

(Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children)if I will be alive again.")19:77(He took it for granted that Allah would give him this, without any sound evidence for that. The reason why this Ayah was revealed was because of Al-` As bin Wa'il, as we will explain in the appropriate place, if Allah wills. In Allah we put our trust.

(قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَوِّرُهُ أَكْفَرْتَا بِالَّذِي
خَلَقَكَ مِن نُّرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّآكَ رَجُلًا -
لَكِنَّهُ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا - وَلَوْلَا
إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
إِن تَرَنَّا أَنَا أَقَلُّ مِنكَا مَالًا وَوَلَدًا - فَعَسَى رَبِّي أَن
يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّن
السَّمَآءِ فَيُصْبِحُ صَعِيدًا زَلَقًا - أَوْ يُصْبِحُ مَآؤُهُآ
غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلْبًا)

(37. His companion said to him during his discussion: "Do you disbelieve in Him Who created you out of dust, then out of Nutfah, then fashioned you into a man") (38. "But as for my part, (I believe) that He is Allah, my Lord, and none shall I associate as partner with my Lord.") (39. "It was better for you to say, when you entered your garden: `That which Allah wills! There is no power but with Allah!' If you see me less than you in wealth, and children,") (40. "It may be that my Lord will give me something better than your garden, and will send on it Husban from the sky, then it will be as a barren slippery earth.") (41. "Or the water thereof becomes Ghawran so that you will never be able to seek it.")

The Response of the Poor Believer

Allah tells us how the rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allah and allowing himself to be deceived.

(أَكْفَرْتَا بِالَّذِي خَلَقَكَ مِن نُّرَابٍ)

(Do you disbelieve in Him Who created you out of dust...) This is a denunciation, pointing out the seriousness of his rejection of his Lord Who created and formed man out of dust -- that is, referring to Adam -- then made his offspring from despised liquid, as Allah says:

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ)

(How can you disbelieve in Allah Seeing that you were dead and He gave you life) 2:28(meaning, how can you reject your Lord and His clear signs to you, which every one recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he came to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator, beside Whom there is no other god, the Creator of all things. So the believer said:

(لَكِنَّهُ هُوَ اللَّهُ رَبِّي)

(But as for my part, (I believe) that He is Allah, my Lord,) meaning, `I do not say what you say; rather I acknowledge the Oneness and Lordship of Allah,'

(وَلَا أُشْرِكُ بِرَبِّي أَحَدًا)

(and none shall I associate as partner with my Lord.) meaning, He is Allah, the One Who is to be worshipped Alone, with no partner or associate. Then he said:

(وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنَّا أَقْلًا مِنْكَ مَالًا وَوَلَدًا)

(It was better for you to say, when you entered your garden, `That which Allah wills! There is no power but with Allah!' If you see me less than you in wealth, and children.) Here he was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why would'nt you praise Allah for the blessings He gave you and the wealth and children that He has given to you and not to others Why did you not say `That which Allah wills! There is no power but with Allah!" One of the Salaf said, "Whoever is delighted with something in his circumstances or his wealth or his children, let him say, `That which Allah wills! There is no power but with Allah!" This is based on this Ayah. It was reported in the Sahih from Abu Musa that the Messenger of Allah said:

«أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

(Shall I not tell you about some of the treasure of Paradise La hawla wa la quwwata illa billah (There is no power or might but with Allah).)

(فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ)

(It may be that my Lord will give me something better than your garden,) in the Hereafter

(وَيُرْسِلَ عَلَيْهَا)

(and will send on it) on your garden in this world, which you think will never come to an end or cease to be,

(حُسْبَانًا مِّنَ السَّمَاءِ)

(Husban from the sky,) Ibn ` Abbas, Ad-Dahhak and Qatadah said -- and Malik narrated that Az-Zuhri said -- a punishment from heaven. The apparent meaning is that it is a mighty rain which would disrupt his garden and uproot its plants and trees. As he said:

(فَتُصْبِحُ صَعِيدًا زَلَقًا)

(then it will be as a barren slippery earth.) meaning, smooth mud in which one cannot get a foothold. Ibn ` Abbas said, "Like land without vegetation, where nothing grows."

(أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا)

(Or the water thereof becomes Ghawran) means, it disappears into the earth, which is the opposite of flowing water that seeks the surface of the earth. So Gha'ir is to go lower. as Allah says:

(قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ
بِمَاءٍ مَّعِينٍ)

(Say: "Tell me! If your water were Ghawran, who then can supply you with flowing water") 67:
30(meaning, water that flows in all directions. And here Allah says:

(أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا)

(Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.) Ghawr is from the same root as Gha'ir and has a similar meaning, but is more intensive.

(وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ
فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ
أَشْرِكْ بِرَبِّي أَحَدًا - وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ

مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا - هُنَالِكَ الْوَلِيَّةُ
لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا)

(42. So his fruits were encircled (with ruin). And began Yuqallibu his hands over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!") (43. And he had no group of men to help him against Allah, nor could he defend (or save) himself.) (44. There (on the Day of Resurrection), Al-Walayah will be for Allah (Alone), the True God. He (Allah) is the best for reward and the best for the final end.)

The Evil Results of Kufr

Allah says:

(وَأَحِيطَ بِثَمَرِهِ)

(So his fruits were encircled), meaning his wealth, or according to the other opinion, his crops. What is meant is that what this disbeliever was afraid of and what the believer had terrified him actually had happened. A storm struck his garden, a garden which he had erroneously thought would last forever, distracting him from thoughts of Allah, may He be glorified.

(فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا)

(And he began Yuqallibu his hands over what he had spent upon it,) Qatadah said: "He was clasping his hands together in a gesture of regret and grief for the wealth he had lost."

(وَيَقُولُ يَلِيْتَنِي لِمَ أَشْرِكُ بِرَبِّي أَحَدًا وَلَمْ تَكُنْ لَهُ
فِيئَةً)

(and he could only say: "Would that I had ascribed no partners to my Lord!" And he had no group of men) meaning a clan or children, as he had vainly boasted,

(يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا هُنَالِكَ
الْوَلِيَّةُ لِلَّهِ الْحَقِّ)

(to help him against Allah, nor could he defend himself. There, Al-Walayah will be for Allah, the True God.) Here there are differences in recitation. Some of the reciters pause at the word there,

(وَمَا كَانَ مُنْتَصِرًا هُنَالِكَ)

(nor could he defend himself there.), i.e., at that time, when Allah sends the punishment upon him, there will be no one to save him. Then they start the next phrase with Al-Walayah;

(الْوَالِيَةَ لِلَّهِ الْحَقِّ)

(Al-Walayah will be for Allah, the True God.) Some of them pause at the phrase

(وَمَا كَانَ مُنْتَصِرًا)

(nor could he defend himself) and start the next phrase;

(هُنَالِكَ الْوَالِيَةَ لِلَّهِ الْحَقِّ)

(There, Al-Walayah will be for Allah, the True God.) There is a further difference in the recitation of the word Al-Walayah. Some read it as Al-Walayah, which gives the meaning that all allegiance will be to Allah, i.e., on that Day everyone, believer or disbeliever, will return to Allah, for allegiance and submission to Him when the punishment comes to pass. This is like the Ayah:

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا
بِمَا كُنَّا بِهِ مُشْرِكِينَ)

(So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as partners.") 40:84(and Allah says concerning the Fir`awn;

(وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ
وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ
ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو
إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ - ءَالنَّ وَقَدْ عَصَيْتَ
قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ)

(Till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims." Now! While you

refused to believe before and you were one of the mischief-makers.))10:90-91(Some others read it as Al-Wilayah, meaning that on that Day the rule will belong to Allah, the True God. Some read Haqqu (True) referring to Al-Wilayah, as in the Ayah;

(الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا)

(The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers))25:26(. Others it read Haqqi referring to Allah, may He be glorified, as in the Ayah:

(ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ)

(Then they are returned to Allah, their True Protector.))6:62(So Allah says:

(هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا)

(He (Allah) is the best to reward and the best for the final end.) for deeds that were done for the sake of Allah, their reward is good and their consequences are all good.

(وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا إِذَا أَنْزَلْنَاهُ
مِنَ السَّمَاءِ فَآخْتَلَطُ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
مُقْتَدِرًا - الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
وَالْبَقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ
أَمَلًا)

(45. And mention the parable of the worldly life: it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything.) (46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.)

The Parable of the Worldly Life

Allah says:

(وَاضْرِبْ لَهُم)

(And mention) O Muhammad, to the people,

(مَثَلُ الْحَيَاةِ الدُّنْيَا)

(the parable of the worldly life), its transient nature and how it will eventually cease and come to an end.

(كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
الْأَرْضِ)

(it is like the water which We send down from the sky, and the vegetation of the earth mingles with it,) It mingles with the seeds that are in the earth, so they grow and become good, producing bright, fresh flowers, then after that,

(فَأَصْبَحَ هَشِيمًا)

(it becomes dry and broken pieces,) withered up,

(تَدْرُوهُ الرِّيَّاحُ)

(which the winds scatter.) tossing them about right and left.

(وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا)

(And Allah is able to do everything) He has the power to do this and that. In the Qur'an Allah often gives parables like this of the life of this world, as He says in Surah Yunus,

(إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ
وَالْأَنْعَامُ)

(The parable of the worldly life is but that of water which We send down from the sky so by it arises the intermingled produce of the earth of which men and cattle eat. ..) 10:24(and in Surat Az-Zumar:

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا
أَلْوَانُهُ)

(See you not that Allah sends down water from the sky, and causes it to penetrate the earth, then out from it comes crops of different colors.) 39:21(and in Surat Al-Hadid:

(اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وِزِينَةٌ
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ)

(Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like the parable of vegetation after rain, thereof the growth is pleasing to the tiller...) 57:20(and in the Sahih Hadith:

«الدُّنْيَا حُلْوَةٌ خَضِرَةٌ»

(This world is sweet and green.)

Between Wealth and Good Deeds

(الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا)

(Wealth and children are the adornment of the life of this world.) This is like the Ayah:

(زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ)

(Beautified for men is the love of things they covet; women, children, vaulted hoards of gold...) 3:14(Allah says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ
عَظِيمٌ

(Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).) 64:15 (turning towards Allah and worshipping Him is better for you than keeping busy with them, and accumulating wealth for them and going to extremes in feeling pity and compassion for them. Allah says:

وَالْبَقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا
وَخَيْرٌ أَمَلًا

(But the good righteous deeds that last, are better with your Lord for reward and better for hope.) Ibn `Abbas, Sa`id bin Jubayr and others among the Salaf said that the good righteous deeds that last are the five daily prayers. `Ata` bin Abi Rabah and Sa`id bin Jubayr narrated from Ibn `Abbas, "The good righteous deeds that last are `Subhan Allah (glory be to Allah)', `Al-Hamdu Lillah (praise be to Allah)', `La ilaha illallah (there is none worthy of worship except Allah)', and `Allahu Akbar (Allah is Most Great)."' The Commander of the faithful, `Uthman bin `Affan was questioned, "Which are the good righteous deeds that last" He replied, "They are: `La ilaha illallah, Subhan Allah, Al-Hamdu Lillah, Allahu Akbar and La hawla wa la quwwata illa billah hil-`Aliyil-`Azim (there is no strength and no power except with Allah the Exalted, the Almighty)."' This was recorded by Imam Ahmad. Imam Ahmad also recorded from a freed slave of the Messenger of Allah that he said:

«بَخٍ بَخٍ لِحَمْسٍ مَا أَثْقَلُنَّ فِي الْمِيزَانِ: لَا إِلَهَ إِلَّا
اللَّهُ وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَالْوَالِدُ
الصَّالِحُ يُتَوَقَّى فَيَحْتَسِبُهُ وَالِدُهُ وَقَالَ: بَخٍ بَخٍ
لِحَمْسٍ مَنْ لَقِيَ اللَّهَ مُسْتَيْقِنًا بِهِنَّ دَخَلَ الْجَنَّةَ:
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَبِالْجَنَّةِ وَالنَّارِ،
وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَبِالْحِسَابِ»

(Well done! Well done for five things! (How heavy they will weigh in the balance! "La ilaha illallah, Allahu Akbar, Subhan Allah, and Al-Hamdu Lillah," and a righteous son who dies and his parents seek the reward of Allah.) And he said: (Well done! Well done for five things! Whoever meets Allah believing in them, he will enter Paradise; if he believes in Allah, the Last Day, Paradise and Hell, resurrection after death, and the Reckoning).

(وَالْبَقِيَّاتُ الصَّالِحَاتُ)

(the good righteous deeds that last,) `Ali bin Abi Talhah reported that Ibn `Abbas said, "This is the celebration of the remembrance of Allah, saying `La ilaha illallah, Allahu Akbar, Subhan Allah, Al-Hamdu Lillah, Tabarak Allah, La hawla wa la quwwata illa billah, Astaghfirallah, Sallallahu `ala Rasul-Allah', and fasting, prayer, Hajj, Sadaqah (charity), freeing slaves, Jihad, maintaining ties of kinship, and all other good deeds. These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain." Al-`Awfi reported from Ibn `Abbas: "They are good words." `Abdur-Rahman bin Zayd bin Aslam said, "They are all righteous deeds." This was also the view chosen by Ibn Jarir, may Allah have mercy on him.

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
وَحَشَرْنَهُمْ فَلَمْ يُغَادِرْ مِنْهُمْ أَحَدًا - وَعَرَضُوا
عَلَى رَبِّكَ صَفًا لَقَدْ حِئْمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ
مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُمْ مَوْعِدًا - وَوَضِعَ
الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ
وَيَقُولُونَ يَوْمَئِذٍ مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(47. And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a levelled plain, and We shall gather them so that We will leave not one of them behind.) (48. And they will be set before your Lord, aligned. (He will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).") (49. And the Book will be produced, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!" And they will find all that they did, present, and your Lord treats no one with injustice.)

The Major Terrors of the Hour

Allah tells us of the terrors of the Day of Resurrection, and the awesome things that will come to pass, as He says elsewhere:

(يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا - وَتَسِيرُ الْجِبَالُ سَيْرًا)

(On the Day when the heaven will shake with a dreadful shaking, And the mountains pass moving away.))52:9-10(meaning, they will move from their places and will vanish. As Allah says:

(وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ)

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.))27:88(

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ)

(And the mountains will be like carded wool.))101:5(

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا
أَمْتًا)

(And they ask you about the mountains, say: "My Lord will pulverize them scattering)their dust(. To leave them as a barren plain. You will not see in it crookedness or curve.))20:105-107(Allah tells us that He will cause the mountains to vanish and be levelled, and the earth will be left as a smooth plain, a level surface with nothing crooked or curved therein, no valleys or mountains. So Allah says:

(وَتَرَى الْأَرْضَ بَارِزَةً)

(and you will see the earth as a levelled plain,) meaning clear and open, with no features that anyone may recognize and nothing for anyone to hide behind. All creatures will be visible to their Lord, and not one of them will be hidden from Him. Mujahid and Qatadah said,

(وَتَرَى الْأَرْضَ بَارِزَةً)

(and you will see the earth as a levelled plain,) "No one will be hidden or absent." Qatadah said, "There will be no buildings and no trees."

(وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(and we shall gather them, so that We will not leave one of them behind.) means, `We shall gather them all, the first of them and the last of them, and We shall not leave anyone behind, young or old.' As Allah says:

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ)

(Say: "(yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.))56:49,50(

(ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ)

(That is a Day whereon mankind will be gathered together, and that is a Day when all will be present)11:103(.

(وَعَرَّضُوا عَلَى رَبِّكَ صَفًا)

(And they will be set before your Lord, aligned.) This may mean that all of creation will stand before Allah in one row, as Allah says:

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

(The Day that Ar-Ruh (Jibril) and the angels will stand aligned, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right))78:38(; or it may mean that they will stand in rows, as Allah says:

(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا)

(And your Lord comes with the angels in rows.))89:22(

(لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ)

(Now indeed, you have come to Us as We created you the first time.) This is a rebuke to those who denied the Hereafter, a reprimand before all creation. This is why Allah says to them:

(بَلْ زَعَمْتُمْ أَنَّنِى جَعَلْنَا لَكُمْ مَوْعِدًا)

(Nay, but you thought that We had appointed no meeting for you (with Us).), meaning, you did not think that this would happen to you or that it would come to pass.

(وَوُضِعَ الْكِتَابُ)

(And the Book will be produced,) the Book of deeds, which contains a record of everything, major or minor, significant or insignificant, great or small.

(فَتَرَى الْمُجْرِمِينَ مَشْفِقِينَ مِمَّا فِيهِ)

(and you will see the criminals, fearful of that which is therein.) of their evil deeds and reprehensible actions.

(وَيَقُولُونَ وَيَوَيْلَنَا)

(They will say, "Woe to us!") expressing words of regret for having wasted their lives.

(مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أُحْصَاهَا)

(What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!) it has left no sin, major or minor, and no action, no matter how small, but it has recorded it with the utmost precision and accuracy.

(وَوَجَدُوا مَا عَمِلُوا حَاضِرًا)

(And they will find all that they did, present,) everything, both good and evil, as Allah says,

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا)

(On the Day when every person will be confronted with all the good he has done))3:30(. Allah says:

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

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

(يَوْمَ تُبْلَى السَّرَائِرُ)

(The Day when all the secrets will be exposed.)86:9(meaning, everything that is hidden in people's hearts will become known. Imam Ahmad recorded from Anas that the Prophet said,

«لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ يُعْرَفُ بِهِ»

(Every traitor will have a banner on the Day of Resurrection, by which he will be known.) It was also narrated in the Two Sahihs, where one narration says,

«يُرْفَعُ لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ عِنْدَ اسْتِهِ
بِقَدْرِ غَدْرَتِهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ»

(On the Day of Resurrection, for every traitor a banner will be erected by his backside, and it will be said, "This is the betrayer of so-and-so the son of so-and-so.")

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(and your Lord treats no one with injustice.) means, He will judge between His creatures for all of their deeds, and He will not treat any of His creatures with injustice. He will overlook and forgive and have mercy, and He will punish whomever He wills by His power, wisdom and justice. He will fill Hell with the disbelievers and those who have been disobedient. Then He will rescue the disobedient, and leave the disbelievers there for eternity. He is the Judge Who never wrongs or oppresses. Allah says:

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً
يُضَعِفَهَا)

(Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it.))4:40(

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا)

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.) Until His saying;

(حَسِين)

(to take account))21:47(And there are many similar Ayat. Imam Ahmad recorded that `Abdullah bin Muhammad bin `Aqil heard Jabir bin `Abdullah say, "I was told about a Hadith which a man heard from the Prophet , so I bought a camel and put my saddle on it, then I traveled on it for a month until I came to Ash-Sham, where `Abdullah bin Unays was. I said to the doorkeeper, `Tell him that Jabir is at the door.' He said, `Jabir bin `Abdullah' I said, `Yes.' So he came out, still putting his garment on, and embraced me, and I embraced him, and said: `I heard a Hadith narrated by you, that you heard from the Messenger of Allah about reciprocal punishments. I was afraid that you or I would die before I could hear it.' He said, `I heard the Messenger of Allah say:

«يَحْشُرُ اللَّهُ عَزَّ وَجَلَّ النَّاسَ يَوْمَ الْقِيَامَةِ أَوْ قَالَ:
الْعِبَادَ عُرَاءَ عُرْلًا بِيَهُمَا»

(Allah will gather the people -- or His servants -- on the Day of Resurrection, naked, uncircumcised and Buhman.) I asked, `What is Buhman' He said,

لَيْسَ مَعَهُمْ شَيْءٌ، ثُمَّ يُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ
بَعْدَ كَمَا يَسْمَعُهُ مَنْ قَرُبَ: أَنَا الْمَلِكُ، أَنَا الدَّيَّانُ لَا
يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخُلَ النَّارَ وَلَهُ
عِنْدَ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ حَقٌّ حَتَّى أَقِصَّهُ مِنْهُ،
وَلَا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَ الْجَنَّةَ
وَلَهُ عِنْدَ رَجُلٍ مِنَ أَهْلِ النَّارِ حَقٌّ حَتَّى أَقِصَّهُ
مِنْهُ حَتَّى اللَّطْمَةِ»

(They will have nothing with them. Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near: "I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter -- even if it is only the case of a slap.") We said, `How will that be, when we have come before Allah barefooted, naked, uncircumcised and having nothing with us' He said,

«بِالْحَسَنَاتِ وَالسَّيِّئَاتِ»

(By)merit for(good deeds, and)recompense(for evil deeds.) Shu`bah narrated from Al-`Awwam bin Muzahim from Abu `Uthman from `Uthman bin `Affan, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ الْجَمَاءَ لَتَقْتَصُّ مِنَ الْقَرْنَاءِ يَوْمَ الْقِيَامَةِ»

(The animal who lost a horn will settle the score with the one that has horns on the Day of Resurrection.) It was recorded by `Abdullah the son of Imam Ahmad, and there are corroborating narrations through other routes.

وَإِذَا قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا)

(50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves, except Iblis. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the wrongdoers.)

The Story of Adam and Iblis

Allah points out to the Children of Adam the enmity of Iblis towards them and their father before them, and rebukes those who follow him and go against their Creator and Master. It is He who created them from nothing and sustains and nourishes them by His kindness, yet they still took Iblis as their friend and declared their enmity towards Allah. So Allah says:

(وَإِذْ قُلْنَا لِلْمَلَكَةِ)

(And (remember) when We said to the angels), meaning all the angels, as was mentioned in the beginning of Surat Al-Baqarah.

(اسْجُدُوا لِآدَمَ)

(Prostrate yourselves unto Adam) a prostration of respect and honour, as Allah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَلِقُ بَشَرًا مِّنْ
صَلٰٓصَلٍ مِّنْ حَمَآءٍ مَّسْنُوْنٍ - فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ
فِيْهِ مِنْ رُّوْحِىْ فَسَجُّوْا لَهٗ سٰجِدِيْنَ)

(And (remember) when your Lord said to the angels, "I am going to create a human (Adam) from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul which I created for him, then fall (you) down prostrating yourselves unto him.))15:28-29(

(فَسَجَدُوْا اِلَّا اِبْلِیْسَ كَانَ مِنَ الْجِنِّ)

(So they prostrated themselves except Iblis. He was one of the Jinn;) meaning, his original nature betrayed him. He had been created from smokeless fire, whereas the angels had been created from light, as is stated in Sahih Muslim where it is reported that `A'ishah, may Allah be pleased with her, said that the Messenger of Allah said:

«خُلِقَتِ الْمَلٰٓئِكَةُ مِنْ نُّوْرِ، وَخُلِقَ اِبْلِیْسُ مِنْ
مَا رَجَّ مِنْ نَّارٍ، وَخُلِقَ اٰدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, Iblis was created from smokeless fire, and Adam was created from that which has been described to you.) When matters are crucial, every vessel leaks that which it contains and is betrayed by its true nature. Iblis used to do what the angels did and resembled them in their devotion and worship, so he was included when they were addressed, but he disobeyed and went against what he was told to do. So Allah points out here that he was one of the Jinn, i.e., he was created from fire, as He says elsewhere:

(اَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِیْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ)

(I am better than he. You created me from fire, and You created him from clay.)38:76(Al-Hasan Al-Basri said, "Iblis was not one of the angels, not even for a second. He was the origin of the Jinn just as Adam, upon him be peace, was the origin of mankind." This was narrated by Ibn Jarir with a Sahih chain.

(فَفَسَقَ عَنْ اَمْرِ رَبِّهِ)

(he disobeyed the command of his Lord.) meaning by stepping beyond the bounds of obedience to Allah. Fisq (disobeying) implies going out or stepping beyond. When the date emerges from its flower, the verb used in Arabic is Fasaqat; the same verb is used to describe a mouse coming out of its hole when it comes out to do damage. Then Allah says, rebuking those who follow and obey Iblis:

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي)

(Will you then take him and his offspring as protectors and helpers rather than Me) meaning, instead of Me. This is why Allah says:

(يُسْ لِلظَّالِمِينَ بَدَلًا)

(What an evil is the exchange for the wrongdoers.) This is like the Ayah in Surah Ya Sin where, after mentioning the Resurrection and its terrors, and the ultimate end of the blessed and the doomed, Allah then says:

(وَأَمَّا زُورَ الْيَوْمِ أَيُّهَا الْمُجْرِمُونَ)

((It will be said): "And O you the criminals! Get you apart this Day (from the believers).) until;

(أَفَلَمْ تَكُونُوا تَعْقِلُونَ)

(Did you not then understand))36:59-62(

(مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ
أَنْفُسِهِمْ وَمَا كُنْتُمْ تُنذِرُونَ الْمُضِلِّينَ عُذْرًا)

(51. They did not witness the creation of the heavens and the earth nor their own creation, nor did I take those who mislead as `Adudan.)

The gods of the Idolators did not witness the Creation of anything, not even Themselves

Allah says: `These whom you take as helpers instead of Me are creatures just like you. They do not possess anything and did not witness the creation of heaven and earth, because they did not exist at that time.' Allah says, `I am the One Who independently and exclusively creates and controls all things, and I have no partner, associate or advisor in that.' As Allah says:

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا

لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مَنْ ظَهَرَ وَلَا
تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

(Say: "Call upon those you claim besides Allah, they possess not even a speck of dust in the heavens or on the earth, nor have they any share in either, nor is there for Him any assistant among them. Intercession with Him profits not except for him whom He permits.))34:22-23(Similarly Allah says here:

(وَمَا كُنْتَ تُتَّخَذُ الْمُضِلِّينَ عَضُدًا)

(nor did I take those who mislead as `Adudan.) Malik said: "Assistants."

(وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا -
وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرَقًا)

(52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put Mawbiq between them.) (53. And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.)

Their Partners are not able to respond and the Criminals are brought to the Fire

Allah tells us how He will address the idolators on the Day of Resurrection before all of creation, rebuking and scolding them,

(نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ)

(Call those (so-called) partners of Mine whom you claimed.) meaning, in the world. Call them today to save you from the situation you are in! Allah says:

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ)

(And truly, you have come unto Us alone as We created you the first time. You have left what you were given behind your backs and We do see not with you your intercessors whom you claimed were your partners. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.))6:94(

فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ)

(Then they will cry unto them, but they will not answer them.) As Allah says:

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا
لَهُمْ)

(And it will be said (to them): "Call upon those partners of yours," then they will call upon them, but they will not answer them.))28: 64(And the Ayah:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا
يَسْتَجِيبُ لَهُ)

(And who is more astray than one who calls others besides Allah, such as will not answer him)
)46:5(Until the end of the two Ayat;

وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا)
(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(And they have taken gods besides Allah, that they may grant them honor. Nay, but they will deny their worship of them, and become opponents to them.))19:81-82(

(وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا)

(and We shall put Mawbiq between them.) Ibn `Abbas, Qatadah and others said: "Destruction." The meaning is that Allah is stating that these idolators will have no way of reaching the gods they claimed in this world. He will separate them in the Hereafter and neither party will have any means of reaching the other. There will be devastation, great horrors and other terrible things in between them. `Abdullah bin `Amr understood the pronoun in the phrase "between them" to refer to the believers and the disbelievers, meaning that the people of guidance and the people of misguidance will be separated. This then is like the Ayat:

(وَيَوْمَ تَقُومُ السَّاعَةُ يُومَذِّبُ يَتَفَرَّقُونَ)

(And on the Day when the Hour will be established -- that Day shall (all men) be separated.)
30:14(

(يَوْمَئِذٍ يَصَّدَّعُونَ)

(On that Day men shall be divided.))30:43(

(وَأَمَّا تَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ)

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

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فزَيَّلْنَا بَيْنَهُمْ)

(And on the Day when We shall gather them all together, then We shall say to those who joined partners, "Stop in your place! You and your partners." Then We shall separate between them...) until,

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And what they invented will vanish from them.))10:28-30(

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرُفًا)

(And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.) meaning when they see Hell with their own eyes, since it is being dragged forth by seventy thousand reins, each pulled by seventy thousand angels. When,

(وَرَأَى الْمُجْرِمُونَ النَّارَ)

(the criminals shall see the Fire), they will realize that they cannot escape being thrown into it, and that will only intensify their anxiety and distress, because the anticipation and fear of punishment is in itself a real punishment.

(وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا)

(And they will find no way of escape from it.) means, they will have no way of fleeing, it will be inevitable.

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا)

(54. And indeed We have given every kind of example in this Qur'an for mankind. But, man is ever more quarrelsome than anything.)

Examples put forth in the Qur'an

Allah says, `In this Qur'an, We have explained to mankind and given clear details of matters so that they will not stray from the truth or be misled from the path of guidance. Despite this explanation, man is very quarrelsome and opposes truth with falsehood,' except for those whom Allah guides to the path of salvation. Imam Ahmad recorded that `Ali bin Abi Talib said that the Messenger of Allah came to visit him and Fatimah, the daughter of Allah's Messenger at night, and said,

«أَلَا تُصَلِّيَانِ؟»

(Are you not going to pray) I said, "O Messenger of Allah, our souls are in the Hand of Allah. If He wills to wake us, He will wake us." When I said that, he went away without returning. Then I heard him as he was walking away, slapping his thigh and saying,

(وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا)

(But, man is ever more quarrelsome than anything.)" It was also recorded in the Two Sahih.

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
 وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ
 يَأْتِيَهُمُ الْعَذَابُ قُبُلًا - وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا
 مُبَشِّرِينَ وَمُنذِرِينَ وَيَجِدُ الَّذِينَ كَفَرُوا بِالْبَطْلِ
 لِيُذْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُذِرُوا
 هُزُوعًا)

(55. And nothing prevents men from believing, while the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face.) (56. And We send not the Messengers except as bearers of good news and warners. But those who disbelieve, argue with falsehood, in order to refute the truth thereby. And they take My Ayat and that which they are warned for jest!)

The Rebellion of the Disbelievers

Allah tells us about the rebellion of the disbelievers in ancient times and in more recent times, and how they rejected the obvious truth even when they witnessed clear signs and proofs. Nothing stopped them from following the truth except their demand to witness with their own eyes the punishment which they were being warned about. As some of them said to their Prophet:

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ
 الصَّادِقِينَ)

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

(اِئْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ)

(Bring Allah's torment upon us if you are one of the truthful.) 29:29(The Quraysh said:

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ
 عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ)

(O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring upon us a painful torment.))8:32(

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ
- لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ)

(And they say: "O you to whom the Reminder has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful"))15:6-7(. There are other Ayat referring to the same thing. Then Allah says:

(إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ)

(except that the ways of the ancients be repeated with them,) meaning, their overwhelming punishment, destroying every last one of them.

(أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا)

(or the torment be brought to them face to face.) they see it with their own eyes, being directly confronted with it. Then Allah says:

(وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ)

(And We send not the Messengers except as bearers of good news and warners.) before the punishment they give good news to those who believe in them and follow them, and warnings to those who reject them and oppose them. Then Allah tells us about the disbelievers who argue:

(بِالْبَطْلِ لِيُذْهِبُوا بِهِ الْحَقَّ)

(with falsehood, in order to refute the truth thereby.) they try to weaken the truth that the Messengers brought, but they cannot achieve that.

(وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوءًا)

(And they take My Ayat and that which they are warned for jest!) they take the proof, evidence and miracles sent with the Messengers to warn them, and make them fear the punishment;

(هُزُوءًا)

(as a jest and mockery) and they make fun of them, which is the worst type of disbelief.

وَمَنْ أَظْلَمُ مِمَّن دُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا
وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً
أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى
الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا - وَرَبُّكَ الْغَفُورُ دُونَ
الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ
الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا
(

وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا
لِمَهْلِكِهِمْ مَوْعِدًا)

(57. And who does more wrong than he who is reminded of the Ayat (signs) of his Lord, but turns away from them, forgetting what his hands have sent forth. Truly, We have set over their hearts Akinnah, lest they should understand this (the Qur'an), and in their ears, deafness. And if you call them to guidance, even then they will never be guided.) (58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.) (59. And these towns, We destroyed them when they did wrong. And We appointed a fixed time for their destruction.)

The Worst People are Those Who turn away after being reminded

Allah says, 'Who among My creatures does more wrong than one who is reminded of the signs of Allah then turns away from them,' i.e., ignores them and does not listen or pay attention to them.

(وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ)

(forgetting what his hands have sent forth.) means, bad deeds and evil actions.

(إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ)

(Truly, We have set over their hearts) means, the hearts of these people,

(أَكِنَّةٌ)

(Akinnah) means, coverings.

(أَنْ يَفْقَهُوهُ)

(lest they should understand this,) means, so that they will not understand this Qur'an and its clear Message

(وَفِي آذَانِهِمْ وَقْرًا)

(and in their ears, deafness.) means that they will be deaf in an abstract way, to guidance.

(وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا)

(And if you call them to guidance, even then they will never be guided.)

(وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ)

(And your Lord is Most Forgiving, Owner of mercy.) means, 'your Lord, O Muhammad, is forgiving and has great mercy.'

(لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ)

(Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.) This is like the Ayah:

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.))35:45(

(وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment))13:6(. And there are many Ayat which say the same

thing. Then Allah tells us that He is patient, He conceals faults and forgives sins. He may guide some of them from wrongdoing to true guidance, and whoever continues in his evil ways, then there will come to him a Day when infants will turn grey and every pregnant female will shed her load. He says:

(بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا)

(But they have their appointed time, beyond which they will find no escape.) meaning, they will find no way out.

(وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا)

(And these towns, We destroyed them when they did wrong.) This refers to earlier nations in times past; 'We destroyed them because of their stubborn disbelief.'

(وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا)

(And We appointed a fixed time for their destruction.) 'We appointed for them a set time limit, not to be increased or decreased. The same applies to you, O idolaters, so beware or what happened to them will happen to you too, for you have rejected the noblest Messenger and greatest Prophet, and you are not dearer to Us than them, so fear My punishment and wrath.'

(وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا - فَلَمَّا بَلَغَا مَجْمَعَ
بَيْنَهُمَا نَسِيًا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا
- فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ
سَفَرِنَا هَذَا نَصَبًا - قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى
الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا
الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا
- قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَىٰ آثَارِهِمَا

قَصَصًا - فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً
مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا)

(60. And (remember) when Musa said to his boy-servant: "I will not give up until I reach the junction of the two seas or a Huqub passes.") (61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.) (62. So when they passed further on, Musa said to his boy-servant: "Bring us our morning meal; truly, we have suffered Nasaban in this, our journey.") (63. He said: "Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but Shaytan made me forget to remember it. It took its course into the sea in a strange (way)!") (64.)Musa(said: "That is what we have been seeking." So they went back retracing their footsteps.) (65. Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.)

The Story of Musa and Al-Khidr

The reason for Musa's conversation with the boy-servant, Yusha` bin Nun, was that he had been told about one of the servants of Allah at the junction of the two seas, who had knowledge which Musa had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his:

(لَا أُبْرِحُ)

(I will not give up) meaning, I will keep on traveling,

(حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ)

(until I reach the junction of the two seas) meaning, the place where the two seas met.

(أَوْ أَمْضِيَ حُقُبًا)

(or a Huqub passes.) meaning, even if I have to travel for a very long time. Ibn Jarir (may Allah have mercy on him) said, "Some of the scholars of the Arabic language said that Huqub means a year in the dialect of the tribe of Qays," then he narrated that `Abdullah bin `Amr said, "Huqub means eighty years." Mujahid said, "Seventy years." `Ali bin Abi Talhah reported that Ibn `Abbas said that it means a lifetime. Qatadah and Ibn Zayd said likewise.

(فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا)

(But when they reached the junction of the two seas, they forgot their fish,) He had been commanded to carry a salted fish with him, and it had been said to him, when you lose the fish, that will be a sign that you have reached the right place. So they set out and traveled until they reached the junction of the two seas, where there was a spring called `Ayn Al-Hayat

(the Spring of Life). They went to sleep there, and the fish felt the drops of that water, so it came back to life. It was in a vessel with Yusha`, upon him be peace, and it jumped out of the vessel towards the sea. Yusha` woke up and the fish fell into the water and started to swim through the water, leaving a track or channel behind it. Allah said:

(فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا)

(and it took its way through the sea as in a tunnel.) meaning, like going through a tunnel on land. Ibn Jurayj said, "Ibn `Abbas said, `It left a trace as if it were a rock."

(فَلَمَّا جَاوَزَا)

(So when they had passed further on,) means, past the place where they had forgotten the fish. Forgetfulness is attributed to them both even though it was actually Yusha` who forgot. This is like the Ayah:

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ)

(Out of them both come out pearl and coral.) 55:22(, although they come from the salt water, according to one of the two opinions. When they had passed one stage beyond the place where they had forgotten the fish,

(قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا)

(Musa(said to his boy-servant: "Bring us our morning meal; truly, we have suffered in this, our journey) meaning, their journey beyond the place where they should have stopped.

(نَصَبًا)

(Nasaban) means, exhaustion.

(قَالَ أَرَأَيْتَ إِذْ أُوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ)

(He said: "Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but Shaytan made me forget to remember it...") Then he said,

(وَاتَّخَذَ سَبِيلَهُ)

(It took its course), meaning its path,

(فِي الْبَحْرِ عَجَبًا قَالَ ذَلِكَ مَا كُنَّا نَبْغِ)

("...into the sea in a strange (way)!")Musa(said: "That is what we have been seeking."
meaning, this is what we have been looking for.

(فَارْتَدَّآ)

(So they went back)

(عَلَىٰ آثَارِهِمَا)

(their footsteps.)

(فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا
وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا)

(Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.) This was Al-Khidr, peace be upon him, as is indicated by the authentic Hadiths narrated from the Messenger of Allah . Al-Bukhari recorded that Sa`id bin Jubayr said, "I said to Ibn `Abbas: `Nawf Al-Bikali claims that Musa, the companion of Al-Khidr was not the Musa of the Children of Israel.' Ibn `Abbas said, `The enemy of Allah has told a lie.' Ubayy bin Ka`b narrated that he heard the Messenger of Allah say,

«إِنَّ مُوسَىٰ قَامَ خَطِيْبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ:
أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ
يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَىٰ اللَّهُ إِلَيْهِ إِنَّ لِي عَبْدًا
بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَىٰ: يَا
رَبِّ وَكَيْفَ لِي بِهِ؟ قَالَ: تَأْخُذُ مَعَكَ حُوْتًا فَتَجْعَلُهُ
بِمِكْتَلٍ، فَحَيْثُمَا فَقَدْتَ الْحُوْتَ فَهُوَ تَمَّ، فَأَخَذَ حُوْتًا
فَجَعَلَهُ بِمِكْتَلٍ، ثُمَّ انْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ يُوشَعَ
بُنُ نُونٍ عَلَيْهِ السَّلَامُ، حَتَّىٰ إِذَا أَتَى الصَّخْرَةَ

وَضَعَا رُءُوسَهُمَا فَنَامَا، وَاضْطَرَبَ الْحُوتُ فِي
الْمِكْتَلِ، فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ
فِي الْبَحْرِ سَرَبًا، وَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جَرِيَةَ
الْمَاءِ، فَصَارَ عَلَيْهِ مِثْلَ الطَّاقِ، فَلَمَّا اسْتَيْقَظَ،
نَسِيَ صَاحِبَهُ أَنْ يُخْبِرَهُ بِالْحُوتِ، فَانْطَلَقَا بَقِيَّةَ
يَوْمِهِمَا وَلَيْلَتَهُمَا حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ
مُوسَى لِفَتَاهُ:

(ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا)

(Musa got up to deliver a speech before the Children of Israel and he was asked, "Who is the most learned person among the people" Musa replied, "I am." Allah rebuked him because he did not refer the knowledge to Allah. So Allah revealed to him: "At the junction of the two seas there is a servant of Ours who is more learned than you." Musa asked, "O my Lord, how can I meet him" Allah said, "Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him." So Musa took a fish, put it in a vessel and set out, along with his boy-servant Yusha` bin Nun, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. Allah stopped the flow of water on both sides of the way created by the fish, and so that way was like a tunnel. When Musa got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Musa said to his boy-servant, ("Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.") فَنَاهُ لَهُ قَالَ بِهِ، اللَّهُ أَمَرَهُ الَّذِي الْمَكَانَ جَاوَزَ حَتَّى النَّصَبِ مُوسَى يَجِدُ وَلَمْ ("):

(أَرَأَيْتَ إِذْ أُوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا)

فَقَالَ عَجَبًا، وَفَنَاهُ وَلِمُوسَى سَرَبًا، لِلْحُوتِ فَكَانَ: قَالَ

(ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا)

فَقَالَ السَّلَامُ بِأَرْضِكَ وَأَنْتَى: الْخَضِرُ فَقَالَ مُوسَى عَلَيْهِ فَسَلَّمَ بِتُوبِهِ، مُسَجِّى رَجُلٌ فَإِذَا الصَّخْرَةُ، إِلَى الْتَهَيَّا حَتَّى أَتْرَهُمَا يُفْصَلَانِ فَرَجَعَا: قَالَ رُسَدًا عَلَّمْتَ مِمَّا لِيُعَلِّمَنِي أَتَيْتُكَ: قَالَ نَعَمْ، قَالَ إِسْرَائِيلُ؟ بَنِي مُوسَى: فَقَالَ: مُوسَى أَنَا

(قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

أَعْلَمُهُ لَا اللَّهُ عَمَّكَ شَيْءٌ مِنْ عِلْمِ مَنْ عَلَّمَهُ لَا عَلَّمِيهِ اللَّهُ عِلْمَ مَنْ عَلَّمَهُ عَلَى وَأَنْتَ أَنْتَ تَعْلَمُهُ لَا عَلَّمِيهِ اللَّهُ عِلْمَ مَنْ عَلَّمَهُ عَلَى إِيَّيْ مُوسَى يَا تILL HE HAD PASSED THE PLACE THAT ALLAH HAD ORDERED HIM TO LOOK FOR. HIS BOY-SERVANT THEN SAID TO HIM, ("DO YOU REMEMBER WHEN WE BETOOK OURSELVES TO THE ROCK I INDEED FORGOT THE FISH; NONE BUT SHAYTAN MADE ME FORGET TO REMEMBER IT. IT TOOK ITS COURSE INTO THE SEA IN A STRANGE WAY.") THERE WAS A TUNNEL FOR THE FISH AND MUSA AND HIS BOY-SERVANT WERE AMAZED. MUSA SAID, ("THAT IS WHAT WE HAVE BEEN SEEKING.") SO THEY WENT BACK RETRACING THEIR FOOTSTEPS.") SO THEY WENT BACK RETRACING THEIR STEPS UNTIL THEY REACHED THE ROCK. THERE THEY FOUND A MAN COVERED WITH A GARMENT. MUSA GREETED HIM. AL-KHIDR SAID, "IS THERE SUCH A GREETING IN YOUR LAND" MUSA SAID, "I AM MUSA." HE SAID, "ARE YOU THE MUSA OF THE CHILDREN OF ISRAEL" MUSA SAID, "YES," AND ADDED, "I HAVE COME TO YOU SO THAT YOU MAY TEACH ME SOMETHING OF THAT KNOWLEDGE WHICH YOU HAVE BEEN TAUGHT." AL-KHIDR SAID, ("YOU WILL NOT BE ABLE TO HAVE PATIENCE WITH ME.) O MUSA! I HAVE SOME OF ALLAH'S KNOWLEDGE WHICH HE HAS BESTOWED UPON ME BUT YOU DO NOT KNOW IT; AND YOU TOO, HAVE SOME OF ALLAH'S KNOWLEDGE WHICH HE HAS BESTOWED UPON YOU, BUT I DO NOT KNOW IT." مُوسَى فَقَالَ:

(سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ
أَمْرًا)

خَضِرًا لَهُ قَالَ:

(فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ
لَكَ مِنْهُ ذِكْرًا)

إِلَّا بِنَجَا لَمْ السَّفِينَةَ فِي رَكْبًا لَمَّا نَوْلٍ، بَغِيرَ فَحَمَلُوهُمْ الْخَضِرُ فَعَرَفُوا بِحَمَلُوهُمْ، أَنْ فَكَلَّمُوهُمْ سَفِينَةَ، فَمَرَّتِ الْبَحْرَ سَاجِلٍ عَلَى يَمْسِيَانِ فَانْطَلَقَا جَنَّتْ لَقَدْ أَهْلَهَا؟ لِتُغْرَقَ فَخَرَقْنَهَا سَفِينَتِهِمْ إِلَى فَعَمَدَتِ نَوْلٍ، بَغِيرَ حَمَلُونَا قَدْ: مُوسَى لَهُ فَقَالَ بِالْقُدُومِ، السَّفِينَةَ الْوَاحِ مِنْ لَوْحًا قَلَعَ قَدْ وَالْخَضِرُ إِمْرًا سَفِينًا

(قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ
لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي
عُسْرًا)

MUSA SAID, ("IF ALLAH WILLS, YOU WILL FIND ME PATIENT, AND I WILL NOT DISOBEY YOU IN AUGHT.") AL-KHIDR SAID TO HIM, ("THEN, IF YOU FOLLOW ME, ASK ME NOT ABOUT ANYTHING TILL I MYSELF MENTION IT TO YOU.") SO THEY SET OUT WALKING ALONG THE SHORE, UNTIL A BOAT PASSED BY AND THEY ASKED THE CREW TO LET THEM GO ON BOARD. THE CREW RECOGNIZED AL-KHIDR AND ALLOWED THEM TO GO ON BOARD FREE OF CHARGE. WHEN THEY WENT ON BOARD, SUDDENLY MUSA SAW THAT AL-KHIDR HAD PULLED OUT ONE OF THE PLANKS OF THE SHIP WITH AN ADZ. MUSA SAID TO HIM, "THESE PEOPLE GAVE US A FREE RIDE, YET

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأَنْبِئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعَ عَلَيْهِ صَبْرًا)

)The narrator(said, "The second blame was stronger than the first one". (Musa said, "If I ask you anything after this, keep me not in your company; you have received an excuse from me." Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down.) (Al-Khidr) set it up straight with his own hands. Musa said, "We came to these people, but they neither fed us nor received us as guests. (If you had wished, surely, you could have taken wages for it!" (Al-Khidr) said: "This is the parting between you and I. I will tell you the interpretation of (those) things over which you were unable to be patient.") The Messenger of Allah said:

«وَدِدْنَا أَنْ مُوسَى كَانَ صَبْرًا حَتَّى يَقُصَّ اللَّهُ عَلَيْنَا مِنْ خَبْرِهِمَا»

(We wish that Musa was patient so that Allah would have told us more about both of them.) Sa`id bin Jubayr said: "Ibn `Abbas used to recite)Ayah no. 79(صَالِحَةٍ سَفِينَةٍ كُلِّ يَأْخُذُ مَلِكٌ أَمَامَهُمْ وَكَانَ) (عَضْبًا (There was a king before them who seized every good-conditioned ship by force) and)Ayah no 80((مُؤْمِنِينَ أَبَوَاهُ وَكَانَ كَافِرًا فَكَانَ الْغُلَامُ وَأُمَّ) (As for the boy, he was a disbeliever and his parents were believers.) Then (in another narration) Al-Bukhari recorded a similar account which says: رَأَسَهُ مُوسَى فَوَضَعَ: قَالَ عِنْدَهَا، فَنَزَلَا الصَّخْرَةَ، إِلَى انْتَهَيَا حَتَّى الْحَوْتِ، وَمَعَهُمَا نُونُ بْنُ يُوْشَعَ قَتَاهُ وَمَعَهُ مُوسَى فَخَرَجَ مِنْ وَأَسْلَلَتْ فَتَحْرَكَ الْعَيْنُ، تِلْكَ مَاءٌ مِنَ الْحَوْتِ فَأَصَابَ حَيًّا إِلَّا شَيْءٌ مَائِهَا مِنْ يُصِيبُ لَا الْحَيَاةَ لَهَا يُقَالُ عَيْنُ الصَّخْرَةِ أَصْلٌ وَفِي: قَالَ فَتَامٌ، لِقَتَاهُ مُوسَى قَالَ اسْتَنْقِطَ فَلَمَّا الْبَحْرَ، فَدَخَلَ الْمَكْتَلِ

(ءَاتِنَا غَدَاءَنَا)

(...then Musa set out and with him was his boy-servant Yusha` bin Nun, and they had the fish with them. When they reached the rock, they camped there, and Musa lay down his head and slept. At the base of the rock there was a spring called Al-Hayat; its water never touched a thing but it brought it to life. Some of its water touched the fish, so it began to move and jumped out of the vessel and into the sea. When he woke up, Musa said to his boy-servant: (Bring us our morning meal.) Then he quoted the rest of the Hadith. Then a bird came and perched on the edge of the ship, and dipped its beak in the sea, and Al-Khidr said to Musa, "My knowledge and your knowledge and the knowledge of all of creation, in comparison to the knowledge of Allah, is like what this bird has taken from the sea." Then he mentioned the rest of the report.

(قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا
عَلَّمْتَ رُشْدًا - قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا
- وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا)

(قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي
لَكَ أَمْرًا - قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلَنِي عَنْ شَيْءٍ
حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا)

(66. Musa said to him: "May I follow you so that you teach me something of that knowledge which you have been taught (by Allah)") (67. He said: "Verily, you will not be able to have patience with me!") (68. "And how can you have patience about a thing which you know not") (69. Musa said: "If Allah wills, you will find me patient, and I will not disobey you in aught.") (70. He said: "Then, if you follow me, ask me not about anything till I myself mention of it to you.")

Musa meeting with Al-Khidr and accompanying Him

Allah tells us what Musa said to that learned man, who was Al-Khidr. He was one to whom Allah had given knowledge that He had not given to Musa, just as He had given Musa knowledge that He had not given to Al-Khidr.

(قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ)

(Musa said to him: "May I follow you...") This is a question phrased in gentle terms, with no sense of force or coercion. This is the manner in which the seeker of knowledge should address the scholar.

(اتَّبَعَكَ)

(I follow you) means, I accompany you and spend time with you.

(عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا)

(so that you teach me something of that knowledge which you have been taught) meaning, teach me something from that which Allah has taught you so that I may be guided by it and learn something beneficial and do righteous deeds. At this point,

(قَالَ)

(He said) meaning, Al-Khidr said to Musa,

(إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(Verily, you will not be able to have patience with me!) meaning, `You will not be able to accompany with me when you see me doing things that go against your law, because I have knowledge from Allah that He has not taught you, and you have knowledge from Allah that He has not taught me. Each of us has responsibilities before Allah that the other does not share, and you will not be able to stay with me,'

(وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا)

(And how can you have patience about a thing which you know not) `For I know that you will denounce me justifiably, but I have knowledge of Allah's wisdom and the hidden interests which I can see but you cannot.'

(قَالَ)

(He said) meaning, Musa said:

(سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا)

(If Allah wills, you will find me patient,) with whatever I see of your affairs,

(وَلَا أُعْصِي لَكَ أَمْرًا)

(and I will not disobey you in aught.) means, `I will not go against you in anything.' At that point, Al-Khidr, upon him be peace, set a condition:

(قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ)

(Then, if you follow me, ask me not about anything) do not initiate any discussion of the matter,

(حَتَّىٰ أَحْدِثَ لَكَ مِنْهُ ذِكْرًا)

(till I myself mention of it to you.) meaning, `until I initiate the discussion, before you ask me about it.'

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ
أَخْرَقْتُهَا لِئُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا - قَالَ
أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ لَا
تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي
عُسْرًا)

(71. So they both proceeded, till, when they boarded the boat, he (Khidr) damaged it. Musa said: "Have you damaged it wherein its people will drown Verily, you have committed a thing Imr.") (72. He said: "Did I not tell you, that you would not be able to have patience with me") (73. He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you).")

Damaging the Boat

Allah tells us that Musa and his companion Al-Khidr set out having come to an agreement and reached an understanding. Al-Khidr had made the condition that Musa should not ask him about anything he found distasteful until he himself initiated the discussion and offered an explanation. So they went on board the ship, as described in the Hadith quoted above -- the crew recognized Al-Khidr and let them ride on board free of charge, as an honor to Al-Khidr. When the boat took them out to sea and they were far from the shore, Al-Khidr got up and damaged the boat, pulling out one of its planks and then patching it up again. Musa, peace be upon him, could not restrain himself from denouncing him, so he said:

(أَخْرَقْتُهَا لِئُغْرِقَ أَهْلَهَا)

(Have you damaged it wherein its people will drown) The grammatical structure of the sentence in Arabic implies that this was the consequence, not the purpose, of his action.

(لَقَدْ جِئْتَ شَيْئًا إِمْرًا)

(Verily, you have committed a thing Imr.) About `Imr', Mujahid said: "An evil thing." Qatadah said, "An astounding thing." At this point, reminding him of the previously-agreed condition, Al-Khidr said:

(أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(Did I not tell you, that you would not be able to have patience with me) meaning, 'this thing that I did deliberately is one of the things I told you not to denounce me for, because you do not know the full story, and there is a reason and purpose for it that you do not know about.'

(قَالَ)

(He said), meaning, Musa said:

(لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي
عُسْرًا)

(Call me not to account for what I forgot, and be not hard upon me for my affair (with you).) meaning, `do not be harsh with me.' Hence it says in the Hadith quoted above from the Messenger of Allah :

«كَانَتْ الْأُولَى مِنْ مُوسَى نِسْيَانًا»

(In the first instance, Musa asked Al-Khidr because he had forgotten his promise.)

(فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي
نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا - قَالَ
أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ إِنْ
سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ
مِنَ اللَّذَى عُدْرًا)

(74. Then they both proceeded till they met a boy, and he (Khidr) killed him. Musa said: "Have you killed an innocent person without Nafs Verily, you have committed a thing Nukr!") (75. He said: "Did I not tell you that you can have no patience with me") (76. He said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me.")

The Story of killing the Boy

(فَانْطَلَقَا)

(Then they both proceeded,) means, after the first incident,

(حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ)

(till they met a boy, and he (Khidr) killed him.) It has been stated previously that this boy was playing with other boys in one of the towns, and that Al-Khidr deliberately singled him out. He was the finest and most handsome of them all, and Al-Khidr killed him. When Musa, peace be upon him, saw that he denounced him even more fervently than in the first case, and said hastily:

(أَقْتَلْتَ نَفْسًا زَكِيَّةً)

(Have you killed an innocent person) meaning, a young person who had not yet committed any sin or done anything wrong, yet you killed him

(بِغَيْرِ نَفْسٍ)

(without Nafs) with no reason for killing him.

(لَقَدْ جِئْتَ شَيْئًا نُكْرًا)

(Verily, you have committed a thing Nukr!) meaning, something that is clearly evil.

(قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(He said: "Did I not tell you that you can have no patience with me") Once again, Al-Khidr reiterates the condition set in the first place, so Musa says to him:

(إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا)

(If I ask you anything after this,) meaning, 'if I object to anything else you do after this,'

(فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَدُنِّي عُذْرًا)

(keep me not in your company, you have received an excuse from me.) 'you have accepted my apology twice.' Ibn Jarir narrated from Ibn `Abbas that Ubayy bin Ka`b said: "Whenever the Prophet mentioned anyone, he would pray for himself first. One day he said:

«رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى مُوسَى لَوْ لَبِثَ مَعَ
صَاحِبِهِ لَأَبْصَرَ الْعَجَبَ، وَلَكِنَّهُ قَالَ:

(إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ
بَلَغْتَ مِنْ لَدُنِّي عُذْرًا)»

(May the mercy of Allah be upon us and upon Musa. If he had stayed with his companion he would have seen wonders, but he said, (‘ If I ask you anything after this, keep me not in your company, you have received an excuse from me.’))”

(فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا
فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ
يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا -
قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ
تَسْتَطِعْ عَلَيْهِ صَبْرًا)

(77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he set it up straight. (Musa) said: "If you had wished, surely you could have taken wages for it!") (78. He said: "This is the parting between you and I, I will tell you the interpretation of (those) things over which you were not able to be patient.")

The Story of repairing the Wall Allah tells us that

(فَانْطَلَقَا)

(they both proceeded) after the first two instances,

(حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ)

(till when they came to the people of a town,) Ibn Jarir narrated from Ibn Srin that this was Al-Aylah. According to the Hadith;

«حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِنَامًا»

(When they came there, the people of the town were mean.) i.e., miserly

(اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا هُمَا فَوَجَدَا فِيهَا
جِدَاراً يُرِيدُ أَنْ يَنْقَضَ)

(they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight.) means, he fixed it so it was standing upright properly. We have already seen in the Hadith quoted above that he set it up with his own hands, supporting it until it was standing straight again, which is something extraordinary. At this point Musa said to him:

(لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْراً)

(If you had wished, surely you could have taken wages for it!) meaning, because they did not entertain us as guests, you should not have worked for them for free.

(قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ)

(He said: "This is the parting between you and I) meaning, because you said after the boy was killed that if you asked me anything after that, you would not accompany me any further. So this is the parting of the ways between me and you.

(سَأُنَبِّئُكَ بِتَأْوِيلِ)

(I will tell you the interpretation) meaning explanation,

(مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْراً)

(of (those) things over which you were not able to be patient.)

(أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ
فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ
سَفِينَةٍ غَصْباً)

(79. "As for the boat, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every boat by force.")

Interpretations of why the Ship was damaged

This is an explanation of what Musa found so hard to understand, and the appearance of which he condemned. Allah showed Al-Khidr the hidden reasons, so he said, "I damaged the ship to make it faulty, because they used to pass by a king who was one of the oppressors, who

(يَأْخُذُ كُلَّ سَفِينَةٍ)

(seized every boat), i. e., every good, sound boat

(غَضَبًا)

(by force.) ` So I wanted to prevent him from taking this boat by making it appear faulty, so that its poor owners who had nothing else could benefit from it.' It was also said that they were orphans.

(وَأَمَّا الْعُلْمُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا - فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا)

(80. "And as for the boy, his parents were believers, and we feared he would oppress them by rebellion and disbelief.") (81. "So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.")

Interpretation of why the Boy was killed

Ibn ` Abbas narrated from Ubayy bin Ka` b that the Prophet said:

«الْعُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طَبِعَ يَوْمَ طَبِعَ كَافِرًا»

(The boy Al-Khidr killed was destined to be a disbeliever from the day he was created.) It was recorded by Ibn Jarir from Ibn ` Abbas. He said:

(فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا)

(his parents were believers, and we feared he would oppress them by rebellion and disbelief) Their love for him might make them follow him in disbelief. Qatadah said, "His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. So let a man be content with the decree of Allah, for the decree of Allah for the believer, if he dislikes it, is better for him than if He were to decree something that he likes for him." An authentic Hadith says;

«لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ مِنْ قَضَاءٍ إِلَّا كَانَ خَيْرًا
لَهُ»

(Allah does not decree anything for the believer except it is good for him.) And Allah says:

(وَعَسَى أَنْ تَكْرَهُهُوَ شَيْئًا وَهُوَ خَيْرٌ لَكُمْ)

(and it may be that you dislike a thing which is good for you.))2:216(.

(فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً
وَأَقْرَبَ رُحْمًا)

(So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.) A child who was better than this one, a child for whom they would feel more compassion. This was the view of Ibn Jurayj.

(وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ
رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً
مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ
تَسْطِعْ عَلَيْهِ صَبْرًا)

(82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not be patient.)

Interpretation of why the Wall was repaired for no Charge

In this Ayah there is a proof that the word Qaryah (village) may be used to refer to a city (Madinah), because Allah first says,

(حَتَّىٰ إِذَا أَتِيَٰ أَهْلَ قَرْيَةٍ)

(till when they came to the people of a town (Qaryah)) 18:77(, but here He says:

(فَكَانَ لِعُلَمَآئِنِ يَتِيمَيْنِ فِي الْمَدِينَةِ)

(it belonged to two orphan boys in the town (Al-Madinah);) This is like the Ayat:

(وَكَايِنٍ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ)

(And many a town (Qaryah), stronger than your town which has driven you out We have destroyed) 47:13(and;

(وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ)

(And they say: "Why is not this Qur'an sent down to some great man of the two towns (Al-Qaryatayn)")43:31(meaning Makkah and At-Ta'if. The meaning of the Ayah 18:82(is: "I repaired this wall because it belonged to two orphan boys in the city, and underneath it was some treasure belonging to them." `Ikrimah, Qatadah and others said, "Underneath it there was some wealth that was buried for them." This meaning is apparent from the context of the Ayah, and is the view chosen by Ibn Jarir (may Allah have mercy on him).

(وَكَانَ أَبُوهُمَا صَالِحًا)

(their father was a righteous man,) indicates that a righteous person's offspring will be taken care of, and that the blessing of his worship will extend to them in this world and in the Hereafter. This will occur through his intercession for them, as well as their status being raised to the highest levels of Paradise, so that he may find joy in them. This was stated in the Qur'an and reported in the Sunnah. Sa`id bin Jubayr narrated from Ibn `Abbas: "They were taken care of because their father was a righteous man, although it is not stated that they themselves were righteous."

(فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا)

(your Lord intended that they should attain their age of full strength and take out their treasure) Here will is attributed to Allah, the Exalted, because no one else is able to bring them to the age of full strength and puberty except Allah. In contrast, He said about the boy:

(فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً)

(So we intended that their Lord should exchange him for them for one better in righteousness) and concerning the ship:

(فَأَرَدْتُ أَنْ أُعَيْبَهَا)

(So I wished to make a defective damage in it,) And Allah knows best.

Was Al-Khidr a Prophet

(رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي)

(as a mercy from your Lord. And I did them not of my own accord.) Meaning, `These three things that I did, come from the mercy of Allah for those we have mentioned, the crew of the ship, the parents of the boy and the two sons of the righteous man; I was only commanded to do these things that were enjoined upon me.' This is proof and evidence in support of those who say that Al-Khidr, peace be upon him, was a Prophet, along with the Ayah which we have already quoted:

(فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا
وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا)

(Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.))18:65(

Why he was called Al-Khidr

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said concerning Al-Khidr:

«إِنَّمَا سُمِّيَ خَضِرًا لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ
بَيْضَاءَ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضِرَاءُ»

(He was called Al-Khidr because he sat on a barren Farwah that turned white, then it turned green (Khadra') beneath him.) Imam Ahmad also recorded this from `Abdur-Razzaq. It was also

recorded in Sahih Al-Bukhari from Hammam from Abu Hurayrah that the Messenger of Allah said,

«إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضِرَاءُ»

(He was called Al-Khidr because he sat on a barren Farwah and it turned green (Khadra') beneath him.) The meaning of Farwah here is a patch of withered vegetation. This was the view of `Abdur-Razzaq. It was also said that it means the face of the earth.

(ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا)

(That is the interpretation of those (things) over which you could not be patient.) meaning, 'this is the explanation of the things which you could not put up with or be patient with until I took the initiative of explaining them to you.' When he explained them and made them clear and solved the confusion, he used a milder form of the verb,

(تَسْطِعُ)

(you could) When the matter was still confusing and very difficult, a more intensive form was used,

(سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا)

(I will tell you the interpretation of (those) things over which you were unable to be patient with))18:78(. The intensity of the verbal form used reflects the intensity of the confusion felt. This is like the Ayah:

(فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ)

(So they (Ya`juj and Ma`juj) were not able to scale it))18:97(which means ascending to its highest point,

(وَمَا اسْتَطَعُوا لَهُ نَقْبًا)

(nor are they able to dig through it))18:97(which is more difficult than the former. The intensity of the verbal form used reflects the difficulty of the action, which has to do with the subtleties of meaning. And Allah knows best. If one were to ask, what happened to the boy-servant of Musa who appears at the beginning of the story but then is not mentioned The answer is that the objective of the story is what happened between Musa and Al-Khidr. Musa's boy-servant was with him, following him. It is clearly mentioned in the Sahih Hadiths referred to above that he was Yusha` bin Nun, who was the one who became the leader of the Children of Israel after Musa, peace be upon him.

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ
مِنْهُ ذِكْرًا - إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ
كُلِّ شَيْءٍ سَبَبًا)

(83. And they ask you about Dhul-Qarnayn. Say: "I shall recite to you something of his story."
(84. Verily, We established him in the earth, and We gave him the means of everything.)

The Story of Dhul-Qarnayn Allah says to His Prophet ,

(وَيَسْأَلُونَكَ)

(And they ask you) O Muhammad ,

(عَنِ ذِي الْقَرْنَيْنِ)

(about Dhul-Qarnayn.) i.e., about his story. We have already mentioned how the disbelievers of Makkah sent word to the People of the Book and asked them for some information with which they could test the Prophet . They (the People of the Book) said, ` Ask him about a man who traveled extensively throughout the earth, and about some young men who nobody knows what they did, and about the Ruh (the soul),' then Surat Al-Kahf was revealed. Dhul-Qarnayn had great Power

(إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ)

(Verily, We established him in the earth,) means, ` We have given him great power, so that he had all that kings could have of might, armies, war equipment and siege machinery.' So he had dominion over the east and the west, all countries and their kings submitted to him, and all the nations, Arab and non-Arab, served him. Some of them said he was called Dhul-Qarnayn (the one with two horns) because he reached the two "Horns" of the sun, east and west, where it rises and where it sets.

(وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا)

(and We gave him the means of everything.) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, As-Suddi, Qatadah, Ad-Dahhak and others said, "This means knowledge." Qatadah also said,

(وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا)

(and We gave him the means of everything.) "The different parts and features of the earth."
Concerning Bilqis, Allah said,

(وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ)

(she has been given all things) 27:23(, meaning all things that monarchs like her are given. Thus too was Dhul-Qarnayn: Allah gave him the means of all things, meaning the means and power to conquer all areas, regions and countries, to defeat enemies, suppress the kings of the earth and humiliate the people of Shirk. He was given all that a man like him would need. And Allah knows best.

(فَأَتْبَعَ سَبَبًا - حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ
وَجَدَهَا تَعْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا
قُلْنَا يَا الْقَارِنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ
حُسْنًا - قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ
إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا - وَأَمَّا مَنْ آمَنَ
وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ
أَمْرِنَا يُسْرًا)

(85. So he followed a way.) (86. Until, when he reached the setting place of the sun, he found it setting in a spring of Hami'ah. And he found near it a people. We said: "O Dhul-Qarnayn! Either you punish them or treat them with kindness.") (87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).") (88. "But as for him who believes and works righteousness, he shall have the best reward, and we shall speak unto him mild words.")

His traveling and reaching the Place where the Sun sets (the West)

(فَأَتْبَعَ سَبَبًا)

(So he followed a way.) Ibn `Abbas said that he followed different routes to achieve what he wanted.

(فَأَتْبَعَ سَبَبًا)

(So he followed a way.) Mujahid said that he followed different routes, east and west. According to one report narrated from Mujahid, he said:

(سَبَبًا)

(a way) means, "A route through the land." Qatadah said, "It means he followed the routes and landmarks of the earth."

(حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ)

(Until, when he reached the setting place of the sun,) means, he followed a route until he reached the furthest point that could be reached in the direction of the sun's setting, which is the west of the earth. As for the idea of his reaching the place in the sky where the sun sets, this is something impossible, and the tales told by storytellers that he traveled so far to the west that the sun set behind him are not true at all. Most of these stories come from the myths of the People of the Book and the fabrications and lies of their heretics.

(وَجَدَهَا تَعْرُبُ فِي عَيْنِ حَمِيَّةٍ)

(he found it setting in a spring of Hami'ah) meaning, he saw the sun as if it were setting in the ocean. This is something which everyone who goes to the coast can see: it looks as if the sun is setting into the sea but in fact it never leaves its path in which it is fixed. Hami'ah is, according to one of the two views, derived from the word Hama'ah, which means mud. This is like the Ayah:

(إِنِّي خَلِقُ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَآ مَّسْتُونٍ)

("I am going to create a man (Adam) from dried clay of altered Hamah (mud)))15:28(, which means smooth mud, as we have discussed above.

(وَوَجَدَ عِنْدَهَا قَوْمًا)

(And he found near it a people.) meaning a nation. They mentioned that they were a great nation from among the sons of Adam.

(قُلْنَا يَا الْقَارِنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا)

(We (Allah) said (by inspiration): "O Dhul-Qarnayn! Either you punish them or treat them with kindness") means, Allah gave him power over them and gave him the choice: if he wanted to, he could kill the men and take the women and children captive, or if he wanted to, he could set them free, with or without a ransom. His justice and faith became apparent in the ruling he pronounced:

(أَمَّا مَنْ ظَلَمَ)

(As for him who does wrong,) meaning who persists in his Kufr and in associating others in worship with his Lord,

(فَسَوْفَ نُعَذِّبُهُ)

(we shall punish him,) Qatadah said, i.e., by killing him.

(ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا)

(and then he will be brought back unto his Lord, Who will punish him with a terrible torment.) meaning a severe, far-reaching and painful punishment. This implies a confirmation of the Hereafter and the reward and punishment.

(وَأَمَّا مَنْ آمَنَ)

(But as for him who believes), meaning `who follows us in our call to worship Allah Alone with no partner or associate,'

(فَلَهُ جَزَاءٌ الْحُسْنَىٰ)

(he shall have the best reward,) meaning in the Hereafter, with Allah.

(وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا)

(and we (Dhul-Qarnayn) shall speak unto him mild words.) Mujahid said, `(words of) kindness.'

(ثُمَّ أَتْبَعَ سَبِيلًا - حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ
وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا
سِتْرًا - كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا)

(89. Then he followed (another) way,) (90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun.) (91. So (it was)! And We knew all about him (Dhul-Qarnayn).)

His Journey East