

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ  
فَاتِّمَّا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُقْلِحُ الْكَافِرُونَ )

(And whoever calls upon, besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.) )23:117( So Allah says here:

(مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ)

(for which He has sent down no authority, and of which they have no knowledge;) meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the Shaytan beautified for them and made attractive to them. Allah warned them:

(وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ)

(and for the wrongdoers there is no helper.) meaning, no one to help them against Allah when He sends His punishment and torment upon them. Then Allah says:

(وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ)

(And when Our clear Ayat are recited to them, ) means, when the Ayat of the Qur'an and clear evidence and proof for Tawhid of Allah are mentioned to them, and they are told that there is no god besides Allah and that the Messengers spoke the truth,

(يَكْذِبُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا)

(They are nearly ready to attack with violence those who recite Our Ayat to them.) then they nearly attack and do harm to those who bring proof to them from the Qur'an, and cause them harm using their tongues and hands.

(قُلْ)

(Say) O Muhammad to these people,

(أَفَأَنْبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ  
كَفَرُوا)

(Shall I tell you of something worse than that The Fire which Allah has promised to those who disbelieved,) The fire and wrath and torment of Allah are far worse than that with which you are trying to scare the believing close friends of Allah in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

(وَيْسَ الْمَصِيرُ)

(and worst indeed is that destination!) how terrible is the Fire as a final destination and abode!

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا )

(Evil indeed it is as an abode and as a place to rest in. ) 25:66

يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ  
اجْتَمَعُوا لَهُ وَإِنْ يَسئُبُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ  
مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ - مَا قَدَرُوا اللَّهَ  
حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ )

(73. O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.) (74. They have not regarded Allah with His rightful esteem. Verily, Allah is All-Strong, All-Mighty.)

### The insignificance of the Idols and the foolishness of their Worshippers

Here Allah points out the insignificance of the idols and the foolishness of those who worship them.

(يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ)

(O mankind! A parable has been made,) meaning, a parable of that which is worshipped by those who are ignorant of Allah and who join others as partners with Him.

(فَاَسْتَمِعُوا لَهُ)

(so listen to it) pay attention and understand.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا  
وَلَوْ اجْتَمَعُوا لَهُ

(Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose.) Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. Imam Ahmad recorded that Abu Hurayrah recorded the Marfu` report:

«وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ (خَلْقًا) كَخَلْقِي، فَلْيَخْلُقُوا  
مِثْلَ خَلْقِي ذَرَّةً أَوْ ذُبَابَةً أَوْ حَبَّةً»

("Who does more wrong than one who tries to create something like My creation Let them create an ant or a fly or a seed like My creation!") This was also recorded by the authors of the Two Sahihs via `Umarah from Abu Zur`ah from Abu Hurayrah, who said that the Prophet said: a

«قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ  
كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةً»

(Allah says: "Who does more wrong than one who tries to create (something) like My creation Let them create an ant, let them create a grain of barley.") Then Allah says:

وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ

(And if the fly snatches away a thing from them, they will have no power to release it from the fly.) They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allah's creatures. Allah says:

(ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ)

(So weak are the seeker and the sought.) Ibn `Abbas said, "The seeker is the idol and the sought is the fly." This was the view favored by Ibn Jarir, and it is what is apparent from the context. As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol." Then Allah says:

(مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They have not regarded Allah with His rightful esteem.) meaning, they have not recognized the might and power of Allah when they worship alongside Him those who cannot even ward off a fly, because they are so weak and incapable.

(إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ)

(Verily, Allah is All-Strong, All-Mighty.) means, He is the All-Strong Who, by His might and power, created all things.

(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(

(إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِيءُ وَيُعِيدُ)

(Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.) )85:12-13(

(إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

(Verily, Allah is the Provider, Owner of power, the Most Strong.) )51:58(.

(عَزِيزٌ)

(All-Mighty) means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

(اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

(75. Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer.)

(76. He knows what is before them, and what is behind them. And to Allah return all matters.)

## Allah chooses Messengers from the Angels and Messengers from Mankind

Allah tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

(إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(Verily, Allah is All-Hearer, All-Seer.) means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah knows best with whom to place His Message) )6:124(

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ)

(He knows what is before them, and what is behind them. And to Allah return all matters.) He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him. He says:

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا )

("The All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.")72:26( until His saying;

(وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(and He keeps count of all things.) )72:28( So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ  
لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ  
النَّاسِ)

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind) )5:67(.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ - وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَدِهِ هُوَ اجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ )

(77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.) (78. And strive hard in Allah's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. He has named you Muslims both before and in this (Qur'an), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Salah, give the Zakah and hold fast to Allah. He is your Mawla, what an Excellent Mawla and what an Excellent Helper!)

### The Command to worship Allah and engage in Jihad

It was reported from `Uqbah bin `Amir that the Prophet said:

«فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا»

(Surat Al-Hajj has been blessed with two Sajdahs, so whoever does not prostrate them should not read them.)

(وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَدِهِ)

(And strive hard in Allah's cause as you ought to strive.) means, with your wealth and your tongues and your bodies. This is like the Ayah:

(اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ)

(Have Taqwa of Allah as is His due.) 3:102

(هُوَ اجْتَبَاكُمْ)

(He has chosen you,) means, 'O Ummah of Islam, Allah has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship) He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the Salah, which is the most important pillar of Islam after the two testimonies of faith, is obligatory, four Rak`ahs when one is settled, which are shortened to two Rak`ah when one is traveling. According to some Imams, only one Rak`ah is obligatory at times of fear, as was recorded in the Hadith. A person may pray while walking or riding, facing the Qiblah or otherwise. When praying optional prayers while traveling, one may face the Qiblah or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I have been sent with the easy Hanifi way.) And he said to Mu`adh and Abu Musa, when he sent them as governors to Yemen:

«بَشِّرَا وَلَا تُنْفِرَا وَيَسِّرَا وَلَا تُعَسِّرَا»

(Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.) And there are many similar Hadiths. Ibn `Abbas said concerning the Ayah,

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship), "This means difficulty."

(مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ)

(It is the religion of your father Ibrahim. ) Ibn Jarir said, "This refers back to the Ayah,

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship) meaning, any difficulty." On the contrary, He has made it easy for you, like the religion of your father Ibrahim. He said, "It may be that it means: adhere to the religion of your father Ibrahim." I say: This interpretation of the Ayah is like the Ayah:

(قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, a Hanif) 6:161(

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا)

(He has named you Muslims both before and in this (Qur'an),) Imam `Abdullah bin Al-Mubarak said, narrating from Ibn Jurayj, from `Ata', from Ibn `Abbas: concerning Allah's saying,

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ)

(He has named you Muslims before) "This refers to Allah, may He be glorified." This was also the view of Mujahid, `Ata', Ad-Dahhak, As-Suddi, Muqatil bin Hayyan and Qatadah. Mujahid said, "Allah named you Muslims before, in the previous Books and in Adh-Dhikr,

(وَفِي هَذَا)

(and in this) means, the Qur'an." This was also the view of others, because Allah says:

(هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(He has chosen you, and has not laid upon you in religion any hardship) Then He urged them to follow the Message which His Messenger brought, by reminding them that this was the religion of their father Ibrahim. Then He mentioned His blessings to this Ummah, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allah says:

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ)

(He has named you Muslims both before) meaning, before the Qur'an,

(وَفِي هَذَا)

(and in this.) Under the explanation of this Ayah, An-Nasa'i recorded from Al-Harith Al-Ash`ari from the Messenger of Allah , who said:

«مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جِثِيَّ جَهَنَّمَ»

(Whoever adopts the call of Jahiliyyah, will be one of those who will crawl on their knees in Hell.) A man said, "O Messenger of Allah, even if he fasts and performs Salah" He said,

«نَعَمْ وَإِنْ صَامَ وَصَلَّى ، فَادْعُوا بِدَعْوَةِ اللَّهِ الَّتِي  
سَمَّأَكُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

(Yes, even if he fasts and performs Salah. So adopt the call of Allah whereby He called you Muslims and believers and servants of Allah.)

(لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ  
عَلَى النَّاسِ)

(that the Messenger may be a witness over you and you be witnesses over mankind!) means, thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be,

(شُهَدَاءَ عَلَى النَّاسِ)

(witnesses over mankind), because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

(فَأَقِمْوَا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ)

(So perform the Salah, give Zakah) means, respond to this great blessing with gratitude by fulfilling your duties towards Allah, doing that which He has enjoined upon you and avoiding that which He had forbidden. Among the most important duties are establishing regular prayer and giving Zakah. Zakah is a form of beneficence towards Allah's creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak

and needy. We have already mentioned its explanation in the Ayah of Zakah in Surat At-Tawbah (9:5).

(وَاعْتَصِمُوا بِاللَّهِ)

(and hold fast to Allah.) means, seek the help and support of Allah and put your trust in Him, and get strength from Him.

(هُوَ مَوْلَاكُمْ)

(He is your Mawla,) meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

(فَإِنِّمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ)

(what an Excellent Mawla and what an Excellent Helper!) He is the best Mawla and the best Helper against your enemies. This is the end of the Tafsir of Surat Al-Hajj. May Allah bless our Prophet Muhammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.

## The Tafsir of Surat Al-Mu'minun

(Chapter - 23)

Which was Revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ  
خَشِعُونَ - وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ -  
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ - وَالَّذِينَ هُمْ  
لِفُرُوجِهِمْ حَافِظُونَ - إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا  
مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ - فَمَنْ ابْتَغَىٰ

وَرَاءَ ذَلِكَ فَأَوْلِيكَ هُمُ الْعَادُونَ - وَالَّذِينَ هُمْ  
لَأَمَنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ )

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَفِظُونَ- أَوْلِيكَ هُمُ  
الْوَرِثُونَ- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا  
خَالِدُونَ-

(1. Successful indeed are the believers.) (2. Those who with their Salah are Khashi`un.) (3. And those who turn away from Al-Laghw.) (4. And those who pay the Zakah.) (5. And those who guard their private parts.) (6. Except from their wives or their right hand possessions, for then, they are free from blame.) (7. But whoever seeks beyond that, then those are the transgressors.) (8. Those who are faithfully true to their Amanat and to their covenants are Ra`un.) (9. And those who strictly guard their Salawat.) (10. These are indeed the heirs. ) (11. Who shall inherit Firdaws. They shall dwell therein forever.)

**The Success is for the believers whose qualities are described here**

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ )

(Successful indeed are the believers) means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

(الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ )

(Those who with their Salah are Khashi`un.) `Ali bin Abi Talhah reported that Ibn `Abbas said:

(خَاشِعُونَ)

"(Khashi`un) means those with fear and with tranquillity." This was also narrated from Mujahid, Al-Hasan, Qatadah and Az-Zuhri. It was reported from `Ali bin Abi Talib, may Allah be pleased with him, that Khushu` means the Khushu` of the heart. This was also the view of Ibrahim An-Nakha`i. Al-Hasan Al-Basri said, "Their Khushu` was in their hearts." So they lowered their gaze and were humble towards others. Khushu` in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the Hadith recorded by Imam Ahmad and An-Nasa'i from Anas, who said that the Messenger of Allah said:

«حُبِّبَ إِلَيَّ الطَّيِّبُ وَالنِّسَاءُ، وَجُعِلَتْ قُرَّةُ عَيْنِي  
فِي الصَّلَاةِ»

(Fragrance and women have been made dear to me, and Salah was made the joy of my eye.)

(وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ )

(And those who turn away from Al-Laghw.) refers to falsehood, which includes Shirk and sin, and any words or deeds that are of no benefit. As Allah says:

(وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

(And if they pass by Al-Laghw, they pass by it with dignity))25:72(. Qatadah said: "By Allah, there came to them from Allah that which kept them away from that (evil)."

(وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ )

(And those who pay the Zakah.) Most commentators say that the meaning here is the Zakah that is paid on wealth, even though this Ayah was revealed in Makkah, and Zakah was ordained in Al-Madinah in the year 2 H. The apparent meaning is that the Zakah that was instituted in Al-Madinah is the one based upon the Nusub and the specific amounts, apart from which it seems that the basic principle of Zakah was enjoined in Makkah. As Allah says in Surat Al-An`am, which was also revealed in Makkah:

(وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

(but pay the due thereof on the day of their harvest, ) 6:141( It could be that what is meant here by Zakah is purification of the soul from Shirk and filth, as in the Ayah:

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا )

(Indeed he succeeds who purifies himself (Zakkaha). And indeed he fails who corrupts himself.) 91:9-10( It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters. And Allah knows best.

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ - إِلَّا عَلَى  
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ  
- فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ )

(And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.) means, those who protect their private parts from unlawful actions and do not do that which Allah has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allah has made permissible for them or their right hand possessions from the captives. One who seeks what Allah has made permissible for him is not to be blamed and there is no sin on him. Allah says:

(فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ)

(they are free from blame. But whoever seeks beyond that) meaning, other than a wife or slave girl,

(فَأُولَئِكَ هُمُ الْعَادُونَ)

(then those are the transgressors.) meaning , aggressors.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ )

(Those who are faithfully true to their Amanat and to their covenants) When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allah said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ  
أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.)

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ )

(And those who strictly guard their Salawat.) means, they persistently offer their prayers at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of Allah , `O Messenger of Allah, which deed is most beloved to Allah' He said,

«الصَّلَاةُ عَلَى وَقْتِهَا»

(Prayer at the appointed time.) I said, ` Then what' He said,

«بِرُّ الْوَالِدَيْنِ»

(Kindness to one's parents. ) I said, ` Then what' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(Jihad in the way of Allah.) It was recorded in the Two Sahihs. Qatadah said: "At the fixed times, with the proper bowing and prostration." Allah begins and ends this list of praiseworthy qualities with Salah, which is indicative of its virtue, as the Prophet said:

«اسْتَقِيمُوا وَلَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ  
أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا  
مُؤْمِنٌ»

(Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is Salah. None will preserve his Wuddu' except the believer.) Having described them with these praiseworthy characteristics and righteous deeds, Allah then says:

(أَوْلِيَاكَ هُمُ الْوَرَثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ  
هُمُ فِيهَا خَالِدُونَ )

(These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever.) It was recorded in the Two Sahihs that the Messenger of Allah said:

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ  
أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ  
الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

(If you ask Allah for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty)

Throne of the Most Merciful.) Ibn Abi Hatim recorded that Abu Hurayrah said, "The Messenger of Allah said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَنْزِلَانِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ، فَإِنْ مَاتَ فَدَخَلَ النَّارَ وَرَثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ، فَذَلِكَ قَوْلُهُ:

(أَوْلِيكَ هُمُ الْوَرِثُونَ)

«

(There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allah said: (These are indeed the heirs.) Ibn Jurayj narrated from Layth from Mujahid:

(أَوْلِيكَ هُمُ الْوَرِثُونَ)

(These are indeed the heirs.) "The believers will inherit the homes of the disbelievers because they were created to worship Allah Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well." This is what was reported in Sahih Muslim from Abu Burdah, from his father, from the Prophet who said:

«يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا اللَّهُ لَهُمْ وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَى»

(Some of the Muslims will come on the Day of Resurrection with sins like mountains, but Allah will forgive them and put (their burden of sin) on the Jews and Christians.) According to another version: the Messenger of Allah said:

«إِذَا كَانَ يَوْمَ الْقِيَامَةِ دَفَعَ اللَّهُ لِكُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيُقَالُ: هَذَا فِكَائِكَ مِنَ النَّارِ»

(When the Day of Resurrection comes, Allah will appoint for every Muslim a Jew or Christian, and it will be said, "This is your ransom from the Fire.") `Umar bin `Abd Al-`Aziz asked Abu Burdah to swear by Allah besides Whom there is no other God, three times, that his father told him that from the Prophet , and he swore that oath. I say: this Ayah is like Allah's saying:

(تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا  
(

(Such is the Paradise which We shall give as an inheritance to those of Our servants who have had Taqwa.) )19:63(

(وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ )

(This is the Paradise which you have been made to inherit because of your deeds which you used to do.) )43:72(

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْةٍ مِّنْ طِينٍ - ثُمَّ  
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ - ثُمَّ خَلَقْنَا النُّطْفَةَ  
عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا  
فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا ءآخَرَ  
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ - ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ  
لَمَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ )

(12. And indeed We created man out of an extract of Tin.) (13. Thereafter We made him a Nutfah in a safe lodging.) (14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.) (15. After that, surely you will die.) (16. Then (again), surely you will be resurrected on the Day of Resurrection.)

### **The Sign of Allah in the progressive creation of Man from Clay then from Nutfah and thereafter**

Allah tells us how He initially created man from an extract of Tin. This was Adam, peace be upon him, whom Allah created from sounding clay of altered black smooth mud. Ibn Jarir said, "Adam was called Tin because he was created from it." Qatadah said, "Adam was created from

Tin." This is the more apparent meaning and is closer to the context, for Adam, upon him be peace, was created from a sticky Tin, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allah says:

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ  
تَنْتَشِرُونَ )

(And among His signs is this that He created you (Adam) from dust, and then -- behold you are human beings scattered!) )30:20( Imam Ahmad recorded from Abu Musa that the Prophet said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَهَا مِنْ جَمِيعِ  
الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ  
مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ،  
وَالْخَبِيثُ وَالطَّيِّبُ وَبَيْنَ ذَلِكَ»

(Allah created Adam from a handful which He picked up from throughout the earth, so the sons of Adam came forth accordingly, red and white and black and in between, evil and good and in between.) Abu Dawud and At-Tirmidhi recorded something similar. At-Tirmidhi said, "It is Sahih Hasan. "

(ثُمَّ جَعَلْنَاهُ نُطْفَةً)

(Thereafter We made him a Nutfah.) Here the pronoun refers back to humankind, as in another Ayah:

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ  
مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ  
مَّهِينٍ )

(and He began the creation of man from clay. Then He made his offspring from semen of despised water.) )32:7,8( meaning, weak, as He says:

(أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ - فَجَعَلْنَاهُ فِي قَرَارٍ  
مَّكِينٍ )

(Did We not create you from a despised water Then We placed it in a place of safety.) )77:20-21( meaning the womb, which is prepared and readily equipped for that,

(إِلَى قَدَرٍ مَّعْلُومٍ - فَقَدَرْنَا فَنِعْمَ الْقَدِرُونَ )

(For a known period. So We did measure; and We are the Best to measure) )77:22-23( meaning, for a known period of time, until it is established and moves from one stage to the next. Allah says here,

(ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً)

(Then We made the Nutfah into a clot,) meaning, `then We made the Nutfah, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.'` Ikrimah said, "This is blood."

(فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً)

(then We made the clot into a little lump of flesh,) which is like a piece of flesh with no shape or features.

(فَخَلَقْنَا الْمُضْغَةَ عِظْمًا)

(then We made out of that little lump of flesh bones,) meaning, `We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

(فَكَسَوْنَا الْعِظْمَ لَحْمًا)

(then We clothed the bones with flesh,) meaning, `We gave it something to cover it and strengthen it.'

(ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ)

(and then We brought it forth as another creation.) means, `then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.)

## (ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ)

(and then We brought it forth as another creation. ) Al-`Awfi reported that Ibn `Abbas said, "We change it from one stage to another until it emerges as an infant, then it grows up through the stages of being a child, adolescent, youth, mature man, old man and senile man." Imam Ahmad recorded in his Musnad that `Abdullah -- Ibn Mas`ud -- said, "The Messenger of Allah , the Truthful One, told us:

«إِنَّ أَحَدَكُمْ لِيُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ  
يَوْمًا نُطْقَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ  
مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ  
الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: رِزْقِهِ، وَأَجَلِهِ،  
وَعَمَلِهِ، وَهَلْ هُوَ شَقِيٌّ أَوْ سَعِيدٌ، فَوَالَّذِي لَا إِلَهَ  
غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا  
يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ  
فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ  
لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا  
إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ  
أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

(The creation of anyone of you is gathered for forty days in his mother's stomach as a Nutfah, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time. Then the angel is sent to him and he breathes the soul into it, and four things are decreed: his provision, his life-span, his deeds, and whether he will be wretched or blessed. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell. And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do finally

the deeds of the people of Paradise and thus enter Paradise.) This was recorded by Al-Bukhari and Muslim.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.) means, when Allah mentions His ability and subtlety in creating this Nutfah and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says,

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.)

(ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ )

(After that, surely you will die.) means, after first being created from nothing, you will eventually die.

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ )

(Then (again), surely you will be resurrected on the Day of Resurrection.) means, you will be created anew.

(ثُمَّ اللَّهُ يُنْشِئُ النُّشْأَةَ الْآخِرَةَ)

(and then Allah will bring forth the creation of the Hereafter) )29:20( means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds -- if they are good then he will be rewarded, and if they are bad then he will be punished.

(وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ  
الْخَلْقِ غَافِلِينَ )

(17. And indeed We have created above you seven Tara'iq, and We are never unaware of the creation.)

### His Sign in the creation of the Heavens

After mentioning the creation of man, Allah then mentions the creation of the seven heavens. Allah often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ  
النَّاسِ

(The creation of the heavens and the earth is indeed greater than the creation of mankind) 40:57. A similar Ayah appears at the beginning of Surat As-Sajdah, which the Messenger of Allah used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

(سَبْعَ طَرَائِقَ)

(seven Tara'iq.) Mujahid said, "This means the seven heavens." This is like the Ayat:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

(The seven heavens and the earth and all that is therein, glorify Him) 17:44

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا )

(See you not how Allah has created the seven heavens one above another) 71:15

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ  
مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا  
(

(It is Allah Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) knowledge) 65:12 ( Similarly, Allah says here:

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنْ  
الْخَلْقِ غَافِلِينَ )

(And indeed We have created above you seven Tara'iq, and We are never unaware of the creation.) meaning, Allah knows what goes into the earth and what comes out of it, what

comes down from heaven and what goes up into it. He is with you wherever you are, and Allah sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ)

(And not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) )6:59(

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ )

(فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصِبْغٍ لِلْأَكْلِينَ - وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ )

(18. And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away.) (19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.) (20. And a tree that springs forth from Tur Snai, that grows oil, and relish for the eaters.) (21. And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat.) (22. And on them, and on ships you are carried.)

**Allah's Signs and Blessings in the Rain, Vegetation, Trees and Cattle**

Allah mentions His innumerable blessings to His servants, whereby He sends down rain in due measure, meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allah sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allah sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

(فَأَسْكَنَاهُ فِي الْأَرْضِ)

(and We gave it lodging in the earth,) means, `when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

(وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ)

(and verily, We are able to take it away.) means, `if We wanted to cause it not to rain, We could do so; if We wanted to divert it towards the wilderness and wastelands, We could do so; if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so; if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so; if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.' But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

(فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ)

(Then We brought forth for you therewith gardens of date palms and grapes,) means, `from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

(مِّنْ نَّخِيلٍ وَأَعْنَابٍ)

(of date palms and grapes,) These were the kinds of gardens that were known to the people of the Hijaz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allah given to them, and for which they cannot properly thank Allah enough.

(لَكُمْ فِيهَا فَوْكِهُ كَثِيرَةٌ)

(wherein is much fruit for you,) means, of all fruits. As Allah says elsewhere:

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ  
وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ

(With it )the rain( He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit )16:11(.

(وَمِنْهَا تَأْكُلُونَ)

(and whereof you eat.) This implies that you look at its beauty, wait for it to ripen, then eat from it.

(وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ)

(And a tree that springs forth from Tur Snai,) means the olive tree. Tur means a mountain. Some of the scholars said, "It is called Tur if there are trees on it, and if it is bare it is called Jabal, not Tur. And Allah knows best. Mount Snai is the same as Tur Snin, and it is the mountain on which Allah spoke to Musa bin `Imran, peace be upon him, and in the surrounding mountains there are olive trees.

(تَنْبِتُ بِالدُّهْنِ)

(that grows oil,) Some scholars think it )linguistically( means that it brings forth oil. Others say it )linguistically( means "comes forth with oil." Allah said,

(وَصَبِغٍ)

(and relish) meaning a condiment. according to Qatadah.

(لِلْأَكْلِينَ)

(for the eaters. ) means, it contains a beneficial oil and condiment. ` Abd bin Humayd recorded in his Musnad and Tafsir from ` Umar that the Messenger of Allah said:

«اتْتَدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ  
شَجَرَةٍ مُبَارَكَةٍ»

(Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.) It was recorded by At-Tirmidhi and Ibn Majah. Allah's saying;

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي  
بُطُونِهَا وَلَكُمْ فِيهَا مَنفَعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ -  
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ )

(And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried), Here Allah mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allah says:

وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلَغِيهِ إِلَّا بِشِقِّ  
الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَوُوفٌ رَّحِيمٌ )

(And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.) )16:7(

(أُولَٰئِكَ يَرَوْنَ أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا  
فَهُمْ لَهَا مَلَكَونَ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ  
وَمِنْهَا يَأْكُلُونَ - وَلَهُمْ فِيهَا مَنفَعٌ وَمَشْرَبٌ أَفَلَا  
يَشْكُرُونَ )

(Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful) )36:71-73(

(وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّبِعُونَ عِبَادُوا  
اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ - فَقَالَ  
الْمَلُؤُا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ  
مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ

لَأَنْزَلَ مَلِيكَةً مَّا سَمِعْنَا بِهَذَا فِي ءَابَائِنَا الْأُولِينَ  
- إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ حَتَّى  
حِينَ )

(23. And indeed We sent Nuh to his people, and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have Taqwa") (24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.") (25. "He is only a man in whom is madness, so wait for him a while.")

### The Story of Nuh, Peace be upon Him; and his people

Allah tells us about Nuh, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allah and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

(فَقَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا  
تَتَّقُونَ)

(and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have Taqwa") Meaning, "Do you not fear Allah when you associate others in worship with Him" The chiefs or leaders of his people said:

(مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ)

(He is no more than a human being like you, he seeks to make himself superior to you.) meaning, `he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not'

(وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلِيكَةً)

(Had Allah willed, He surely could have sent down angels.) meaning, `if Allah had wanted to send a Prophet, He would have sent an angel from Him, not a human being. We have never heard of such a thing -- i.e., sending a man to our forefathers' -- their predecessors in times past.

(إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ)

(He is only a man in whom is madness,) means, ` he is crazy in his claim that Allah has sent him and chosen him from among you to receive revelation.'

(فَتَرَبَّصُّوا بِهِ حَتَّىٰ حِينٍ)

(so wait for him a while.) means, ` wait until he dies, put up with him until you are rid of him.'

(قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ )

(26. He said: "O my Lord! Help me because they deny me.") (27. So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned.") (28. "And when you have embarked on the ship, you and whoever is with you, then say: ` All the praise be to Allah, Who has saved us from the people who are wrongdoers.") (29. "And say: ` My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.") (30. Verily, in this, there are indeed Ayat, for sure We are ever putting (men) to the test.)

**Allah tells us that Nuh, peace be upon him, invoked his Lord to help him against his people,**

as Allah mentions in another Ayah:

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ )

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!") )54:10(. Here he says:

(رَبِّ انصُرْنِي بِمَا كَذَّبُونَ)

(O my Lord! Help me because they deny me.) At that point, Allah commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

(إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ)

(except those thereof against whom the Word has already gone forth.) meaning, those whom Allah had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife. And Allah knows best.

(وَلَا تُخَطِّبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ)

(And address Me not in favor of those who have done wrong. Verily, they are to be drowned.) means, ` when you witness the heavy rain falling, do not let yourself be overcome with

compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.' The story has already been told in detail in Surah Hud, and there is no need to repeat it here.

(فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ  
الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ )

(And when you have embarked on the ship, you and whoever is with you, then say: `All the praise be to Allah, Who has saved us from the people who are wrongdoers.´) This is like the Ayah:

(وَالَّذِي خَلَقَ الأزْوَجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ  
وَالْأَنْعَامِ مَا تَرْكَبُونَ - لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ  
تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا  
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ -  
وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ )

(and has appointed for you ships and cattle on which you ride: In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!") 43:12-14( So, certainly, Nuh adhered to what he was commanded, as Allah says elsewhere:

(وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا)

(And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage...")11:41( So Nuh mentioned Allah at the beginning of his journey and at the end, and Allah said:

(وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ  
الْمُنْزِلِينَ )

(And say: `My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.´)

## (إِنَّ فِي ذَلِكَ لَآيَاتٍ)

(Verily in this, there are indeed Ayat,) means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allah, may He be exalted, and that Allah does what He wills, and He is able to do all things and knows all things.

## (وَإِن كُنَّا لَمُبْتَلِينَ)

(for sure We are ever putting (men) to the test.) means, 'We try Our servants by means of sending the Messengers.'

(ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءآخَرِينَ - فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ - وَقَالَ الْمَلَأُ مِنَ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلقاءِ الأَخِرَةِ وَأُثِرْفَنَّهُمْ فِي الْحَيَوةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ - وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ - أَيَعِدُّكُمْ أَنْكُمْ إِذَا مِيتُمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ مُخْرَجُونَ - هَيَّاهَاتَ هَيَّاهَاتَ لِمَا تُوعَدُونَ - إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ - إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ قَالَ عَمَّا

قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ  
فَجَعَلْنَاهُمْ غُتَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ )

(31. Then, after them, We created another generation.) (32. And We sent to them a Messenger from among themselves (saying): "Worship Allah! You have no other God but Him. Will you not then have Taqwa") (33. And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.") (34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers.") (35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive") (36. "Far, very far is that which you are promised!") (37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!") (38. "He is only a man who has invented a lie against Allah, and we are not going to believe in him.") (39. He said: "O my Lord! Help me because they deny me.") (40. (Allah) said: "In a little while, they are sure to be regretful.") (41. So, the Sayhah overtook them in truth, and We made them as rubbish of dead plants. So, away with the people who are wrongdoers.)

### The Story of `Ad or Thamud

Allah tells us that after the people of Nuh, He created another nation. It was said that this was `Ad, because they were the successors of the people of Nuh. Or it was said that they were Thamud, because Allah says:

(فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ)

(So, the Sayhah overtook them in truth.) Allah sent to them a Messenger from among themselves, and he called them to worship Allah Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allah on the Day of Resurrection and they denied the idea of physical resurrection. They said:

(أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ  
مُخْرَجُونَ - هَيَّاتَ هَيَّاتَ لِمَا تُوعَدُونَ )

(Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected) Far, very far is that which you are promised!) meaning, very unlikely.

(إِنَّهُ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا)

(He is only a man who has invented a lie against Allah,) meaning, 'in the Message he has brought to you, and his warnings and promise of resurrection.'

(وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ )

(and we are not going to believe in him. He said: "O my Lord! Help me because they deny me.") meaning, the Messenger prayed against his people and asked his Lord to help him against them. His Lord answered his prayer:

(قَالَ عَمَّا قَلِيلٍ لِيُصِيحُنَّ نَدِيمِينَ )

((Allah) said: "In a little while, they are sure to be regretful.") meaning, `for their opposition towards you and their stubborn rejection of the Message you brought to them.'

(فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ )

(So, The Sayhah overtook them in truth,) meaning, they deserved that from Allah because of their disbelief and wrongdoing. The apparent meaning is that the Sayhah was combined with the furious cold wind,

(تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ )

(Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings!) )46:25(

(فَجَعَلْنَاهُمْ عُتَاءً )

(and We made them as rubbish of dead plants.) means, they are dead and destroyed, like the scum and rubbish left by a flood, i.e., something insignificant and useless that is of no benefit to anyone.

(فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ )

(So, away with the people who are wrongdoers.) As Allah's statement:

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ )

(We wronged them not, but they were the wrongdoers.) )43:76( means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allah, so let those who hear this beware of disbelieving in their Messengers.

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخِرِينَ مَا تَسْبِقُ  
مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا  
تَتْرَىٰ كُلًّا مَا جَاءَ أُمَّةً رَّسُولَهَا كَذَّبُوهُ فَأَتْبَعْنَا  
بَعْضَهُمْ بِبَعْضٍ وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَّا  
يُؤْمِنُونَ ﴿

(42. Then, after them, We created other generations.) (43. No nation can advance their term, nor can they delay it.) (44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as Ahadith. So, away with a people who believe not!)

**Mention of Other Nations Allah says:**

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخِرِينَ﴾

(Then, after them, We created other generations.) meaning, nations and peoples.

﴿مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ﴾

(No nation can advance their term, nor can they delay it.) means, they are taken at the appropriate time, as decreed by Allah in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى﴾

(Then We sent Our Messengers in succession.) Ibn `Abbas said, "(This means) following one another in succession." This is like the Ayah:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ  
مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid Taghut (all false deities)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified) )16:36(

(كُلِّ مَا جَاءَ أُمَّةٌ رَّسُولَهَا كَذَّبُوهُ)

(Every time there came to a nation their Messenger, they denied him;) meaning the greater majority of them. This is like the Ayah:

(يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا  
كَانُوا بِهِ يَسْتَهْزِءُونَ )

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

(فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا)

(so We made them follow one another,) means, 'We destroyed them,' as Allah says:

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ)

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

(وَجَعَلْنَاهُمْ أَحَادِيثَ)

(and We made them as Ahadith) meaning, stories and lessons for mankind, as Allah says elsewhere:

(فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ)

(so, We made them as tales (in the land), and We dispersed them all totally) )34:19(

(ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ  
مُّبِينٍ - إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا  
قَوْمًا عَلِيّٰنَ - فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا

وَقَوْمُهُمَا لَنَا عَابِدُونَ - فَكَذَّبُوهُمَا فَكَانُوا مِنْ  
الْمُهْلَكِينَ - وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ  
يَهْتَدُونَ )

=(45. Then We sent Musa and his brother Harun, with Our Ayat and manifest authority,) (46. To Fir`awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).) (47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!") (48. So, they denied them both and became of those who were destroyed.) (49. And indeed We gave Musa the Scripture, that they may be guided.)

### The Story of Musa, Peace be upon Him; and Fir`awn

Allah tells us that He sent Musa, peace be upon him, and his brother Harun to Fir`awn and his chiefs with decisive evidence and definitive proof, but Fir`awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allah destroyed Fir`awn and his chiefs, drowning them all in one day. He revealed the Book to Musa, i.e., the Tawrah, in which were rulings, commands and prohibitions, after He had destroyed Fir`awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills. After Allah revealed the Tawrah, Allah did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

(وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَى بِصَائِرَ لِلنَّاسِ وَهَدَى وَرَحْمَةً  
لَعَلَّهُمْ يَتَذَكَّرُونَ )

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.)  
)28:43(

(وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَءَاوَيْنَهُمَا إِلَى  
رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ )

(50. And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhat Qarar, and Ma`in.)

### Isa and Maryam

Allah tells us about His servant and Messenger `Isa bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Adam without a father or a mother, He created Hawwa' from a male without a female, and He created `Isa from a female without a male, but He created the rest of mankind from both male and female.

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on high ground, a place of rest, security and flowing streams.) Ad-Dahhak reported that Ibn `Abbas said: "Ar-Rabwah is a raised portion of land, which is the best place for vegetation to grow." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr and Qatadah. Ibn `Abbas said,

(ذَاتِ قَرَارٍ)

(Dhat Qarar)"A fertile place.

(وَمَعِينٍ)

(and Ma`in) means water running on the surface." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr and Qatadah. Mujahid said: "A level hill." Sa`id bin Jubayr said that

(ذَاتِ قَرَارٍ وَمَعِينٍ)

(Dhat Qarar and Ma`in) means that water was flowing gently through it. Mujahid and Qatadah said:

(وَمَعِينٍ)

(and Ma`in) "Running water." Ibn Abi Hatim recorded from Sa`id bin Al-Musayyib:

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on a Rabwah, Dhat Qarar and Ma`in.) "It is Damascus." He said; "Something similar was also narrated from `Abdullah bin Salam, Al-Hasan, Zayd bin Aslam and Khalid bin Ma`dan." Ibn Abi Hatim recorded from `Ikrimah from Ibn `Abbas that this Ayah referred to the rivers of Damascus. Layth bin Abi Sulaym narrated from Mujahid that the words;

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ)

(and We gave them refuge on a Rabwah,) referred to `Isa bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it. `Abdur-Razzaq recorded that Abu Hurayrah said:

(إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(on a Rabwah, Dhat Qarar and Ma`in.), "It is Ramlah in Palestine." The most correct opinion on this matter is that which was reported by Al-`Awfi from Ibn `Abbas, who said;

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on a Rabwah, Dhat Qarar and Ma`in.) "Ma`in refers to running water, and is the river of which Allah mentioned:

(قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا)

(your Lord has provided a water stream under you.)"19:24( Ad-Dahhak and Qatadah said;

(إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(on a high ground, a place of rest, security and flowing streams.) refers to Jerusalem. This -- and Allah knows best -- is the most apparent meaning, because it is mentioned in the other Ayah, and parts of the Qur'an explain other parts, so it is more appropriate to interpret it by another Ayah, then the Sahih Hadiths, then other reports.

(يَأْيُهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا  
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ - وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً  
وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ - فَتَقَطُّعُوا أَمْرَهُمْ بَيْنَهُمْ  
زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ - فَذَرَهُمْ فِي  
غَمْرَتِهِمْ حَتَّى حِينٍ - أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ  
مِنْ مَالٍ وَبَنِينَ - نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَّا  
يَشْعُرُونَ )

(51. O Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am Well-Acquainted with what you do.) (52. And verily, this your religion is one religion, and I am your Lord, so have Taqwa.) (53. But they have broken their religion among them into sects, each group rejoicing in what is with it.) (54. So, leave them in their error for a time.) (55. Do they think that in wealth and children with which We prolong them) (56. We hasten unto them with good things. Nay, but they perceive not.)

## The Command to eat Lawful Food and to do Righteous Deeds

Allah commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allah reward them with good on behalf of the people.

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

(Eat of the Tayyibat) Sa`id bin Jubayr and Ad-Dahhak said, "This means lawful. In the Sahih it says:

﴿وَمَا مِنْ نَبِيٍّ إِلَّا رَعَى الْغَنَمَ﴾

(There is no Prophet who was not a shepherd.) They asked, "And you, O Messenger of Allah" He said,

﴿نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ﴾

(Yes, I used to tend the sheep of the people of Makkah for a few Qirats.) In the Sahih, it says:

﴿إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كَسْبِ يَدِهِ﴾

(Dawud, upon him be peace, used to eat from the earnings of his own hand.) It was recorded in Sahih Muslim, Jami` At-Tirmidhi and Musnad Al-Imam Ahmad -- from whom this version comes - - that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

﴿يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا،  
وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ﴾

(O people, Allah is Tayyib and only accepts that which is Tayyib, and Allah commands the believers as He had commanded the Messengers by saying:

﴿يَأْيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا  
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

(O Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am Well-Acquainted with what you do.) 23:51( and

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ)

(O you who believe! Eat of the Tayyibat that We have provided you with))2:172(.) Then he mentioned how a man may travel on a long journey, dusty and unkempt,

«وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ  
حَرَامٌ، وَغُدِّي بِالْحَرَامِ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا  
رَبِّ يَا رَبِّ فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

(and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, `O Lord, O Lord!' -- how can his prayer be answered.) At-Tirmidhi said that it is "Hasan Gharib."

**The Religion of all the Prophets is Tawhid; and the Warning against  
splitting into different Groups**

(وَإِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ)

(And verily, this your religion is one religion,) means, `your religion, O Prophets, is one religion and one group, which is the call to worship Allah Alone with no partner or associate.' Allah said:

(وَأَنَا رَبُّكُمْ فَاتَّقُونِ)

(and I am your Lord, so have Taqwa.) We have already discussed this in Surat Al-Anbiya'. The phrase

(أُمَّةٌ وَاحِدَةٌ)

(one nation) is descriptive.

(فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا)

(But they have broken their religion among them into sects,) the nations to whom Prophets were sent.

(كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ)

(each group rejoicing in what is with it.) means, they rejoice in their misguidance because they think that they are rightly-guided. Allah says, threatening and warning:

(فَذَرَّهُمْ فِي غَمَرَتِهِمْ)

(So, leave them in their error) meaning their misguidance,

(حَتَّىٰ حِينٍ)

(for a time.) means, until the appointed time of their destruction comes. This is like the Ayah:

(فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا )

(So give a respite to the disbelievers; deal gently with them for a while.) )86:17( And Allah says:

(ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ )

(Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!) )15:3(

(أَيَحْسَبُونَ أَنَّمَا نُؤَمِّدُهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )

(Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.) means, `do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight No, the matter is not as they claim when they say,

(نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ)

(We are more in wealth and in children, and we are not going to be punished.) )34:35( But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.' Allah says:

(بَلْ لَا يَشْعُرُونَ)

(but they perceive not.) as He says elsewhere:

(فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا)

(So, let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world...) )9:55(

(إِنَّمَا نُمَلِّى لَهُمْ لِيَزْدَادُوا إِثْمًا)

(We postpone the punishment only so that they may increase in sinfulness) )3:178(.

(فَذَرْنِي وَمَنْ يُكَدِّبُ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ وَأُمَلِّى لَهُمْ)

(Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not. And I will grant them a respite.) )68:44-45(

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا )

(Leave Me Alone (to deal) with whom I created lonely.) until His saying:

(عَنِيدًا)

(opposing) )74: 11-16(

(وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا)

(And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds...) )34:37( And there are many other Ayat which say similar things. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah said:

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ  
أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا  
يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ  
أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَا  
يُسَلِّمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى  
يَأْمَنَ جَارُهُ بِوَأَيْقِهِ»

(Allah has distributed your behavior to you just as He has distributed your provision. Allah gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allah is loved by Him. By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue submit, and he does not truly believe until his neighbor is safe from his harm.) They said, `What is his harm, O Messenger of Allah' He said,

«غَشْمُهُ وَظَلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ  
فَيُفِيقَ مِنْهُ فَيُبَارِكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقَ بِهِ فَيُقْبَلَ  
مِنْهُ، وَلَا يَتْرِكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى  
النَّارِ، إِنَّ اللَّهَ لَا يَمْحُو السَّيِّئَةَ بِالسَّيِّئَةِ وَلَكِنْ  
يَمْحُو السَّيِّئَةَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو  
الْخَبِيثَ»

(His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire. Allah does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.)

(إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ - وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ )

(وَالَّذِينَ هُمْ يُرَبِّهِمْ لَا يُشْرِكُونَ - وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ - أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ )

(57. Verily, those who live in awe for fear of their Lord;) (58. And those who believe in the Ayat of their Lord;) (59. And those who join not anyone as partners with their Lord;) (60. And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.) (61. It is these who hasten in the good deeds, and they are foremost in them.)

### Description of the People of Good Deeds

(إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ )

(Verily, those who live in awe for fear of their Lord;) means, even though they have reached the level of Ihsan and have faith and do righteous deeds, they are still in awe of Allah and fear Him and His hidden plans for them, as Al-Hasan Al-Basri said, "The believer combines Ihsan with awe, while the disbelievers combine evil deeds with a sense of security."

(وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ )

(And those who believe in the Ayat of their Lord;) means, they believe in His universal and legislative signs, as Allah says about Maryam, peace be upon her:

(وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ لَهَا)

(and she testified to the truth of the Words of her Lord, and His Scriptures) 66:12(, meaning that she believed that whatever existed was by the will and decree of Allah, and that whatever Allah decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true. This is like the Ayah:

(وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ )

(And those who join not anyone (in worship) as partners with their Lord;) meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allah Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is none comparable or equal unto Him.

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ )

(And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.) means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving. This has to do with fear and taking precautions, as Imam Ahmad recorded from `A'ishah: I said: "O Messenger of Allah,

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ)

(And those who give that which they give with their hearts full of fear...) Are these the ones who steal and commit Zina and drink alcohol while fearing Allah" The Messenger of Allah replied:

«لَا، يَا بِنْتَ أَبِي بَكْرٍ يَا بِنْتَ الصَّدِّيقِ، وَلَكِنَّهُ  
الَّذِي يُصَلِّي وَيَصُومُ وَيَتَصَدَّقُ وَهُوَ يَخَافُ اللَّهَ  
عَزَّ وَجَلَّ»

(No, O daughter of Abu Bakr. O daughter of As-Sddiq, the one who prays, fast and gives in charity, fearing Allah.) This was recorded by At-Tirmidhi, and Ibn Abi Hatim recorded something similar in which the Prophet said:

«لَا يَا بِنْتَ الصَّدِّيقِ، وَلَكِنَّهُمْ الَّذِينَ يُصَلُّونَ  
وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَا يُقْبَلُ  
مِنْهُمْ:

(أَوْلَيْكَ يُسْرَعُونَ فِي الْخَيْرَاتِ)»

(No, O daughter of As-Sddiq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them, (It is these who hasten in the good deeds.)) This is also how Ibn `Abbas, Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri interpreted this Ayah.

(وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ  
بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ - بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ  
مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا  
عَامِلُونَ - حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا  
هُمْ يَجْرُونَ - لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا  
تُنصَرُونَ - قَدْ كَانَتْ ءَايَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ  
عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ - مُسْتَكْبِرِينَ بِهِ سَمِرًا  
تَهْجُرُونَ )

(62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.) (63. Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.) (64. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice. ) (65. Invoke not loudly this day! Certainly you shall not be helped by Us.) (66. Indeed My Ayat used to be recited to you, but you used to turn back on your heels.) (67. In pride, talking evil about it by night.)

### The Justice of Allah and the Frivolity of the Idolators

Allah tells us of His justice towards His servants in this world, in that He does not task any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to account for their deeds, which He has recorded in a written Book from which nothing is omitted. He says:

(وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ)

(and with Us is a Record which speaks the truth,) meaning, the Book of deeds

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be wronged.) means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants. Then Allah says, denouncing the disbelievers and idolators of the Quraysh:

(بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ)

(Nay, but their hearts are covered), meaning because of negligence and misguidance,

(مَنْ هَذَا)

(from this.) means, the Qur'an which Allah revealed to His Messenger .

(وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ)

(and they have other deeds, besides which they are doing.) Al-Hakam bin Aban narrated from `Ikrimah, from Ibn `Abbas that

(وَلَهُمْ أَعْمَلٌ)

(and they have other deeds,) means, evil deeds apart from that, i.e., Shirk,

(هُمْ لَهَا عَامِلُونَ)

(which they are doing.) means, which they will inevitably do. This was also narrated from Mujahid, Al-Hasan and others. Others said that this phrase means:

(وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ)

(And they have other deeds, besides which they are doing.) It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them. A similar view was narrated from Muqatil bin Hayyan, As-Suddi and `Abdur-Rahman bin Zayd bin Aslam. This is a clear and appropriate meaning. We have already quoted from the Hadith of Ibn Mas`ud:

«قَوِّمِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ،

فَيَسْئِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ  
فَيَدْخُلُهَا»

(By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...)

(حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ  
يَجْرُونَ )

(Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.) means, when the punishment and vengeance of Allah comes to those who are living a happy life of luxury in this world and overtakes them,

(إِذَا هُمْ يَجْرُونَ)

(behold, they make humble invocation with a loud voice.) means, they scream their calls for help. This is like the Ayat:

(وَدَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا -  
إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا )

(And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire.)  
)73:11-12(

(كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَّالَاتَ حِينَ  
مَنَاصٍ )

(How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.) )38:3(

(لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا نُنصِرُوكَ )

(Invoke not loudly this day! Certainly you shall not be helped by Us. ) means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is

no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allah mentions the greatest of their sins:

(قَدْ كَانَتْ آيَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ  
تَنكِبُونَ )

(Indeed My Ayat used to be recited to you, but you used to turn back on your heels.) meaning, when you were called, you refused and resisted.

(ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ  
يُشْرَكَ بِهِ تَوَمَّنُوا فَاَلْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ )

("This is because, when Allah Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allah, the Most High, the Most Great!") )40:12(

(مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ )

(In pride, talking evil about it by night.) refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the Ka`bah, when in fact this was not the case. As An-Nasa'i said in his Tafsir of this Ayah in his Sunan: Ahmad bin Sulayman told us that `Ubaydullah told us from Isra`il, from `Abdul-A`la that he heard Sa`id bin Jubayr narrating that Ibn `Abbas said, "Talking by late night became disapproved of when this Ayah was revealed:

(مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ )

(In pride, talking evil about it by night.) He said, "They boasted about the Ka`bah and said, 'We are its people who stay up talking at night.' They used to boast and stay up and talk at night around the Ka`bah. They did not use it for the proper purpose, and so in effect they had abandoned it."

(أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ  
الْأُولَئِينَ )

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ- أَمْ  
يَقُولُونَ بِهِ حِيَّةٌ بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ

كَرِهُونَ- وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ  
 السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ  
 بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ- أَمْ تَسْأَلُهُمْ  
 خَرْجًا فَخَرَجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ-  
 وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ- وَإِنَّ الَّذِينَ لَا  
 يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ- وَلَوْ  
 رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَّجُوا فِي  
 طُغْيَانِهِمْ يَعْمَهُونَ-

(68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old) (69. Or is it that they did not recognize their Messenger so they deny him) (70. Or they say: There is madness in him Nay, but he brought them the truth, but most of them are averse to the truth.) (71. And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.) (72. Or is it that you ask them for some Kharj But the recompense of your Lord is better, and He is the Best of those who give sustenance.) (73. And certainly, you call them to the straight path.) (74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.) (75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.)

### Refutation and Condemnation of the Idolators

Allah denounces the idolators for not understanding the Qur'an or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allah did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the Jahiliyyah. What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger , may Allah be pleased with them.

(أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ)

(Have they not pondered over the Word,) Qatadah said, "Because, by Allah, if the people had pondered the meaning and understood it properly, they would have found in the Qur'an a deterrent to disobeying Allah. But they only paid attention to the Ayat which are not entirely

clear, and so they were destroyed because of that." Then Allah says, denouncing the disbelievers of the Quraysh:

(أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ )

(Or is it that they did not recognize their Messenger so they deny him) means, `do they not recognize Muhammad and the honesty, trustworthiness and good character with which he grew up among them Can they deny that or argue against it' Ja`far bin Abi Talib said to An-Najashi, the king of Ethiopia: "O King, Allah has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us." Al-Mughirah bin Shu`bah said something similar to the deputy of Kisra when he wanted to challenge him. When the Byzantine ruler Heraclius asked Abu Sufyan Sakhr bin Harb and his companions -- who were still disbelievers and had not yet become Muslim -- about the characteristics, lineage, honesty and trustworthiness of the Prophet , they could only tell the truth and admit that he was indeed noble and truthful.

(أَمْ يَقُولُونَ بِهِ جِنَّةٌ)

(Or they say: There is madness in him) This is a narration of what the Quraysh said about the Prophet . They said that he was making up the Qur'an by himself, or that he was crazy and did not know what he was saying. Allah tells us that their hearts did not believe that, they knew that what they were saying about the Qur'an was falsehood, for it had come to them from the Words of Allah and could not be resisted or rejected. So Allah challenged them and all the people of the world to produce something like it if they could -- but they could not and would never be able to do so. So Allah says:

(بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ)

(Nay, but he brought them Al-Haqq, but most of them are averse to the truth.)

### Truth does not follow Whims and Desires

Allah says;

(وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ  
وَالْأَرْضُ وَمَنْ فِيهِنَّ)

(And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!) Mujahid, Abu Salih and As-Suddi said, "Al-Haqq is Allah, may He be glorified." What is meant by the Ayah is that if Allah had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires. As Allah says of them elsewhere:

لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ  
عَظِيمٍ

("Why is not this Qur'an sent down to some great man of the two towns") 43:31( Then He says:

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ)

(Is it they who would portion out the mercy of your Lord) 43:32( And Allah says:

قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا  
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ)

(Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it. ") 17:100(,

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ  
نَقِيرًا)

(Or have they a share in the dominion Then in that case they would not give mankind even a Naqir.) 4:53( All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allah, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him. Then He says:

(بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ)

(Nay, We have brought them their reminder,) meaning the Qur'an,

(فَهُمْ عَن ذِكْرِهِمْ مُّعْرِضُونَ)

(but they turn away from their reminder.)

**The Prophet does not ask for any payment, and he calls to the straight path.**