh or of Hud or of Salih, and the people of Lut are not far off from you!") (90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.") He (Shu`ayb) said to them,

(وَيَقَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي)

(And O my people! Let not my Shiqaq cause you) This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue this way, you will suffer the same vengeance and torment that overcame Nuh's people, Hud's people, Salih's people and Lut's people." Qatadah said,

(وَيَقَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي)

(And O my people! Let not my Shiqaq cause you) "He is saying, `Do not be influenced by your differing with me.'" As-Suddi said, "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them." Concerning His statement,

(وَمَا قَوْمٌ لُوطٍ مِّنكُمْ يَبْعِدِ)

(and the people of Lut are not far off from you!) It has been said that this refers to the period of time. Qatadah said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. Actually, the verse carries both meanings.

(وَاسْتَغْفِرُوا رَبَّكُمْ)

(And ask forgiveness of your Lord) from the previous sins.

(ثُمَّ تَوْبُوا إِلَيْهِ)

(and turn unto Him in repentance.) In whatever evil actions you may encounter in the future. Concerning his statement,

(إِنَّ رَبِّي رَحِيمٌ وَدُودٌ)

(Verily, my Lord is Most Merciful, Most Loving.) to those who repent.

(قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا
لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا
أَنْتَ عَلَيْنَا بِعَزِيزٍ - قَالَ يَقَوْمِ أَرْهَطِي أَعَزُّ عَلَيْكُمْ
مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا إِنَّ رَبِّي بِمَا
تَعْمَلُونَ مُحِيطٌ)

(91. They said: "O Shu`ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not powerful against us.") (92. He said: "O my people! Is then my family of more weight with you than Allah And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.")

The Response of Shu`ayb's People

They said,

(يَشْعَبُ مَا نَفَقَهُ)

(O Shu` ayb! We do not understand) This means that we do not comprehend.

(كَثِيرًا)

(much) `most of what you say'. Ath-Thawri said, "He (Shu` ayb) was called the orator of the Prophets." As-Suddi said,

(وَأِنَّا لَنَرَاكَ فِينَا ضَعِيفًا)

(and we see you weak among us.) "They meant, `You are only one person.'" Abu Rawq said, "They meant, `You are despised, because your tribe is not upon your religion."

(وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ)

(Were it not for your family, you would have been stoned,) This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

(وَمَا أَنْتَ عَلَيْنَا بَعِزٌّ)

(and you are not powerful against us.) This means, "You have no position of power over us."

Shu` ayb's Refutation of His People

(قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ)

(He said: "O my people! Is then my family of more weight with you than Allah")(He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted Does not your awe of Allah prevent you from harming His Prophet Indeed you have placed the fear of Allah,

(وَرَاءَكُمْ ظَهْرِيَّ)

(behind your backs.) This means that you have thrown it behind you. You do not obey it, nor do you respect it.

(إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ)

(Verily, my Lord is surrounding all that you do.) This means that He knows all of your actions and He will reward you according to them.

(وَيَقَوْمٌ اَعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَمِلٌ سَوْفَ
تَعْلَمُونَ مَنْ يَّاتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ
وَارْتَقِبُوا اِنِّىْ مَعَكُمْ رَقِيبٌ - وَلَمَّا جَاءَ اَمْرُنَا
نَجَّيْنَا شُعَيْبًا وَالَّذِيْنَ ءَامَنُوْا مَعَهُ بِرَحْمَةٍ مِّنَّا
وَاَخَذَتِ الَّذِيْنَ ظَلَمُوْا الصَّيْحَةَ فَاصْبَحُوا فِيْ
دِيْرِهِمْ جَثَمِيْنَ - كَاْنَ لَمْ يَعْشُرُوْا فِيْهَا اِلَّا بُعْدًا
لِّمَدْيَنَ كَمَا بَعَدَتْ ثَمُوْدُ)

(93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you.") (94. And when Our commandment came, We saved Shu` ayb and those who believed with him by a mercy from Us. And As-Sayhah (awful cry) seized the wrongdoers, and they lay (Jathimin) in their homes.) (95. As if they had never lived there! So away with Madyan just as Thamud went away!)

**Shu` ayb's threatening of His People When the Prophet of Allah,
Shu` ayb, despaired of their response to him, he said, "O my
people,**

(اَعْمَلُوا عَلٰى مَكَانَتِكُمْ)

(Act according to your ability,) This means, "Act according to your current ways." This is actually a severe threat.

(اِنِّىْ عَمِلٌ)

(I am acting.) according to my way.

(سَوْفَ تَعْلَمُونَ مَنْ يَّاتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
كَاذِبٌ)

(You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!) meaning, between me and you.

(وَأَرْتَقِبُوا)

(And watch you!) This means to wait.

(إِنِّي مَعَكُمْ رَقِيبٌ)

(I too am watching with you.) Allah then says,

(وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ
بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِيرِهِمْ جَثَمِينَ)

(And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us. And As-Sayhah (awful cry) seized the wrongdoers, and they lay (Jathimin) in their homes.) His saying Jathimin means extinct and lifeless without any movement. Here Allah mentions that a loud cry (Sayhah) came to them. In Surat Al-A`raf He says a severe quake (Rajfah) came to them. In Surat Ash-Shu`ara', He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allah only mentioned that which was suitable. In Surat Al-A`raf when they said,

(لَنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنَ
قَرْيَتِنَا)

(We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town.)7:88(In this verse it was suitable to mention a tremor, or quake (Rajfah). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allah mentioned the awful cry (Sayhah) which overcame them and killed them. In Surat Ash-Shu`ara' when they said,

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ
الصَّادِقِينَ)

(So cause a piece of the heaven to fall on us, if you are of the truthful!))26:187(Allah said in response,

فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ
عَظِيمٍ

(So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day.)26:189(This is from the intricate secrets and to Allah belongs all praise and much bounty forever. Concerning the statement,

كَأَن لَّمْ يَغْنَوْا فِيهَا)

(As if they had never lived there!) This means it was as if they had not lived in their homes before that.

أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعَدَتِ ثَمُودُ)

(So away with Madyan as just as Thamud went away!) They (Thamud) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ - إِلَىٰ
فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ
فِرْعَوْنَ بِرَشِيدٍ - يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ فَأَوْرَدَهُمُ
النَّارَ وَيُسَّ الوِرْدُ المَوْرُودُ - وَأُتْبِعُوا فِي هَذِهِ
لَعْنَةً وَيَوْمَ الْقِيٰمَةِ يُسَّ الرَّفْدُ المَرْفُودُ)

(96. And indeed We sent Musa with Our Ayat and a manifest authority.) (97. To Fir`awn and his chiefs, but they followed the command of Fir`awn, and the command of Fir`awn was no right guide.) (98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.) (99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.)

The Story of Musa and Fir`awn

In these verses Allah informs of His sending Musa with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

(فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ)

(but they followed the command of Fir`awn.) This means that they followed his path, way and methodology in transgression.

(وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ)

(and the command of Fir`awn was no right guide.) This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir`awn will have a great share in that awful punishment. This is as Allah, the Exalted, said,

(فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً)

(But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.)73:16(Allah also said,

(فَكَذَّبَ وَعَصَى - ثُمَّ أَدْبَرَ يَسْعَى - فَحَشَرَ فَنَادَى
- فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى - فَأَخَذَهُ اللَّهُ نَكَالَ
الْآخِرَةِ وَالْأُولَى - إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى
(

(But Fir`awn belied and disobeyed. Then he turned his back, striving (against Allah). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allah, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah.)79:21-26(Allah also said,

(يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَيئس
الورْدُ المورودُ)

(He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.) This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allah says,

(لِكُلِّ ضِعْفٍ وَلَكِن لَّا تَعْلَمُونَ)

(For each one there is double (torment), but you know not.))7:38(Allah also says that the disbelievers will say while they are in the Hellfire,

(رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا
السَّبِيلَ رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ)

("Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment."))33:67-68(Concerning the statement,

(وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ)

(They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.) meaning, `We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

(وَيَوْمَ الْقِيَامَةِ يُؤْسَ الرِّقْدُ الْمَرْفُودُ)

(and on the Day of Resurrection, evil is the gift granted.) Mujahid said, "Another curse will be added to them on the Day of Resurrection, so these are two curses." `Ali bin Abi Talhah said that Ibn `Abbas said,

(يُؤْسَ الرِّقْدُ الْمَرْفُودُ)

(evil indeed is the gift granted.) "The curse of this life and the Hereafter." Ad-Dahhak and Qatadah both said the same thing. This is similar to Allah's statement,

(وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا
يُنصَرُونَ - وَأُتْبِعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ
الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ)

(And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised.))28:41-42(Allah also says,

(النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ
السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

(The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`awn's people to enter the severest torment!")40:46(

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَفْصُهُ عَلَيْكَ مِنْهَا قَائِمٌ
وَحَصِيدٌ - وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا
أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ
مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ
تَثْبِيْبِ)

(100. That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing, and some have been (already) reaped.) (101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allah, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.)

The Lesson taken from the Destroyed Towns

When Allah mentioned the story of the Prophets and what happened with them and their nations -- how He destroyed the disbelievers and saved the believers -- He goes on to say,

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى)

(That is some of the news of the (population of) towns) meaning, news of them

نَفْصُهُ عَلَيْكَ مِنْهَا قَائِمٌ)

(which We relate unto you; of them, some are (still) standing,) This means still remaining.

وَحَصِيدٌ)

(and some have been (already) reaped.) This means totally destroyed.

وَمَا ظَلَمْنَاهُمْ)

(We wronged them not,) This means, "When We destroyed them."

وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ)

(but they wronged themselves.) their rejecting their Messengers and disbelieving in them.

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ)

(So their gods, profited them)not(...) This is referring to their idols that they used to worship and invoke.

(مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ)

(other than Allah naught) the idols did not benefit them, nor did they save them when Allah's command came for their destruction.

وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ)

(nor did they add aught to them but destruction.) Mujahid, Qatadah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."

وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ
أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.) It is as though Allah is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(Verily, His punishment is painful (and) severe.) In the Two Sahihs, it is recorded that Abu Musa said that the Messenger of Allah said,

«إِنَّ اللَّهَ لَيُمَلِّي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Verily, Allah gives respite to a wrongdoer until He seizes him and he cannot escape.) Then the Messenger of Allah recited,

وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ)

(Such is the punishment of your Lord when He seizes the towns while they are doing wrong.)

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ
يَوْمَ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ - وَمَا
تُؤَخَّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ
إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.) (104. And We delay it only for a term (already) fixed.) (105. On the Day when it comes, no person shall speak except by His (Allah's) leave. Some among them will be wretched and (others) blessed.)

The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allah, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

(لَايَةً)

(a sure lesson). This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ)

.(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.)40:51(Allah, the Exalted, also says,

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ)

(So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.))14:13(Concerning Allah's statement,

ذَلِكَ يَوْمَ مَجْمُوعٌ لَهُ النَّاسُ)

(That is a Day whereon mankind will be gathered together,) This means the first of them and the last of them. This is similar to Allah's statement,

(وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(And We shall gather them all together so as to leave not one of them behind.))18: 47(

(وَذَلِكَ يَوْمٌ مَّشْهُودٌ)

(and that is a Day when all will be present.) This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward. Concerning the statement,

(وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ)

(And We delay it only for a term (already) fixed.) This means for a fixed period of time than cannot be increased or decreased. Then He says,

(يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ)

(On the Day when it comes, no person shall speak except by His (Allah's) leave.) This means that on the Day of Judgement no one will speak except with the permission of Allah. This is similar to another verse, which says,

(لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)

(they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right.))78:38(Allah also says,

(وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ)

(And all the voices will be humbled for the Most Gracious (Allah).) 20:108(In the Hadith about the intercession, which is recorded in the Two Sahihs, the Messenger of Allah said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعَا الرُّسُلُ
يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ»

(No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allah, save us, save us.") Concerning Allah's statement,

(فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(Some among them will be wretched and (others) blessed.) This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allah said,

(فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ)

(When a party will be in Paradise and a party in the blazing Fire) 42:7(Al-Hafiz Abu Ya`la recorded in his Musnad on the authority of Ibn `Umar that `Umar said, "When this verse was revealed,

(فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(Some among them will be wretched and (others) blessed.) I asked the Prophet , `O Messenger of Allah, will there be a sign for us to know (which party we are from) Will it be because of something that a person did, or something that he did not do' He said,

«عَلَى شَيْءٍ قَدْ فُرِعَ مِنْهُ يَا عُمَرُ وَجَرَتْ بِهِ
الْأَقْلَامُ، وَلَكِنْ كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

(O `Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out).) Then Allah explains the situation of the wretched people and the happy people. He, the Exalted, says,

(فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ
وَشَهيقٌ - خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا
يُرِيدُ)

(106. As for those who are wretched, they will be in the Fire, in it they will experience Zafir and Shahiq.) (107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).

The Condition of the Wretched People and their Destination

Allah, the Exalted, says,

(لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ)

(in it they will experience Zafir and Shahiq.) Ibn `Abbas said, "Az-Zafir is a sound in the throat and Ash-Shahiq is a sound in the chest. This means that their exhaling will be Zafir and their inhaling will Shahiq." This will be due to the torment that they will be experiencing. We seek refuge with Allah from such evil.

(خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(They will dwell therein for all the time that the heavens and the earth endure,) Imam Abu Ja`far bin Jarir said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, `This is as enduring as the heavens and the earth.' Or, `It will last as until the night and day separate.' They would say, `As long as talkers at night continue to chat.' They meant by these statements the condition of eternity. Therefore, Allah addressed them in a manner that they were familiar with among themselves. Thus, He said,

(خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(They will dwell therein for all the time that the heavens and the earth endure,) The literal meaning is also intended with; "for all the time that the heavens and the earth endure." This is due to the fact that there will be heavens and earth in the life of the next world, just as Allah said,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ)

(On the Day when the earth will be changed to another earth and so will be the heavens.)
14:48(For this reason, Al-Hasan Al-Basri said concerning the statement of Allah,

(مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(the heavens and the earth endure.) "Allah is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal." Concerning Allah's statement,

(إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ)

(except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.) This is similar to His statement,

(النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ)

(The Fire be your dwelling place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing.) 6:128(It has been said that the exception mentioned in this verse refers to the disobedient among the people of Tawhid. It is these whom Allah will bring out of the Fire by the intercession of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allah will remove from the Fire those who have never done any good, except for saying La ilaha illallah one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allah , including narrations from Anas bin Malik, Jabir bin `Abdullah, Abu Sa`id Al-Khudri, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

(وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءً غَيْرَ مَجْذُودٍ)

(108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.)

The Condition of the Happy People and their Destination

Allah, the Exalted, says,

(وَأَمَّا الَّذِينَ سُعِدُوا)

(And those who are blessed.) These are the followers of the Messengers.

(فَفِي الْجَنَّةِ)

(they will be in Paradise,) This means that their final abode will be Paradise.

(خَالِدِينَ فِيهَا)

(abiding therein for all the time) This means that they will remain there forever.

(مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ)

(that the heavens and the earth endure, except as your Lord will:) The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allah. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe. Ad-Dahhak and Al-Hasan Al-Basri both said, "It is about the right of the disobedient people of Tawhid who were in the Fire and then brought out of it." Then Allah finished this statement by saying,

(عَطَاءٌ غَيْرَ مَجْدُودٍ)

(a gift without an end.) This means that it will never be cut off. This has been mentioned by Mujahid, Ibn `Abbas, Abu Al-`Aliyah and others. This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allah. Someone may think that the mention of Allah's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allah has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

(إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ)

(Verily, your Lord is the doer of whatsoever He intends.) Similarly, Allah says,

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned as to what He does, while they will be questioned.))21:23(Here, Allah soothes the hearts and affirms the intent, by His saying,

(عَطَاءٌ غَيْرَ مَجْدُودٍ)

(a gift without an end.) It has been recorded in the Two Sahihs that the Messenger of Allah said,

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ قَيْدَبَحٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ»

(Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise!

Eternity and no death! O people of Hellfire! Eternity and no death!") In the Sahih it is recorded that the Messenger of Allah said,

«فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبَّهُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنَعَمُوا فَلَا تَبْأَسُوا أَبَدًا»

(It will be said, `O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.)

(فَلَا تَكُ فِي مَرِيَةٍ مِّمَّا يَعْبُدُ هَوًى مَّا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوقِّهِمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ - وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاحْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ - وَإِنَّ كَلِمًا لَّمَّا لِيُوقِيَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ)

(109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.) (110. Indeed, We gave the Book to Musa, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'an).) (111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.)

Associating Partners with Allah is no doubt Misguidance

Allah, the Exalted, says,

(فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ)

(So be not in doubt as to what these people worship.) This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their Shirk. They are only mimicking their fathers in ignorance. Therefore, Allah will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allah will reward them for those good works in this life, before the life of the Hereafter. Concerning Allah's statement,

(وَإِنَّا لَمُوقِفُهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ)

(And verily, We shall repay them in full their portion without diminution.) `Abdur-Rahman bin Zayd bin Aslam said, "We will pay them in full their portion of punishment without diminution." Then, Allah mentions that He gave Musa the Book, but the people differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muhammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

(وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ)

(and had it not been for a Word)Kalimah(that had gone forth before from your Lord, the case would have been judged between them,) Ibn Jarir said, "If it were not that the punishment had already been delayed until an appointed time, then Allah would have decided the matter between you now. The word Kalimah carries the meaning that Allah will not punish anyone until the proof has been established against him and a Messenger has been sent to him." This is similar to Allah's statement,

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).) 17:15(For verily, Allah says in another verse,

(وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ)

(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). So bear patiently what they say.) 20:129-130(Then, Allah informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allah says,

وَإِنَّ كَلًّا لَّمَّا لِيُوقِيَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا
يَعْمَلُونَ خَبِيرٌ)

(And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.) This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds, their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allah's statement,

(وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(And surely, all - everyone of them will be brought before Us.)36:32(

(فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - وَلَا تَرْكَبُوا إِلَى الَّذِينَ
ظَلَمُوا فَيَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ)

(112. So stand (ask Allah to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do.) (113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor would you then be helped.)

The Command to Stand Firm and Straight

Allah, the Exalted, commands His Messenger and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allah also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allah informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him. Concerning Allah's statement,

(وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا)

(And incline not toward those who do wrong,) `Ali bin Abi Talhah said that Ibn `Abbas said, "Do not compromise with them." Ibn Jarir said that Ibn `Abbas said, "Do not side with those who do wrong." This is a good statement. This means, "Do not seek assistance from wrongdoers, because it will be as if you are condoning their actions (of evil)."

(فَتَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
ثُمَّ لَا تُنصَرُونَ)

(lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.) This means that you will not have besides Allah any friend who can save you, nor any helper who can remove you from His torment.

(وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ
الْحَسَنَاتِ يُوْذِئِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكِرِينَ -
وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ)

(114. And perform the Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.) (115. And be patient; verily, Allah wastes not the reward of the doers of good.)

The Command to establish the Prayer

Ali bin Abi Talhah reported that Ibn ` Abbas said,

(وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ)

(And perform the Salah, at the two ends of the day) "This is referring to the morning prayer (Subh) and the evening prayer (Maghrib)." The same was said by Al-Hasan and ` Abdur-Fahman bin Zayd bin Aslam. In one narration reported by Qatadah, Ad-Dahhak and others, Al-Hasan said, "It means the morning prayer (Subh) and the late afternoon prayer (` Asr)." Mujahid said, "It is the morning prayer at the beginning of the day and the noon prayer (Zuhr) and late afternoon prayer (` Asr) at the end of the day." This was also said by Muhammad bin Ka` b Al-Qurazi and Ad-Dahhak in one narration from him.

(وَزُلْفًا مِّنَ اللَّيْلِ)

(and in some hours of the night.) Ibn ` Abbas, Mujahid, Al-Hasan and others said, "This means the night prayer (` Isha')." Ibn Al-Mubarak reported from Mubarak bin Fadal that Al-Hasan said,

(وَزُلْفًا مِّنَ اللَّيْلِ)

(and in some hours of the night.) "This means the evening (Maghrib) and late night (` Isha') prayers. The Messenger of Allah said,

«هُمَا زُلْفَا اللَّيْلِ: الْمَغْرِبُ وَالْعِشَاءُ»

(They are the approach of the night: Maghrib and `Isha'.) The same was said by Mujahid, Muhammad bin Ka`b, Qatadah and Ad-Dahhak (that this means the Maghrib and `Isha' prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of Isra' (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (Tahajjud) was also made obligatory upon the Prophet and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him . Finally, this obligation was abrogated for the Prophet as well, according to one opinion. Allah knows best.

The Good Deeds wipe away the Evil Deeds

Concerning Allah's statement,

«إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ»

(Verily, the good deeds remove the evil deeds.) This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a Hadith recorded by Imam Ahmad and the Sunan Compilers, that the Commander of the faithful, `Ali bin Abi Talib, said, "Whenever I used to hear a narration from the Messenger of Allah (), Allah would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allah) that the Prophet said it. If he swore by Allah, then I would believe him. Abu Bakr once told me -- and Abu Bakr was truthful -- that he heard the Messenger of Allah say,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي
رَكَعَتَيْنِ إِلَّا غُفِرَ لَهُ»

(There is not any Muslim who commits a sin, then he makes Wudu' and prays two units of prayer, except that he will be forgiven (that sin).) In the Two Sahihs it is recorded that the Commander of the faithful, `Uthman bin `Affan made Wudu' for the people (to see), just like the Wudu' of the Messenger of Allah . Then he said, "I saw the Messenger of Allah make Wudu' like this, and he said,

«مَنْ تَوَضَّأَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكَعَتَيْنِ لَمْ
يُحَدِّثْ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

(Whoever makes Wudu' like this Wudu' of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.) In the Sahih it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«أَرَأَيْتُمْ لَوْ أَنَّ بِيَابِ أَحَدِكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يُبْقِي مِنْ دَرَنِهِ شَيْئًا؟»

(Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him) They said, "No, O Messenger of Allah!" He () said;

«كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللَّهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا»

(This is like the five daily prayers, for Allah uses them to wipe away the sins and wrongdoings.) Muslim recorded in his Sahih that Abu Hurayrah said that the Messenger of Allah used to say,

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانَ إِلَى رَمَضَانَ، مُكْفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرُ»

(The five daily prayers, Jumu` ah (Friday prayer) to Jumu` ah and (the fast of) Ramadan to Ramadan are expiations for whatever sins were committed between them, as long as you stay away from the major sins.) Al-Bukhari recorded Ibn Mas` ud saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet and informed him about the incident. Thus, Allah revealed,

«وَأَقِمِ الصَّلَاةَ طَرْفَى النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ»

(And perform Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.)11:114(The man then said, "O Messenger of Allah, is this only for me" The Prophet replied,

«لِجَمِيعِ أُمَّتِي كُلِّهِمْ»

(This is for all of my (Ummah) followers.) Al-Bukhari recorded this narration in the Book of Prayer as well and the Book of Tafsir. Imam Ahmad recorded that Ibn ` Abbas said that a man

came to `Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. `Umar said, "Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allah." The man said, "Of course she was." `Umar then said, "Go to Abu Bakr and ask him about this." The man went to Abu Bakr and asked him about the matter. Abu Bakr said, "She probably was a woman whose husband is away (fighting) in the path of Allah," just as `Umar had said. Then he went to the Prophet and told him the same story. The Prophet said,

«فَلَعَلَّهَا مُغِيبَةٌ فِي سَبِيلِ اللَّهِ»

(She probably was a woman whose husband is away (fighting) in the path of Allah.) Then a verse of Qur'an was revealed,

وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ
الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

(And perform the Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.) The man then said, "O Messenger of Allah! Is this verse only for me, or does it apply to all of the people in general" `Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general." Then the Messenger of Allah said,

«صَدَقَ عُمَرُ»

(`Umar has spoken the truth.)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ
أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ
وَكَانُوا مُجْرِمِينَ - وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى
بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ)

(116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasad (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.) (117. And your Lord would never destroy the towns wrongfully, while their people were doers of good.)

There must be a Group of People Who forbid Lewdness

Allah, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land. His statement,

(إِلَّا قَلِيلًا)

(except a few) This means that there were only a small number of people present among them who were of this caliber. They were those whom Allah saved at the sudden striking of His vengeance, when His anger was let loose. For this reason Allah commanded this noble Ummah (followers of Muhammad) to always have among them those who command the good and forbid the evil. This is as Allah says,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُقْلِحُونَ)

(Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.)3:104(It is related in a Hadith that the Prophet said,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ
يَعْمَهُمُ اللَّهُ بِعِقَابٍ»

(Verily, whenever a group of people see an evil and they do not change it, it is likely that Allah will cover them with (His) punishment.) Thus, Allah says,

(فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ
أُنْجَيْنَا مِنْهُمْ)

(If only there had been among the generations before you persons having wisdom, There must be a Group of People Who forbid Lewdness Allah, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land. His statement,

(إِلَّا قَلِيلًا)

(except a few) This means that there were only a small number of people present among them who were of this caliber. They were those whom Allah saved at the sudden striking of His vengeance, when His anger was let loose. For this reason Allah commanded this noble Ummah (followers of Muhammad) to always have among them those who command the good and forbid the evil. This is as Allah says,

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُقْلِحُونَ)

(Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.)3:104(It is related in a Hadith that the Prophet said,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ
يَعْمَهُمُ اللَّهُ بِعِقَابٍ»

(Verily, whenever a group of people see an evil and they do not change it, it is likely that Allah will cover them with (His) punishment.) Thus, Allah says,

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ
أُنجَيْنَا مِنْهُمْ)

(If only there had been among the generations before you persons having wisdom, prohibiting (others) from the Fasad in the earth,- except a few of those whom We saved from among them!) Concerning the statement,

(وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أَتَوْا فِيهِ)

(Those who did wrong pursued the enjoyment of good things of (this worldly) life,) This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

(وَكَاثُوا مُجْرِمِينَ)

(and were criminals.) Then, Allah informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allah says, s

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ)

(We wronged them not, but they wronged themselves.))11:101(Allah also says,

(وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَبِيدِ)

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

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

(إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ
رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ)

(118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.) (119. 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.")

Allah has not made Faith universally accepted

Allah, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ
جَمِيعًا)

(And had your Lord willed, those on earth would have believed, all of them together.))10:99(Allah goes on to say,

(وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ)

(but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy.) This means that people will always differ in religions, creeds, beliefs, opinions and sects. Concerning Allah's statement,

(إِلَّا مَنْ رَحِمَ رَبُّكَ)

(Except him on whom your Lord has bestowed His mercy,) This means that those who have received the mercy of Allah by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allah. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muhammad). Those who received Allah's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the Hadith recorded in the Musnad and Sunan collections of Hadith. The routes of transmission of this Hadith all strengthen each other (in authenticity). In these narrations the Prophet said,

«إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً،
وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ
فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ
فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً»

(Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.) They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allah" He said,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

(The sect that is upon what my Companions and I are upon.) Al-Hakim recorded this narration in his Mustadrak with this additional wording. Concerning Allah's statement,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَانِ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ)

(And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.") Allah, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of

this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jinns. His is the profound evidence and the perfect wisdom. In the Two Sahihs it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«اِخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَقَالَتِ النَّارُ: أُوْثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتَقِمُ بِكَ مِنْ أَشَاءِ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا الْجَنَّةُ فَلَا يَزَالُ فِيهَا فَضْلٌ، حَتَّى يُبْشِيَءَ اللَّهُ لَهَا خَلْقًا يُسْكِنُ فَضْلَ الْجَنَّةِ، وَأَمَّا النَّارُ فَلَا تَزَالُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ عَلَيْهَا رَبُّ الْعِزَّةِ قَدَمَهُ فَيَقُولُ: قَطُّ قَطُّ وَعِزَّتِكَ»

(Paradise and the Hellfire debated. Paradise said, 'None will enter me except the weak and despised of the people.' The Hell-fire said, 'I have inherited the haughty and the arrogant people.' Then Allah said to the Paradise, 'You are My mercy and I grant mercy with you to whoever I wish.' Then He said to the Hellfire, 'You are My torment and I take vengeance with you upon whoever I wish. I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allah will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!")

(وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ)

(120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.)

The Conclusion

Allah, the Exalted, is saying, 'We relate all of these stories to you (Muhammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allah helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muhammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.' Concerning Allah's statement,

(وَجَاءَكَ فِي هَذِهِ الْحَقُّ)

(And in this has come to you the truth,) This is referring to this Surah itself. This was said by Ibn `Abbas, Mujahid and a group of the Salaf and it is the correct view. This means, 'This comprehensive Surah contains the stories of the Prophets and how Allah saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muhammad) stories of truth and true events in this Surah. In this Surah is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.'

(وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اِنَّا عَامِلُونَ - وَاَنْتُمْ رُوَا اِنَّا مُنْتَظِرُونَ)

(121. And say to those who do not believe: "Act according to your ability and way, We are acting.) (122. And you wait! We (too) are waiting.")

Allah, the Exalted, commands His Messenger to say to those who disbelieve in what he has come with from his Lord, by way of warning,

(اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ)

(Act according to your ability) This means upon your path and your way.

(اِنَّا عَامِلُونَ)

(We are acting (in our way). This means that we are upon our path and our way (Islam).

(وَاَنْتُمْ رُوَا اِنَّا مُنْتَظِرُونَ)

(And you wait ! We (too) are waiting.) This means,

(فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.)6:135(Verily, Allah fulfilled His promise to His Messenger , helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced. Allah is truly the Most Mighty, Most Wise.

(وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

(123. And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.)

Allah, the Exalted, informs that He is the All-Knower of the unseen of the heavens and the earth and that unto Him is the final return.

He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him. Concerning His statement,

(وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

(And your Lord is not unaware of what you do.) This means, `The lies (of the disbelievers) against you O Muhammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will aid you (Muhammad) and His party over the disbelievers in this life and in the Hereafter.' This is the end of the Tafsir of Surah Hud, and all praises and thanks are due to Allah.

The Tafsir of Surah Yusuf

(Chapter - 12)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ - إِنَّا أَنْزَلْنَاهُ قُرْآنًا
عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ - نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ
الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ
كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ)

(1. Alif-Lam-Ra. These are the verses of the Book that is clear.) (2. Verily, We have sent it down as an Arabic Qur'an in order that you may understand.) (3. We relate unto you the best of stories through Our revelations unto you, of this Qur'an. And before this, you were among those who knew nothing about it.)

Qualities of the Qur'an

the beginning of Surat Al-Baqarah we talked about the separate letters, Allah said,

(تِلْكَ آيَاتُ الْكِتَابِ)

(These are the verses of the Book) in reference to the Clear Qur'an that is plain and apparent, and explains, clarifies and makes known the unclear matters. Allah said next,

(إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ)

(Verily, We have sent it down as an Arabic Qur'an in order that you may understand.) The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind. Therefore, the most honorable Book, was revealed in the most honorable language, to the most honorable Prophet and Messenger, delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, Ramadan. Therefore, the Qur'an is perfect in every respect. So Allah said,

(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا
إِلَيْكَ هَذَا الْقُرْآنَ)

(We relate unto you the best of stories through Our revelations unto you, of this Qur'an.)

Reason behind revealing Ayah (12:3)

On the reason behind revealing Ayah (12:3), Ibn Jarir At-Tabari recorded that `Abdullah bin `Abbas said, "They said, `O, Allah's Messenger! Why not narrate to us stories' Later on, this Ayah was revealed,

(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ)

(We relate unto you the best of stories...) There is a Hadith that is relevant upon mentioning this honorable Ayah, which praises the Qur'an and demonstrates that it is sufficient from needing all books besides it. Imam Ahmad recorded a narration from Jabir bin `Abdullah that `Umar bin Al-Khattab came to the Prophet with a book that he took from some of the People of the Book. `Umar began reading it to the Prophet who became angry. He said,

«أُمَّتَهُوْكَونَ فِيهَا يَا ابنَ الخَطَّابِ! وَالَّذِي نَفْسِي
بِيَدِهِ، لَقَدْ جِئْتُكُمْ بِهَا بَيِّضَاءَ نَفِيَّةً، لَا تَسْأَلُوهُمْ عَنْ
شَيْءٍ فَيُخْبِرُوكُمْ بِحَقِّ فُكْذُبُونَهُ، أَوْ يَبَاطِلِ
فَتُصَدِّقُونَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ مُوسَى
كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي»

(Are you uncertain about it Ibn Al-Khattab By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Musa were living, he would have no choice but to follow me.) Imam Ahmad also recorded a narration from `Abdullah bin Thabit who said, "Umar came to Allah's Messenger and said; `O Messenger of Allah! I passed by a brother of mine from the tribe of Qurayzah, so he wrote some comprehensive statements from the Tawrah for me, should I read them to you' The face of Allah's Messenger changed with anger. So I said to him, `Don't you see the face of Allah's Messenger" `Umar said, `We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Messenger.' So the anger of the Prophet subsided, and he said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَى
ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكَتُمُونِي لَضَلَلْتُمْ، إِنَّكُمْ حَظِي مِنَ
الْأُمَّمِ، وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ»

(By the One in Whose Hand is Muhammad's soul, if Musa appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.)"

(إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ
كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ)

(4. (Remember) when Yusuf said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.")

Yusuf's Dream

Allah says, 'Mention to your people, O Muhammad, among the stories that you narrate to them, the story of Yusuf.' Prophet Yusuf (Joseph) mentioned his dream to his father, Prophet Ya`qub (Jacob), son of Prophet Ishaq (Isaac), son of Prophet Ibrahim (Abraham), peace be upon them all. `Abdullah bin `Abbas stated that the dreams of Prophets are revelations from Allah. Scholars of Tafsir explained that in Yusuf's dream the eleven stars represent his brothers, who were eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn `Abbas, Ad-Dahhak, Qatadah, Sufyan Ath-Thawri and `Abdur-Rahman bin Zayd bin Aslam. Yusuf's vision became a reality forty years later, or as some say, eighty years, when Yusuf raised his parents to the throne while his brothers were before him,

(وَاخْرُؤًا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ
مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا)

(and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!")

(قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ
فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ
)

(5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaytan is to man an open enemy!")

Ya`qub orders Yusuf to hide His Vision to avoid Shaytan's Plots

Allah narrates the reply Ya`qub gave his son Yusuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yusuf's authority to such an extent that they would prostrate before him in respect, honor

and appreciation. Ya`qub feared that if Yusuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Ya`qub said to Yusuf,

﴿لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا﴾

(Relate not your vision to your brothers, lest they should arrange a plot against you.) This Ayah means, "They might arrange a plot against you that causes your demise." In the Sunnah, there is a confirmed Hadith that states,

«إِذَا رَأَىٰ أَحَدُكُمْ مَا يُحِبُّ فَلْيُحَدِّثْ بِهِ، وَإِذَا رَأَىٰ مَا يَكْرَهُ فَلْيَتَّحَوَّلْ إِلَىٰ جَنْبِهِ الْآخَرَ، وَلْيَتَّقِلْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ»

(If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allah from its evil and not tell it to anyone. Verily, it will not harm him in this case.) In another Hadith that Imam Ahmad and collectors of the Sunan collected, Mu`awiyah bin Haydah Al-Qushayri said that the Messenger of Allah said,

«الرُّؤْيَا عَلَىٰ رَجُلٍ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِرَتْ وَقَعَتْ»

(The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.) Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet said,

«اسْتَعِينُوا عَلَىٰ قَضَاءِ الْحَوَائِجِ بِكَيْمَانِهَا، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَحْسُودٌ»

(Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.)

(وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ
كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ)

(6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya`qub, as He perfected it on your fathers, Ibrahim and Ishaq aforetime! Verily, your Lord is All-Knowing, All-Wise.")

Interpretation of Yusuf's Vision

Allah says that Ya`qub said to his son Yusuf, `Just as Allah chose you to see the eleven stars, the sun and the moon prostrate before you in a vision,

(وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ)

(Thus will your Lord choose you) designate and assign you to be a Prophet from Him,

(وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ)

(and teach you the interpretation of Ahadith).' Mujahid and several other scholars said that this part of the Ayah is in reference to the interpreting of dreams. He said next,

(وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ)

(and perfect His favor on you), `by His Message and revelation to you.' This is why Ya`qub said afterwards,

(كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ)

(as He perfected it aforetime on your fathers, Ibrahim...), Allah's intimate friend,

(وَإِسْحَاقَ)

(and Ishaq), Ibrahim's son,

(إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ)

(Verily, your Lord is All-Knowing, All-Wise.) Allah knows best whom to chose for His Messages.

(لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ -
إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ
عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ - اقْتُلُوا يُوسُفَ
أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا
مِن بَعْدِهِ قَوْمًا صَالِحِينَ - قَالَ قَائِلٌ مِّنْهُمْ لَا
تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَةِ الْجُبِّ يَلْتَقِطْهُ
بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ)

(7. Verily, in Yusuf and his brethren there were Ayat for those who ask.) (8. When they said: "Truly, Yusuf and his brother are dearer to our father than we, while we are `Usbah (a group). Really, our father is in a plain error.") (9. "Kill Yusuf or cast him out to some (other) land, so that the favor of your father may be given to you alone, and after that you will be righteous folk.") (10. One from among them said: "Kill not Yusuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers.")

There are Lessons to draw from the Story of Yusuf

Allah says that there are Ayat, lessons and wisdom to learn from the story of Yusuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

(إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا)

(When they said: "Truly, Yusuf and his brother are dearer to our father than we..." They swore, according to their false thoughts, that Yusuf and his brother Binyamin (Benjamin), Yusuf's full brother,

(أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ)

(dearer to our father than we, while we are `Usbah.) meaning, a group. Therefore, they thought, how can he love these two more than the group,

(إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ)

(Really, our father is in a plain error.) because he preferred them and loved them more than us.

(اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ
أَبِيكُمْ)

(Kill Yusuf or cast him out to some (other) land, so that the favor of your father may be given to you alone,) They said, 'Remove Yusuf, who competes with you for your father's love, from in front of your father's face so that his favor is yours alone. Either kill Yusuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.'

(وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ)

(and after that you will be righteous folk.), thus intending repentance before committing the sin,

(قَالَ قَائِلٌ مِّنْهُمْ)

(One from among them said...) Qatadah and Muhammad bin Ishaq said that he was the oldest among them and his name was Rubil (Reuben). As-Suddi said that his name was Yahudha (Judah). Mujahid said that it was Sham'un (Simeon) who said,

(لَا تَقْتُلُوا يُوسُفَ)

(Kill not Yusuf,.) do not let your enmity and hatred towards him reach this level, of murder. However, their plot to kill Yusuf would not have succeeded, because Allah the Exalted willed that Yusuf fulfill a mission that must be fulfilled and complete; he would receive Allah's revelation and become His Prophet. Allah willed Yusuf to be a powerful man in Egypt and govern it. Consequently, Allah did not allow them to persist in their intent against Yusuf, through Rubil's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

(يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ)

(he will be picked up by some caravan) of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

(إِنْ كُنْتُمْ فَعَلِينَ)