

After mentioning time, and the deeds of the son of Adam that take place therein, Allah says:

(وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ)

(And We have fastened every man's Ta'irah (deeds) to his neck,) The word Ta'irah (lit. something that flies) refers to man's deeds which fly from him, as Ibn `Abbas, Mujahid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

(So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.) (99:7-8). Allah says:

(إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ
- مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)

((Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it.) (50:17-18)

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ - يَعْلَمُونَ
مَا تَفْعَلُونَ)

(But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraman (Honorable) Katibin - writing down (your deeds), they know all that you do.) (82:10-12)

(إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(You are only being requited for what you used to do.))52:16(

(مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ)

(whosoever works evil, will have the recompense thereof.))4:123(The meaning is that the deeds of the sons of Adam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا)

(and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.) meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

(مَنشُورًا)

(wide open) means, it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ - بَلِ الْإِنْسَانُ
عَلَىٰ نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.) (75:13-15) Allah says:

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا)

((It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day.") meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.

(الزَّمَنَةُ طَيْرَةٌ فِي عُنُقِهِ)

(And We have fastened every man's Ta'irah (deeds) to his neck,) The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape. Ma` mar narrated from Qatadah, "His deeds,

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ)

(and on the Day of Resurrection, We shall bring out for him) We shall bring forth those deeds."

(كِتَابًا يَلْقَاهُ مَنشُورًا)

(a Book which he will find wide open.) Ma` mar said: Al-Hasan recited,

(عَنْ الْيَمِينِ وَعَنْ الشَّمَالِ قَعِيدٌ)

(one sitting on the right and one on the left.) 50:17()And he said;("O son of Adam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left. The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. `So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.' By Allah, the One Who makes you accountable for your own deeds is being perfectly just." These are some of the best words Al-Hasan ever spoke, may Allah have mercy on him.

(مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا)

(15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).)

No One will have to bear the Sins of Another

Allah tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet , he will gain the good consequences of that for himself.

(وَمَنْ ضَلَّ)

(And whoever goes astray,) meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences. Then Allah says:

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ)

(No one laden with burdens can bear another's burden.) no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allah says:

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ)

(and if one heavily laden calls another to (bear) his load, nothing of it will be lifted) 35:15(There is no contradiction between this and other Ayat:

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ)

(And verily, they shall bear their own loads, and other loads besides their own.) 29:13(and:

(وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ)

(and also of the burdens of those whom they misled without knowledge.) 16:25(For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them. This is the justice and mercy of Allah towards His servants. As Allah says:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).)

No Punishment until a Messenger has been sent

Allah tells us that out of His justice, He does not punish anyone until He has established proof against him by sending a Messenger to him, as He says:

(تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ)

(Every time a group is cast therein, its keeper will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we belied him and said: `Allah never sent down anything (of revelation); you are only in great error.'" (67:8-9) And,

(وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ

لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ
الْعَذَابِ عَلَى الْكَافِرِينَ)

(And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves - reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours" They will say: "Yes," but the Word of torment has been justified against the disbelievers!) (39:71) And,

(وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ
صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا
يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا
لِلظَّالِمِينَ مِن نَّصِيرٍ)

(Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper.") (35:37) There are other Ayat which indicate that Allah will not make anyone enter Hell except after sending a Messenger to them.

The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allah have mercy on them. This is the issue of children who die when they are little, and their parents are disbelievers: what happens to them By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of Fatrah, when no Message reached them Several Hadiths have been narrated on this topic, which I will quote here by the help and support of Allah. The First Hadith from Al-Aswad bin Sar @299: Imam Ahmad reported from Al-Aswad bin Sari' that the Messenger of Allah said,

«أَرْبَعَةٌ يَحْتَجُّونَ يَوْمَ الْقِيَامَةِ: رَجُلٌ أُصِمُّ لَّا
يَسْمَعُ شَيْئًا، وَرَجُلٌ أَحْمَقُ، وَرَجُلٌ هَرَمَ، وَرَجُلٌ
مَاتَ فِي فِتْرَةٍ، فَأَمَّا الْأُصِمُّ فَيَقُولُ: رَبِّ قَدْ جَاءَ

الْإِسْلَامُ وَمَا أَسْمَعُ شَيْئًا، وَأَمَّا الْأَحْمَقُ فَيَقُولُ:
 رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَالصَّبَّيَانُ يَحْذِفُونِي بِالْبَعْرِ،
 وَأَمَّا الْهَرَمُ فَيَقُولُ: رَبِّ لَقَدْ جَاءَ الْإِسْلَامُ وَمَا
 أَعْقِلُ شَيْئًا، وَأَمَّا الَّذِي مَاتَ فِي الْفِتْرَةِ فَيَقُولُ:
 رَبِّ مَا أَتَانِي لَكَ رَسُولٌ. فَيَأْخُذُ مَوَاقِفَهُمْ
 لِيُطِيعَنَّهُ، فَيُرْسِلُ إِلَيْهِمْ أَنْ ادْخُلُوا النَّارَ، فَوَالَّذِي
 نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ دَخَلُوهَا لَكَانَتْ عَلَيْهِمْ بَرْدًا
 وَسَلَامًا»

(There are four who will present their case on the Day of Resurrection: a deaf man who never heard anything, an insane man, a very old and senile man, and a man who died during the Fatrah. As for the deaf man, he will say, "O Lord, Islam came but I never heard anything." As for the insane man, he will say, "O Lord, Islam came and the young boys were throwing camel dung at me." As for the senile man, he will say, "O Lord, Islam came and I did not understand anything." As for the one who died during the Fatrah, he will say, "O Lord, no Messenger from You came to me." Allah will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire. By the One in Whose Hand is the soul of Muhammad, if they enter it, it will be cool and safe for them.) There is a similar report with a chain from Qatadah from Al-Hasan from Abu Rafi` from Abu Hurayrah, but at the end it says:

«فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ لَمْ
 يَدْخُلَهَا يُسْحَبُ إِلَيْهَا»

(Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.) This was also recorded by Ishaq bin Rahwayh from Mu`adh bin Hisham, and by Al-Bayhaqi in Al-I`tiqad. He said: "This is a Sahih chain." It was reported by Ibn Jarir from the Hadith of Ma`mar from Hammam from Abu Hurayrah, who attributed it to the Prophet . Then Abu Hurayrah said: "Recite, if you wish:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning))." This was also narrated by Ma`mar from `Abdullah bin Tawus from his father, from Abu Hurayrah, but it is Mauquf (it was not attributed directly to the Prophet).

The Second Hadith from Abu Hurayrah

He said that the Messenger of Allah said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ
يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ
جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَذْعَاءَ؟»

(Every newborn is born in a state of Fitrah (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)) According to one report they said: "O Messenger of Allah, what about those who die when they are little" He said,

«اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ»

(Allah knows best what they would have done.) Imam Ahmad reported from Abu Hurayrah that the Prophet (ﷺ) as far as I know - the narrator was not sure if it was attributed to Musa - said:

«ذُرَّارِيُ الْمُسْلِمِينَ فِي الْجَنَّةِ يَكْفُلُهُمْ إِبْرَاهِيمُ
عَلَيْهِ السَّلَامُ»

(The children of the Muslims are in Paradise, being taken care of by Ibrahim.) In Sahih Muslim it is reported from `Iyyad bin Hammad that the Messenger of Allah said that Allah said:

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ»

(I have created My servants as Hunafa.) According to another version, the wording is "as Muslims."

The Third Hadith from Samurah

In his book Al-Mustakhraj `Ala Al-Bukhari, Al-Hafiz Abu Bakr Al-Barqani recorded the Hadith of `Awf Al-A`rabi, from Abu Raja' Al-`Utardi from Samurah that the Prophet said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ»

(Every newborn is born in a state of Fitrah.) The people called out to him: "O Messenger of Allah! What about the children of the idolators" He said,

«وَأَوْلَادُ الْمُشْرِكِينَ»

(And the children of the idolators too.) At-Tabarani reported that Samurah said: "We asked the Messenger of Allah about the children of the idolators, and he said,

«هُمْ خَدَمُ أَهْلِ الْجَنَّةِ»

(They are the servants of the people of Paradise.)

The Fourth Hadith from the Paternal Uncle of Hasna

Ahmad reported that Hasna' bint Mu`awiyah, from Bani Suraym, said that his paternal uncle said to him: "I said, `O Messenger of Allah, who is in Paradise' He said,

«النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالْوَيْدُ فِي الْجَنَّةِ»

(Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and baby girls who were buried alive are in Paradise.)

It is Makruh to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of Shari`ah may try to speak about it. For this reason some of the scholars did not like to discuss it. This view has been narrated from Ibn `Abbas, Al-Qasim bin Muhammad bin Abi Bakr As-Sddiq, Muhammad bin Al-Hanafiyyah and others. Ibn Hibban recorded in his Sahih that Jarir bin Hazim said: I heard Abu Raja' Al-`Utardi saying that he heard Ibn `Abbas (may Allah be pleased with them both) saying, "While he was on the Minbar, the Messenger of Allah said:

«لَا يَزَالُ أَمْرُ هَذِهِ الْأُمَّةِ مُوَاتِيًّا أَوْ مُقَارِبًا مَا لَمْ يَتَكَلَّمُوا فِي الْوِلْدَانِ وَالْقَدَرِ»

(This Ummah will be fine so long as they do not talk about children and the divine decree.)" Ibn Hibban said: "This means talking about the children of the idolators." Abu Bakr Al-Bazzar also recorded it via Jarir bin Hazim, then he said, "A group narrated it from Abu Raja' from Ibn `Abbas, but it is Mauquf".

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا
فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا)

(16. And when We decide to destroy a town (population), Amarna those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.)

Meanings of Amarna

The commentators differed over the meaning of this word. It was said that the phrase translated here as "Amarna those who live luxuriously. Then, they transgress therein" means, "We send Our decree upon them" as Allah says elsewhere:

أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا)

(Our decree reaches it by night or by day) For)Amarna cannot mean "Our command"(because Allah does not command or enjoin immorality. Or, they said it means that Allah subjugated them to commit immoral deeds, so they deserved the punishment. Or it was said that it means: "We commanded them to obey Us, but they committed immoral sins, so they deserved punishment." This was reported from Ibn Jurayj from Ibn `Abbas, and it is also the view of Sa`id bin Jubayr.

أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا)

(Amarna those who live luxuriously. Then, they transgress therein,) `Ali bin Abi Talhah reported that Ibn `Abbas said:)this means("We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allah destroyed them with the punishment." This is similar to the Ayah:

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا)

(And thus We have set up in every town great ones of its wicked people))6:133(This was also the view of Abu Al-`Aliyah, Mujahid and Ar-Rabi' bin Anas.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا
فِيهَا)

(And when We decide to distroy a town (populaton), Amarna those who live luxuriously. Then, they transgress therein,) Al-`Awfi reported that Ibn `Abbas said, (it means) "We increase their numbers. This was also the view of `Ikrimah, Al-Hasan, Ad-Dahhak and Qatadah, and it was reported from Malik and Az-Zuhri.

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَى
رَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا)

(17. And how many generations have We destroyed after Nuh! And sufficient is your Lord as All-Knower and Seer of the sins of His servants.)

A Threat to Quraysh

Warning the disbelievers of the Quraysh for rejecting His Messenger Muhammad , Allah says that He destroyed other nations who rejected the Messengers after Nuh. This indicates that during the centuries between Adam and Nuh, humans were following Islam, as Ibn ` Abbas said: "Between Adam and Nuh there were ten generations, during all of which humans were following Islam." The meaning (of the Ayah) is: "You disbelievers are not more dear to Allah than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment."

(وَكَفَى رَّبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا)

(And sufficient is your Lord as All-Knower and Seer of the sins of His servants.) means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

(مَنْ كَانَ يُرِيدُ الْعَجَلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا
مَذْحُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا)

(18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.) (19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allah).)

The Reward of Those who desire this World and Those who desire the Hereafter

Allah tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allah wants to have it, and they get what He wills that they should get. This Ayah narrows down the general statements made in other Ayat. Allah says:

(عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ)

(We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell) meaning, in the Hereafter,

(يَصْلَاهَا)

(he will burn therein) means, he will enter it until it covers him on all sides,

(مَذْمُومًا)

(disgraced) means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

(مَذْحُورًا)

(rejected.) means, far away (from Allah's mercy), humiliated and put to shame.

(وَمَنۢ أَرَادَ الْآخِرَةَ)

(And whoever desires the Hereafter) wanting the Hereafter and its blessings and delights,

(وَسَعَىٰ لَهَا سَعْيَهَا)

(and strives for it, with the necessary effort due for it) seeking it in the right way, which is following the Messenger .

(وَهُوَ مُؤْمِنٌ)

(while he is a believer,) means, his heart has faith, i.e., he believes in the reward and punishment,

(فَأُولَٰئِكَ كَانَ سَعْيُهُم مَّشْكُورًا)

(then such are the ones whose striving shall be appreciated, (rewarded by Allah).)

(كَلَّا تُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا
كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا - انظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ
وَأَكْبَرُ تَفْضِيلًا)

(20. On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.) (21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.) Allah says:

(كَلَّا)

On each meaning, on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want

(مِنْ عَطَاءِ رَبِّكَ)

(from the bounties of your Lord.) means, He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants. Allah says:

(وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(And the bounties of your Lord can never be forbidden.) meaning, no one can withhold or prevent them. Qatadah said,

(وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(And the bounties of your Lord can never be forbidden.) "(It means) they can never decrease".

(وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(And the Bounties of your Lord can never be forbidden) Al-Hasan and others said, "(It means) they can never be prevented." Then Allah says:

(انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ)

(See how We prefer one above another,) meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

(وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا)

(and verily, the Hereafter will be greater in degrees and greater in preferment.) means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. The people of Hell will vary in their positions and levels, just as the people of Paradise will. In Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two Sahihis that the Prophet said:

«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ أَهْلَ عِلِّيِّينَ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَايِرَ فِي أَفْقِ السَّمَاءِ»

(The people of the highest levels (of Paradise) will see the people of `Illyiin as if they are looking at distant stars on the horizon.) Allah says:

(وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا)

(and verily, the Hereafter will be greater in degrees and greater in preferment.)

(لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا)

(22. Set not up with Allah any other ilah (god), or you will sit down reprov'd, forsaken (in the Hellfire).)

Do not associate Anything in Worship with Allah

Addressing those who are responsible among this Ummah, Allah says, "Do not admit any partner into your worship of your Lord."

(فَتَقْعُدَ مَذْمُومًا)

(or you will sit down reprov'd,) meaning, because of associating others with Him.

(مَخْذُولًا)

(forsaken.) means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allah alone, with no partner or associate. Imam Ahmad reported that `Abdullah bin Mas`ud said: "The Messenger of Allah said:

«مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ،
وَمَنْ أَنْزَلَهَا بِاللَّهِ أُرْسِلَ اللَّهُ لَهُ بِالْغِنَى إِمَّا آجِلًا
وَأِمَّا غِنَى عَاجِلًا»

(Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allah for help, then Allah will grant him the means of independence sooner or later.) This was also recorded by Abu Dawud and At-Tirmidhi, who said, "Hasan Sahih Gharib".

(وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الْوَالِدِينَ
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا
فَلَا تَقُلْ لَهُمَا أَفٌّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا - وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا)

(23. And your Lord has Qada)decreed(that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.) (24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.")

The Command to Worship Allah Alone and to be Dutiful to One's Parents

Allah commands us to worship Him alone, with no partner or associate. The word Qada normally having the meaning of decree(here means "commanded". Mujahid said that

(وَقَضَىٰ)

(And He has Qada) means enjoined. This is also how Ubayy bin Ka`b, Ibn Mas`ud and Ad-Dahhak bin Muzahim recited the Ayah as:

«وَوَصَّىٰ رَبُّكَ آلَا تَعْبُدُوا إِلَّا إِيَّاهُ»

"And your Lord has Wassa)enjoined(that you worship none but Him." The idea of worshipping Allah is connected to the idea of honoring one's parents. Allah says:

(وَبِالْوَالِدَيْنِ إِحْسَانًا)

(And that you be dutiful to your parents.) Here He commands good treatment of parents, as He says elsewhere:

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(give thanks to Me and to your parents. Unto Me is the final destination))31:14(

(إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ)

(If one of them or both of them attain old age in your life, say not to them a word of disrespect,) means, do not let them hear anything offensive from you, not even say "Uff!" which is the mildest word of disrespect,

(وَلَا تَنْهَرُهُمَا)

(and do not reprimand them) means, do not do anything horrible to them.

(وَلَا تَنْهَرُهُمَا)

(and do not reprimand them) `Ata' bin Rabah said that it meant, "Do not raise your hand against them." When Allah forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

(وَقُلْ لَهُمَا قَوْلًا كَرِيمًا)

(but address them in terms of honor.) meaning gently, kindly, politely, and with respect and appreciation.

(وَآخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ)

(And lower unto them the wing of submission and humility through mercy,) means, be humble towards them in your actions.

(وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)

(and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.") means, say this when they grow old and when they die. Ibn `Abbas said: "But then Allah revealed:

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ)

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators. ..))9:13(There are many Hadiths which speak about honoring one's parents, such as the Hadith narrated through a number of chains of narration from Anas and others, which states that the Prophet climbed up on the Minbar, and then said, ((Amin, Amin, Amin.)) It was said, "O Messenger of Allah, why did you say Amin" He said:

«أَتَانِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ رَغِمَ أَنْفُ رَجُلٍ
ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ، قُلْ: آمِينَ، فَقُلْتُ:
آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ
رَمَضَانَ ثُمَّ خَرَجَ فَلَمْ يُعْفَرْ لَهُ، قُلْ: آمِينَ، فَقُلْتُ:
آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ أُدْرِكَ وَالِدَيْهِ أَوْ
أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ، قُلْ: آمِينَ، فَقُلْتُ:
آمِينَ»

(Jibril came to me and said, "O Muhammad, he is doomed who hears you mentioned and does not say Salla upon you." He said, "Say Amin," so I said Amin. Then he said, "He is doomed who sees the month of Ramadan come and go, and he has not been forgiven." He said, "Say Amin," so I said Amin. Then he said, "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise." He said, "Say Amin," so I said Amin.)

Another Hadith Imam Ahmad reported from Abu Hurayrah that the Prophet said:

رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ رَجُلٍ
أَدْرَكَ أَحَدَ أَبَوَيْهِ أَوْ (كِلَيْهِمَا) عِنْدَ الْكِبَرِ وَلَمْ
يَدْخُلِ الْجَنَّةَ»

(He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise.) This version is Sahih although no one recorded it other than Muslim.

Another Hadith

Imam Ahmad recorded Mu`awiyah bin Jahimah As-Salami saying that Jahimah came to the Prophet and said: "O Messenger of Allah, I want to go out to fight and I have come to seek your advice." He said,

«فَهَلْ لَكَ مِنْ أُمٍّ»

(Do you have a mother) He said, "Yes." The Prophet said,

«فَالزَّمَهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا»

(Then stay with her, for Paradise is at her feet.) Similar incidents were also recorded by others. This was recorded by An-Nasa'i and Ibn Majah.

Another Hadith

Imam Ahmad recorded that Al-Miqdam bin Ma`dikarib said that the Prophet said:

«إِنَّ اللَّهَ يُوصِيكُمْ بِآبَائِكُمْ إِنْ اللَّهُ يُوصِيكُمْ
بِأُمَّهَاتِكُمْ إِنْ اللَّهُ يُوصِيكُمْ بِأُمَّهَاتِكُمْ إِنْ اللَّهُ

يُوصِيكُم بِأُمَّهَاتِكُمْ إِنَّ اللَّهَ يُوَصِّيكُمْ بِالْأَقْرَبِ
فَالْأَقْرَبِ»

(Allah enjoins you concerning your fathers, Allah enjoins you concerning your mothers, Allah enjoins you concerning your mothers, Allah enjoins you concerning your mothers, Allah enjoins you concerning your close relatives then the next in closeness.) This was recorded by Ibn Majah from the Hadith of `Abdullah bin `Ayyash.

Another Hadith

Ahmad recorded that a man from Banu Yaru` said: "I came to the Prophet while he was talking to the people, and I heard him saying,

«يَدُ الْمُعْطِي الْعُلْيَا، أُمَّكَ وَأَبَاكَ، وَأَخْتِكَ وَأَخَاكَ،
ثُمَّ أَدْنَاكَ أَدْنَاكَ»

(The hand of the one who gives is superior. (Give to) your mother and your father, your sister and your brother, then the closest and next closest.)"

(رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ
فَإِنَّهُ كَانَ لِلأُوَّابِينَ غَفُوراً)

(25. Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance.)

Omissions comitted against Parents are pardoned with Good Relations and Repentance

Sa`id bin Jubayr said: "This refers to a man who said something that he did not think would be offensive to his parents." According to another report: "He did not mean anything bad by that." So Allah said:

(رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ)

(Your Lord knows best what is in your souls. If you are righteous,)

(فَائِهِ كَانَ لِلْأَوَّابِينَ غَفُورًا)

(He is Ever Most Forgiving to those who turn to Him in repentance.) Qatadah said: "To the obedient who pray."

(فَائِهِ كَانَ لِلْأَوَّابِينَ غَفُورًا)

(He is Ever Most Forgiving to those who turn to Him in repentance.) Shu`bah narrated from Yahya bin Sa`id from Sa`id bin Al-Musayyib; "This refers to those who commit sin then repent, and commit sin then repent." `Ata' bin Yasar, Sa`id bin Jubayr and Mujahid said: "They are the ones who return to goodness." Mujahid narrated from `Ubayd bin `Umayr, concerning this Ayah: "This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allah." Mujahid agreed with him on that. Ibn Jarir said: "The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allah hates for that which He loves and is pleased with. " What he said is correct, for Allah says,

(إِنَّ إِلَيْنَا إِيَابَهُمْ)

(Verily, to Us will be their return) (88:25). And according to a Sahih Hadith, the Messenger of Allah would say when he returned from a journey,

«أَيُّونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

(We have returned repenting, worshipping and praising our Lord.)

(وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ
وَلَا تُبْذِرْ تَبْذِيرًا - إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ
الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا - وَإِمَّا
تُغْرَضْنَ عَنْهُمْ ابْتَغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا
فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا)

(26. And give to the kinsman his due, and to the Miskin (poor), and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.) (27. Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaytan is ever ungrateful to his Lord.) (28. And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.)

The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

When Allah mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship. According to the Hadith:

«أُمَّكَ وَأَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ»

تہا اور یفسو

«ثُمَّ الْأَقْرَبَ فَأَلْأَقْرَبَ»

(Your mother and your father, then your closest relatives and the next closest.) According to another Hadith:

«مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَجَلِهِ، فَلْيَصِلْ رَحِمَهُ»

(Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.)

(وَلَا تُبَدِّرْ تَبْدِيرًا)

(But spend not wastefully (your wealth) in the manner of a spendthrift.) When Allah commands spending, He forbids extravagance. Spending should be moderate, as stated in another Ayah:

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا)

(And those who, when they spend, are neither extravagant nor stingy).)25:67(Then He says, to discourage extravagance:

(إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ)

(Verily, the spendthrifts are brothers of the Shayatin,) They have this trait in common. Ibn Mas`ud said: "This refers spending extravagantly when it is not appropriate." Ibn `Abbas said likewise. Mujahid said: "If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift." Qatadah said: "Extravagance means spending money on sin in disobeying Allah, and on wrongful and corrupt things." Imam Ahmad recorded that Anas bin Malik said: "A man came from Banu Tamim to the Messenger of Allah and said: `O Messenger of Allah, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.' The Messenger of Allah said:

«تُخْرَجُ الزَّكَاةَ مِنْ مَالِكَ إِنْ كَانَ، فَإِنَّهَا طَهْرَةٌ
تُطَهِّرُكَ، وَتَصِلُ أَقْرَبَاءَكَ، وَتَعْرِفُ حَقَّ السَّائِلِ
وَالْجَارِ وَالْمِسْكِينِ»

(Pay the Zakah on your wealth if any is due, for it is purification that will make you pure, maintain your ties of kinship, pay attention to the rights of beggars, neighbors and the poor.)
He said: `O Messenger of Allah, make it less for me.' He)recited(:

(وَأَتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ
وَلَا تُبَدِّرْ تَبْدِيرًا)

(And give to the kinsman his due, and to the Miskin (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift.) The man said, `That is enough for me, O Messenger of Allah. If I pay Zakah to your messenger, will I be absolved of that duty before Allah and His Messenger' The Messenger of Allah said:

«نَعَمْ، إِذَا أَدَيْتَهَا إِلَى رَسُولِي فَقَدْ بَرَّتَ مِنْهَا
وَلَكَ أَجْرُهَا، وَإِنَّهَا عَلَى مَنْ بَدَّلَهَا»

(Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it.)"

(إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ)

(Verily, the spendthrifts are brothers of the Shayatin,) meaning, they are their brothers in extravagance, foolishness, failing to obey Allah and committing sin. Allah said:

(وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا)

(and the Shaytan is ever ungrateful to his Lord.) meaning, he is an ingrate, because he denied the blessings of Allah and did not obey Him, turning instead to disobedience and rebellion.

(وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ)

(And if you turn away from them and you are awaiting a mercy from your Lord) `If your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give,

(قُلْ لَهُمْ قَوْلًا مَّيْسُورًا)

(then, speak unto them a soft, kind word.) meaning, with a promise. This was the opinion of Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah and others.

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا - إِنَّ رَبَّكَ
يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ
خَبِيرًا بَصِيرًا)

(29. And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty.) (30. Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His servants.)

Moderation in Spending

Allah enjoins moderation in living. He condemns miserliness and forbids extravagance.

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ)

(And let not your hand be tied (like a miser) to your neck,) this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allah be upon them - said, "Allah's Hand is tied up (i.e., He does not give and spend of His bounty)". They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

(وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ)

(nor overextend it (like a spendthrift)) means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty. If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable. It is described as worn out, which is similar in meaning to exhausted. As Allah says:

(الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ
الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ
فُطُورٍ - ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ
الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ)

(Then look again: "Can you see any rifts" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.) (67:3-4) meaning, unable to see any faults. Similarly, Ibn `Abbas, Al-Hasan, Qatadah, Ibn Jurayj, Ibn Zayd and others understood this Ayah as miserliness and extravagance. It was reported in the Two Sahihs from the Hadith of Abu Az-Zinad from Al-A`raj that Abu Hurayrah heard the Messenger of Allah say:

«مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا
جُبَّتَانِ مِنْ حَدِيدٍ مِنْ تُدِيهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا
الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَعَتْ أَوْ وَقَرَتْ عَلَى جِدِّهِ
حَتَّى تُخْفِيَ بَنَانَهُ وَتَعْفُوَ أَثْرَهُ، وَأَمَّا الْبَخِيلُ فَلَا
يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مِنْهَا
مَكَانَهَا، فَهُوَ يُوَسِّعُهَا فَلَا تَتَّسِعُ»

(The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collar-bones. When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven). And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide.) This version was recorded by Al-Bukhari in the Book of Zakah. In the Two Sahihs it is recorded that Mu`awiyah bin Abi Muzarrid narrated from Sa`id bin Yasar that Abu Hurayrah said: "The Messenger of Allah said:

«مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا وَمَلَكَانِ يَنْزِلَانِ
مِنَ السَّمَاءِ يَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْقًا،
وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْقَا»

(There is no day when a person wakes up but two angels come down from heaven. One of them says, 'O Allah, compensate the one who gives (in charity),' and the other one says, 'O Allah, destroy the one who withholds.')" Muslim recorded from Abu Hurayrah that the Prophet said:

«مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ عَبْدًا
أُنْفَقَ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ»

(Wealth never decreases because of Sadaqah (charity). Allah never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allah, Allah will raise him in status.) According to a Hadith narrated by Abu Kathir from `Abdullah bin `Amr, who attributed it to the Prophet :

«إِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمْرَهُمْ
بِالْبُخْلِ فَبَخِلُوا، وَأَمْرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا،
وَأَمْرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

(Beware of stinginess for it destroyed the people who came before you. It commanded them to be miserly, so they were miserly; and it commanded them to cut the ties of kinship, so they cut them; and it commanded them to commit immoral actions, so they did so.)

(إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ)

(Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).) This Ayah is telling us that Allah is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His. He said: /

(إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا)

(Verily, He is Ever All-Knower, All-Seer of His servants.) meaning, He knows and sees who deserves to be rich and who deserves to be poor. In some cases, richness may be decreed so that a person gets carried away, leading to his own doom. In other cases, poverty may be a punishment. We seek refuge with Allah from both.

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ
وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا)

(31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.)

Prohibition of killing Children

This Ayah indicates that Allah is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of Jahiliyyah would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allah forbade that and said:

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ)

(And kill not your children for fear of poverty.) meaning, lest they may make you poor in the future. This is why Allah mentions the children's provision first:

(نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ)

(We shall provide for them as well as for you.) In Surat Al-An`am, Allah says:

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ)

(kill not your children because of poverty.))6:151(

(نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ)

(We provide sustenance for you and for them))6:151(and,

(إِنَّ قَتْلَهُمْ كَانَ خِطْيًا كَبِيرًا)

(Surely, the killing of them is a great sin.) means, a major sin. In Two Sahihs it is recorded that `Abdullah bin Mas`ud said: "I said, `O Messenger of Allah, which sin is the worst' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقَكَ . قُلْتُ: ثُمَّ أَيُّ؟
قَالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ . قُلْتُ:
ثُمَّ أَيُّ؟ قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ»

(To appoint rivals of Allah when He has created you.) I asked, `Then what' He said, (To kill your child lest he should eat with you.) I asked, `Then what' He said, (To commit adultery with your neighbor's wife.)"

(وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا)

(32. And come not near to unlawful sex. Verily, it is Fahishah (immoral sin) and an evil way.)

The Command to avoid Zina (Unlawful Sex) and Everything that leads to it

Allah says, forbidding His servants to commit Zina or to approach it or to do anything that may lead to it:

(وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً)

(And come not near to unlawful sex. Verily, it is a Fahishah (immoral sin)) meaning a major sin,

(وَسَاءَ سَبِيلًا)

(and an evil way.) meaning, a terrible way to behave. Imam Ahmad recorded Abu Umamah saying that a young man came to the Prophet and said, "O Messenger of Allah! Give me permission to commit Zina (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet said,

«اذْنُهُ»

(Come close) The young man came to him, and he said,

«اجْلِسْ»

(Sit down) so he sat down. The Prophet said,

«أُحِبُّهُ لِأُمَّكَ»

(Would you like it (unlawful sex) for your mother) He said, "No, by Allah, may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ»

(Neither do the people like it for their mothers.) The Prophet said,

«أَفْحَبُهُ لِابْنَتِكَ؟»

(Would you like it for your daughter) He said, "No, by Allah, may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ»

(Neither do the people like it for their daughters.) The Prophet said,

«أَفْتَحِبُّهُ لِأَخْتِكَ؟»

(Would you like it for your sister) He said, "No, by Allah, may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ»

(Neither do the people like it for their sisters.) The Prophet said,

«أَفْتَحِبُّهُ لِعَمَّتِكَ؟»

(Would you like it for your paternal aunt) He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ»

(Neither do the people like it for their paternal aunts.) The Prophet said,

«أَفْتَحِبُّهُ لِخَالَاتِكَ؟»

(Would you like it for your maternal aunt) He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ»

(Neither do the people like it for their maternal aunts.) Then the Prophet put his hand on him and said,

«اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَأَحْصِنْ فَرْجَهُ»

(O Allah, forgive his sin, purify his heart and guard his chastity.) After that the young man never paid attention to anything of that nature.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا)

(33. And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.)

Prohibition of Unlawful Killing Allah forbids killing with no legitimate reason.

It was reported in the Two Sahihs that the Messenger of Allah said:

«لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، إِلَّا يَأْخُذِي ثَلَاثٌ: النَّفْسُ بِالنَّفْسِ، وَالزَّانِي وَالْمُحْصَنُ، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ»

(The blood of a Muslim who bears witness to La ilaha illallah and that Muhammad is the Messenger of Allah, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the Jama'ah.) The following is recorded in the books of the Sunan:

«لِزَوَالِ الدُّنْيَا عِنْدَ اللَّهِ أَهْوَنُ مِنْ قَتْلِ مُسْلِمٍ»

(If the world were to be destroyed, it would be of less importance to Allah than the killing of a Muslim.)

(وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا)

(And whoever is killed wrongfully, We have given his heir the authority.) The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the Diah (blood money), or he may forgive him with no payment, as is reported in the Sunnah. The great scholar and Imam Ibn `Abbas understood from the general meaning of this Ayah that Mu`awiyah should take power, because he was the heir of `Uthman, who had been killed wrongfully, may Allah be pleased with him,

and Mu`awiyah did eventually take power, as Ibn `Abbas said on the basis of this Ayah. This is one of the stranger of matters.

(فَلَا يُسْرِفُ فِي الْقَتْلِ)

(But let him not exceed limits in the matter of taking life.) They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.

(إِنَّهُ كَانَ مَنْصُورًا)

(Verily, he is helped.) means, the heir is helped against the killer by the Shari`ah and by divine decree.

(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى
يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا -
وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوتُوا بِالْقِاسِ الْمُسْتَقِيمِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا)

(34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.)
(35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.)

The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures

(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى
يَبْلُغَ أَشُدَّهُ)

(And come not near to the orphan's property except to improve it, until he attains the age of full strength.) meaning, do not dispose of the orphan's wealth except in a proper manner.

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ
غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ
بِالْمَعْرُوفِ)

(but consume it)the orphan's property(not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor).) 4:6(In Sahih Muslim it is recorded that the Messenger of Allah said to Abu Dharr:

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا
أَحِبُّ لِنَفْسِي: لَا تَأْمُرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيَنَّ
مَالَ الْيَتِيمِ»

(O Abu Dharr, I see that you are weak (in administering), and I like for you that which I like for myself. Do not let yourself be appointed as Amir over two people, and do not let yourself be appointed as guardian of an orphan's property.)

(وَأَوْفُوا بِالْعَهْدِ)

(And fulfill (every) covenant.) meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

(إِنَّ الْعَهْدَ كَانَ مَسْئُولًا)

(Verily, the covenant will be questioned about.)

(وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ)

(And give full measure when you measure.) meaning, do not try to make it weigh less nor wrong people with their belongings.

(وَزِنُوا بِالْقِسْطِ)

(and weigh with a balance) meaning scales,

(المُسْتَقِيمِ)

(that is straight.) meaning that which is not distorted nor that which will cause confusion.

(ذَلِكَ خَيْرٌ)

(that is good) for you, in your daily life and in your Hereafter. So Allah says:

(وَأَحْسَنُ تَأْوِيلًا)

(and better in the end.) meaning, with regard to your ultimate end in the Hereafter.

(ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا)

(That is good (advantageous) and better in the end.) Sa`id narrated that Qatadah said that this means "Better in reward and a better end. " Ibn `Abbas used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures."

(وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا)

(36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah).)

Do not speak without Knowledge

`Ali bin Abi Talhah reported that Ibn `Abbas said: "This means) do not say (anything of which you have no knowledge)." Al-`Awfi said: "Do not accuse anyone of that of which you have no knowledge." Muhammad bin Al-Hanafiyyah said: "It means bearing false witness." Qatadah said: "Do not say, `I have seen', when you did not see anything, or `I have heard', when you did not hear anything, or `I know', when you do not know, for Allah will ask you about all of that." In conclusion, what they said means that Allah forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. As Allah says:

(اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ)

(Avoid much suspicion; indeed some suspicions are sins.) 49:12(According to a Hadith:

«إِيَّاكُمْ وَالظَّنْفَانِ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

(Beware of suspicion, for suspicion is the falsest of speech.) The following Hadith is found in Sunan Abu Dawud:

«بِئْسَ مَطِيَّةُ الرَّجُلِ: زَعَمُوا»

(What an evil habit it is for a man to say, 'They claimed...') According to another Hadith:

«إِنَّ أَفْرَى الْفِرَى أَنْ يُرَى الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرِيَا»

(The worst of lies is for a man to claim to have seen something that he has not seen.) In the Sahih it says:

«مَنْ تَحَلَّمَ حُلْمًا كُفِّ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَيْسَ بِفَاعِلٍ»

(Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between two barley grains, and he will not be able to do it.)

(كُلُّ أَوْلِيَاكَ)

(each of those ones) means these faculties, hearing, sight and the heart,

(كَانَ عَنْهُ مَسْئُولًا)

(will be questioned.) means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ
الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا - كُلُّ ذَلِكَ كَانَ
سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا)

(37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.) (38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.)

Condemnation of strutting

Allah forbids His servants to strut and walk in a boastful manner:

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا)

(And walk not on the earth with conceit and arrogance.) meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

(إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ)

(Verily, you can neither rend nor penetrate the earth) means, you cannot penetrate the earth with your walking. This was the opinion of Ibn Jarir.

(ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا
تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا
مَذْحُورًا)

(39. This is (part) of Al-Hikmah (wisdom) which your Lord has revealed to you. And set not up with Allah any other god lest you should be thrown into Hell, blameworthy and rejected (from Allah's mercy).)

Everything previously mentioned is Revelation and Wisdom

Allah says: 'What We have commanded you to do is part of good manners, and what We have forbidden you are evil qualities. We have revealed this to you, O Muhammad, so that you may command the people likewise.'

(وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ
مَلُومًا)

(And set not up with Allah any other god lest you should be thrown into Hell, blameworthy) meaning, your own self will blame you, as will Allah and His creation.

(مَذْحُورًا)

(rejected) means far removed from everything good. Ibn ` Abbas and Qatadah said: "(It means) cast out." This is an address to the Ummah via the Messenger , for he is infallible.

(أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا
إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا)

(40. Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters Verily, you indeed utter an awful saying.)

Refutation of Those Who claim that the Angels are Daughters of Allah

Allah refutes the lying idolators who claim, may the curse of Allah be upon them, that the angels are the daughters of Allah. They made the angels, who are the servants of Ar-Rahman (the Most Beneficent), females, and called them daughters of Allah, then they worshipped them. They were gravely wrong on all three counts. Allah says, denouncing them:

(أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ)

(Has then your Lord preferred for you sons,) meaning, has He given only you sons

(وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا)

(and taken for Himself from among the angels daughters) meaning, has He chosen for Himself, as you claim, daughters Then Allah denounces them even more severely, and says:

(إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا)

(Verily, you indeed utter an awful saying.) meaning, in your claim that Allah has children, then you say that His children are female, which you do not like for yourselves and may even kill them by burying them alive. That is indeed a division most unfair! Allah says:

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -
تَكَادُ السَّمَوَاتُ يَتَّقَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وُلْدًا - إِنْ كُلُّ مَنْ
فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ
الْقِيَامَةِ فَرْدًا)

(And they say: "The Most Beneficent (Allah) has begotten a child." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth split asunder, and the mountains fall in ruins. That they ascribe a son child to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that he should beget a child. There is none in the heavens and the earth but comes unto the Most Beneficent as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.) (19:88-95)

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا
يَزِيدُهُمْ إِلَّا نُفُورًا)

(41. And surely, We have explained in this Qur'an that they may take heed, but it increases them in naught save aversion.) Allah says:

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ)

(And surely, We have explained in this Qur'an) meaning, 'We have explained Our warni- ngs so that they may remember the proof, evidence and exhorta- tions contained there- in, and be prevented from Shirk, wrong- doing and scandal.'

(وَمَا يَزِيدُهُمْ)

(but it increases them in naught) the wrong- doers among them

(إِلَّا نُفُورًا)

(save aversion.) aversion towards the truth; they go further away from it.

(قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا
إِلَى ذِي الْعَرْشِ سَبِيلًا - سُبْحَانَهُ وَتَعَالَى عَمَّا
يَقُولُونَ عُلُوًّا كَبِيرًا)

(42. Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.) (43. Glorified and Exalted is He high above what they say!) Allah says: ` Say, O Muhammad, to these idolators who claim that Allah has a partner among His creation, and who worship others besides Him that they may bring them nearer to Him: if the matter is as you say, and there is another god besides Him whom you worship in order to draw closer to Him and so that he will intercede for you with Him, then those whom you worship would themselves worship Him and seek means to draw closer to Him. So worship Him alone, just as those on whom you call besides Him worship Him. You have no need of a deity to be an intermediary between you and Him, for He does not like or accept that, rather He hates it and rejects it, and has forbidden that through all of His Messengers and Prophets.' Then He glorifies and sanctifies Himself far above all that, and says:

(سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ)

(Glorified and Exalted is He high above what they say!) meaning these idolators who transgress and do wrong when they claim that there are other gods besides Him.

(عُلُوًّا كَبِيرًا)

(high above) means, far above. He is Allah, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him.

(تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ
تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

(44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.)

Everything glorifies Allah

Allah says: the seven heavens and the earth and all that is therein, meaning the creatures that dwell therein, sanctify Him, exalt Him, venerate Him, glorify Him and magnify Him far above

what these idolators say, and they bear witness that He is One in His Lordship and Divinity. In everything there is a sign of Allah indicating that He is One. As Allah says:

(تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا)

(Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe child to the Most Beneficent) (19:90-91).

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(and there is not a thing but glorifies His praise.) there is no created being that does not celebrate the praises of Allah.

(وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ)

(But you understand not their glorification.) means, `You do not understand them, O mankind, because it is not like your languages.' This applies to all creatures generally, animal, inanimate and botanical. This is the better known of the two opinions according to the most reliable of two opinions. It was reported in Sahih Al-Bukhari that Ibn Mas`ud said: "We used to hear the Tasbih of the food as it was being eaten. " Imam Ahmad recorded that (Mu`adh bin Anas said that(the Messenger of Allah came upon some people who were sitting on their mounts and talking to one another. He said to them:

«ارْكَبُوهَا سَالِمَةً وَدَعُوهَا سَالِمَةً، وَلَا تَتَّخِذُوهَا
كِرَاسِيًّا لِأَحَادِيثِكُمْ فِي الطَّرِيقِ وَالْأَسْوَاقِ، قَرُبًا
مَرْكُوبَةٍ خَيْرٌ مِنْ رَاكِبِيهَا، وَأَكْثَرُ ذِكْرًا لِلَّهِ مِنْهُ»

(Ride them safely then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allah more than he does.) An-Nasa'i recorded in his Sunan that `Abdullah bin `Amr said: "The Messenger of Allah forbade us from killing frogs."

(إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

(Truly, He is Ever Forbearing, Oft-Forgiving.) means, He does not hasten to punish those who disobey Him, rather He gives them time and waits, then if they persist in their stubborn Kufr, He seizes them with a punishment of the All-Mighty, All-Capable. It was recorded in the Two Sahihs that:

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِبْهُ»

(Allah will let the wrongdoer carry on until, when He does seize him, He will never let him go.)
Then the Messenger of Allah recited:

(وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ)

(Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong.) 11:02(Allah says:

(وَكَايِّنَ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ)

(And many a township did I give respite while it was given to wrongdoing.) 22:45(until the end of two Ayat.

(فَكَأَيِّنَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ)

(And many a township did We destroy while they were given to wrongdoing.) 22:48(Whoever gives up his disbelief and disobedience, and turns back to Allah in repentance, Allah will accept his repentance, as He says:

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ)

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness) 4:110(Here, Allah says:

(إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

(Truly, He is Ever Forbearing, Oft-Forgiving.) At the end of Surah Fatir, He says:

(إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا
وَلَئِنْ زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ
كَانَ حَلِيمًا غَفُورًا)

(Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving...) until His saying;

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ)

(And if Allah were to punish men)(35:41-45)

(وَإِذَا قُرَأَتِ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا - وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا)

(45. And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.) (46. And We have put Akinnah over their hearts, lest they should understand it, and in their ears deafness. And when you make mention of your Lord Alone in the Qur'an, they turn on their backs, fleeing in extreme dislike.)

The Veil over the Hearts of the Idolators

Allah says to His Messenger Muhammad : `When you recite Qur'an to these idolators, We put an invisible veil between you and them.' Qatadah and Ibn Zayd said, "It is coverings over their hearts," as Allah says:

(وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ)

(And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen) meaning, there is something that is stopping and preventing your words from reaching us.

(حِجَابًا مَّسْتُورًا)

(an invisible veil.) meaning something which covers, or that cannot be seen, so there is a barrier between them and guidance. This is the interpretation that Ibn Jarir (may Allah have mercy on him) thought was correct. Al-Hafiz Abu Ya`la Al-Mawusili recorded that Asma' bint Abi Bakr (may Allah be pleased with her) said, "When the Ayah,

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)

(Perish the two hands of Abu Lahab and perish he!) (111:1) was revealed, the one-eyed woman Umm Jamil)the wife of Abu Lahab(came with a stone pestle in her hand, screaming, `What was sent to us is somebody blameworthy, or, we reject somebody blameworthy)Abu Musa - one of the narrators - said, it is I who am not sure what was said(; we shun his religion and disobey whatever he commands!' The Messenger of Allah was sitting with Abu Bakr by his side. Abu Bakr, may Allah be pleased with him, said, `This woman has come and I am afraid she will see you.' The Prophet said,

«إِنَّهَا لَنْ تَرَانِي»

(Certainly she will not see me.) and he recited Qur'an through which he was protected from her:

(وَإِذَا قَرَأْتَ الْقُرْآنَ فَاعْلَمْ أَن جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا)

(And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil). She came and found Abu Bakr, but she did not see the Prophet . She said, `O Abu Bakr, I have heard that your companion is lampooning me.' Abu Bakr said, `No, by the Lord of this House)the Ka`bah(, he is not lampooning you.' Then she went away, saying, `The Quraysh know that I am the daughter of their master.'"

(وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً)

(And We have put coverings over their hearts,) Akinnah (coverings) is the plural of Kinan, which covers the heart.

(أَنْ يَفْقَهُوهُ)

(lest they should understand it,) means, lest they should understand the Qur'an.

(وَفِي آذَانِهِمْ وَقْرًا)

(and in their ears deafness) something that will stop them from hearing the Qur'an in such a way that they will understand it and be guided by it.

(وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ)

(And when you make mention of your Lord Alone in the Qur'an,) means, when you declare Allah to be One in your recitation, and say La Ilaha Illallah,

(وَلَوْأَ)

(they turn) means they turn away

(عَلَىٰ أَذْبَرِهِمْ نُفُورًا)

(on their backs, fleeing in extreme dislike.) As Allah says:

(وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah).) 39:45(z

(وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانِ)

(And when you make mention of your Lord Alone in the Qur'an,) Commenting on this Ayah, Qatadah said that when the Muslims said La Ilaha Illallah, the idolators disliked this and found it intolerable. Iblis and his troops hated it, but Allah insisted on supporting it so that it would prevail over those who opposed it. Whoever uses it against his opponent will prevail, and whoever fights for it will be victorious. Only the Muslims of the Arabian Peninsula, which can be traversed by a rider in a few nights, knew it and accepted it, out of all mankind.

(نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ
وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا
رَجُلًا مَّسْحُورًا - انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا)

(47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the wrongdoers say: "You follow none but a bewitched man.") (48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.)

The Secret Counsel of Quraysh after hearing the Qur'an

Allah tells His Prophet about what the leaders of Quraysh discussed when they came and listened to him reciting Qur'an in secret, without their people knowing about it. They said that he was Mashur which according to the better-known view means someone affected by magic (Shr); it may also mean a man who has a lung, i.e., a mere human being, as if they were saying that if you follow Muhammad, you will only be following a human being. This second suggestion does not sound correct, because what they meant here was that he was under the influence of Shr (magic) which made him see dreams in which he learned these words that he recited. Some of them said he was a poet, or a soothsayer, or crazy, or a sorcerer. Allah says:

(انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا
يَسْتَطِيعُونَ سَبِيلًا)

(See what examples they have put forward for you. So they have gone astray, and never can they find a way.) meaning, they will never be guided to the truth and will never find a way to reach it. Muhammad bin Ishaq said in As-Srah: "Muhammad bin Muslim bin Shihab Az-Zuhri told me that it happened that Abu Sufyan bin Harb, Abu Jahl bin Hisham and Al-Akhnas bin Shurayq bin `Amr bin Wahb Ath-Thaqafi, the ally of Bani Zahrah, went out one night to listen to the Messenger of Allah when he was praying at night in his house. Each one of them took up a position for listening, and none of them knew that the others were also there. They stayed listening to him all night until dawn came. When they left, they met up on the road, each of them blaming the others, saying to one another; `Do not come back again, lest you give the wrong impression)i.e., that you like what you hear.' Then they went away until the second night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, each of them blamed the others, saying the same as they had said the previous night. Then they went away until the third night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, they said to one another, `Let us not leave until we promise not to come back,' so they made a promise to that effect, and went their separate ways. In the morning, Al-Akhnas bin Shurayq took his stick and went to the house of Abu Sufyan bin Harb, where he said, `Tell me, O Abu Hanzalah)i.e., Abu Sufyan(, what do you think of what you have heard from Muhammad' Abu Sufyan said, `O Abu Tha`labah)i.e., Al-Akhnas(, by Allah, I have heard something I understand and I know what is meant by it, and I have heard things I do not understand and do not know what is meant by it.' Al-Akhnas said: `Me too, by the One by Whom you swore.' Then he left and went to Abu Jahl, and entered his house. He said, `O Abu Al-Hakam)i.e., Abu Jahl(, what do you think of what you have heard from Muhammad' He said, `What did you hear' He said, `We and Banu `Abd Manaf competed for honor and position: they fed people so we fed people, they engaged in battle so we engaged in battle, they gave so we gave, until we were neck and neck, like race horses. Then they said, we have a Prophet among us who receives revelation from heaven. How could we compete with that By Allah we will never believe in him.' Then Al-Akhnas got up and left him."

(وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرَفْتًا أَءِنَّا لَمَبْعُوثُونَ
خَلْقًا جَدِيدًا - قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا - أَوْ
خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ

يُعِيدُنَا قُلَّ الَّذِي فَطَرَكُمُ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ
إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلَّ عَسَى أَنْ
يَكُونَ قَرِيبًا - يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation") (50. Say: "Be you stones or iron,") (51. "Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be" Say: "Perhaps it is near!") (52. On the Day when He will call you, and you will answer with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!)

Refutation of Those Who do not believe in Life after Death

Allah tells us about the disbelievers who think it very unlikely that the Resurrection will happen and who say, in a tone of denial,

(أَءِذَا كُنَّا عِظْمًا وَرَفْتًا)

(When we are bones and fragments.) meaning earth. This was the view of Mujahid. `Ali bin Abi Talhah reported from Ibn `Abbas that it means dust.

(أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا)

(should we really be resurrected (to be) a new creation) meaning, on the Day of Resurrection after we have disintegrated and become nothing, and have been forgotten. Allah tells us about them elsewhere:

(يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي الْحَفِيرَةِ - أَءِذَا كُنَّا
عِظْمًا تَخْرَةً - قَالُوا تِلْكَ إِذَا كَرَّهَ خَسِرَةٌ)

(They say: "Shall we indeed be returned to (our) former state of life Even after we are crumbled bones" They say: "It would in that case, be a return with loss!") (79:10-12). And,

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ)

(And he puts forth for Us a parable, and forgets his own creation.) until the end of two Ayat. (36:78-79) Allah commands His Messenger to respond to them, so He says:

(قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا)

(Say (O Muhammad): "Be you stones or iron,") - which are more difficult to restore than bones and fragments,

(أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ)

(Or some created thing that is yet greater (or harder) in your breasts.) Ibn Ishaq narrated from Ibn Abi Najih from Mujahid: "I asked Ibn `Abbas about that, and he said: `This is death.'" `Atiyah reported that Ibn `Umar explained of this Ayah: "If you were dead I would still resurrect you." This was also the view of Sa`id bin Jubayr, Abu Salih, Al-Hasan, Qatadah, Ad-Dahhak and others. This means that if you were to assume that you would become dead, which is the opposite of living, Allah will resurrect you when He wills, for nothing can stop Him when He wills a thing.

(أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ)

(Or some created thing that is yet greater (or harder) in your breasts.) Mujahid said: "This means the heavens, earth and mountains." According to another report, "Whatever you want to be, go ahead, Allah will still resurrect you after you die."

(فَسَيَقُولُونَ مَنْ يُّعِيدُنَا)

(Then, they will say: "Who shall bring us back (to life)") meaning, who will resurrect us if we are stones or iron or some other strong created thing

(قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ)

(Say: "He Who created you first!") meaning, He Who created you when you were nothing, then you became human beings, walking about. He is able to create you anew, no matter what you have become.

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

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

(فَسَيُغِضُّونَ إِلَيْكَ رُءُوسَهُمْ)

(Then, they will shake their heads at you) Ibn `Abbas and Qatadah said, "They will move their heads in a gesture of mockery." This view expressed by Ibn `Abbas and Qatadah is what the Arabs understand from the language, because the word used Fasayunghidun indicates an up-and-down movement Nughad. A word derived from the same root, Naghd, is used to refer to the young of the ostrich, because when it walks, it walks quickly and moves its head. The same word is used to describe a tooth when it becomes loose and is detached from its place.

(وَيَقُولُونَ مَتَى هُوَ)

(and say: "When will that be") This shows that they thought it very unlikely that it would happen, as Allah says:

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ)

(And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful") (36:48)

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

(Those who believe not therein seek to hasten it)the Hour())42:18(

(قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا)

(Say: "Perhaps it is near!") meaning, beware of it, for it is at hand and will no doubt come to you, and what will be will be.

(يَوْمَ يَدْعُوكُمْ)

(On the Day when He will call you,) meaning the Lord, may He be blessed and exalted:

(إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

(When He will call you by a single call, behold, you will come out from the earth))30:25(meaning, when He commands you to come out from the earth, for nothing can oppose Him or prevent His command from being fulfilled. Rather, it is as He says:

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ)

(And Our commandment is but one as the twinkling of an eye) (54:50)

(إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ
فَيَكُونُ)

(Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" - and it is)
(16:40)

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah. When behold, they find themselves (on the surface of the earth) alive (after their death).) (79:13-14), meaning, it will be just one definitive command, then the people will have come out from the inside of the earth to its surface, as Allah says:

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ)

(On the Day when He will call you, and you will answer with (words of) His praise) meaning, you will all rise up in response to His command and in obedience to His will.

(وَتَتَذَكَّرُونَ)

(and you will think) means, on the Day when you rise up from your graves,

(إِنْ لَبِئْتُمْ)

(that you have stayed) in this earthly abode,

(إِلَّا قَلِيلًا)

(but a little while.) This is like the Ayah:

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِتُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا
(

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

(يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ
زُرْقًا - يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا - نَحْنُ
أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ
إِلَّا يَوْمًا)

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

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا
غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ)

(And on the Day that the Hour will be established, they will swear that they stayed not but an hour - thus were they ever deluded.) (30:55)

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

(He will say: "What number of years did you stay on earth" They will say: "We stayed a day or part of a day. Ask of those who keep account." He will say: "You stayed not but a little, if you had only known!") (23:112-114).

(وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ
الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ
عَدُوًّا مُّبِينًا)

(53. And say to My servants that they should say those words that are best. (Because) Shaytan verily, sows a state of conflict and disagreement among them. Surely, Shaytan is to man a plain enemy.)

People should speak Good Words with Politeness

Allah commands His servant Muhammad () to tell the believing servants of Allah that they should address one another in their conversations and discussions with the best and politest of words, for if they do not do that, Shaytan will sow discord among them, and words will lead to actions, so that evil and conflicts and fights will arise among them. For Shaytan is the enemy of Adam and his descendants, and has been since he refused to prostrate to Adam. His enmity is obvious and manifest. For this reason it is forbidden for a man to point at his Muslim brother with an iron instrument, for Shaytan may cause him to strike him with it. (Imam Ahmad recorded that Abu Hurayrah said: "The Messenger of Allah said:

«لَا يُشِيرَنَّ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ أَنْ يَنْزِعَ فِي يَدِهِ فَيَقَعَ فِي حُقْرَةٍ مِنَ النَّارِ»

(No one of you should point at his brother with a weapon, for he does not know whether Shaytan will cause him to strike him with it and thus be thrown into a pit of Fire.) Al-Bukhari and Muslim recorded this Hadith with the chain of narration from `Abdur-Razzaq.

(رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَاءُ يَرْحَمَكُمْ أَوْ إِنْ يَشَاءُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً - وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُودَ زَبُورًا)

(54. Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you as a guardian over them.) (55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dawud We gave the Zabur.) Allah says:

(رَبُّكُمْ أَعْلَمُ بِكُمْ)

(Your Lord knows you best;) O mankind, meaning, He knows best who among you deserves to be guided and who does not deserve to be guided.

(إِنْ يَشَاءُ يَرْحَمَكُمْ)

(if He wills, He will have mercy on you,) by helping you to obey Him and turn to Him.

(أَوْ إِنْ يَشَاءُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ)

(or if He wills, He will punish you. And We have not sent you) - O Muhammad -

(عَلَيْهِمْ وَكَيْلًا)

(as a guardian over them.) meaning, 'We have sent you as a warner, so whoever obeys you, will enter Paradise and whoever disobeys you, will enter Hell.'

(وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(And your Lord knows best all who are in the heavens and the earth.) meaning, their status or level of obedience or disobedience.

The Preference of some Prophets above Others

(وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ)

(And indeed, We have preferred some of the Prophets above others.) As Allah says:

(تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ
مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ)

(Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honor.)) 2:253(This does not contradict the report in the Two Sahihis which says that the Messenger of Allah said:

«لَا تُفَضِّلُوا بَيْنَ الْأَنْبِيَاءِ»

(Don't give superiority to any Prophet among (Allah's) Prophets.) What is meant in this Hadith is giving a superiority based on whims and fanaticism or sectarian feelings, not on the basis of evidence. If there is solid evidence, we have to follow it. There is no dispute that the Messengers are better than the rest of the Prophets, and that the mighty Messengers of Great Resolve are the best of all. They are the five mentioned in two Ayat of the Qur'an, in Surat Al-Ahzab:

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ)

(And (remember) when We took from the Prophets their covenant, and from you and from Nuh, Ibrahim, Musa and `Isa son of Maryam.) 33:7(and in Surat Ash-Shura:

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ)

(He has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it.) 42:13(There is no dispute that Muhammad is the best of them, then Ibrahim, then Musa, then `Isa (peace be upon them all), according to the best-known view. We have discussed the evidence for this in detail elsewhere, and Allah is the source of help. Allah's saying,

(وَأَتَيْنَا دَاوُودَ زَبُورًا)

(and to Dawud We gave the Zabur.) is an indication of his virtue and honor. Al-Bukhari recorded from Abu Hurayrah that the Prophet said:

«خُفِّفَ عَلَى دَاوُدَ الْقُرْآنُ، فَكَانَ يَأْمُرُ بِدَوَابِّهِ
فَتُسْرَجُ، فَكَانَ يَقْرُؤُهُ قَبْلَ أَنْ يَفْرُغَ»

(The Qur'an (i.e. revealed Scripture of Zabur) was made easy for Dawud, so he would call for his mounts to be saddled, and he would finish reciting it (i.e., the Zabur) before the job was done.)

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ
كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا - أُولَئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ