

Allah tells us about man and how he becomes annoyed and worried when he is touched with distress.

(وَإِذَا مَسَّهُ الشَّرُّ فُدُو دُعَاءٍ عَرِيضٍ)

(but when evil touches him, then he has recourse to long supplications.)41:51(`Long supplications' also means many supplications. When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allah to lift and remove the adversity. He prays while standing, sitting or laying down. When Allah removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

(مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ)

(He passes on as if he had never invoked Us for a harm that touched him!) Allah then criticized and condemned those who have these qualities or act this way, so He said:

(كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ)

(Thus it is made fair seeming to the wasteful that which they used to do.) But those on whom Allah has bestowed good guidance and support are an exception.

(إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ)

(Except those who have patience believe and do righteous good deeds.) 11:11(The Prophet said:

«عَجَبًا (لِأَمْرِ) الْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا
كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ
خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ فَشَكَرَ كَانَ خَيْرًا
لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allah, and that is good for him. And if adversity befalls him, he endures it patiently and that is also good for him.)

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا
وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ - ثُمَّ جَعَلْنَاكُمْ
خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ
تَعْمَلُونَ)

(13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.) (14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.)

The Admonition held in the Destruction of the Previous Generations

Allah tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allah then made this nation successors after them. He sent to them a Messenger to test their obedience to Him and following His Messenger. Muslim recorded that Abu Nadrah reported from Abu Sa`id that he said: "Allah's Messenger said:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ
فِيهَا، فَنَظِرٌ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا
النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي
النِّسَاءِ»

(The world is indeed sweet and green; and verily Allah is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women..) Ibn Jarir reported from `Abdur-Rahman from Ibn Abi Layla that `Awf bin Malik said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allah's Messenger was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the Minbar, and `Umar was favored with three forearm measurements." `Umar said: "Keep your dream away from us, we have no need for it." When `Umar succeeded, he called for `Awf and said to him, "Tell me about your dream" `Awf said: "Do you need to hear about my dream now Did you not scold me before" He then said, "Woe unto you! I hated for you to announce it to the successor of Allah's Messenger himself." So `Awf related his dream until he got to the three forearms, he said: "One that he was Khalifah,

second he did not -- for the sake of Allah -- fear the blame of blamers, and third he was a martyr." Allah said:

(ثُمَّ جَعَلْنَاكُمْ خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ)

(Then We made you successors after them, generations after generations in the land, that We might see how you would work.)(10:14) Then he said: "Son of the mother of `Umar, you have been appointed as Khalifah, so look at what you will do! About not fearing the blame of blamers, that is Allah's will. About becoming a martyr, how can `Umar reach that when the Muslims are in support of him"

(وَإِذَا نُتِلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّتِ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ - قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ)

(15. And when Our clear Ayat are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it." Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.") (16. Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed among you a lifetime before this. Have you then no sense")

Obstinance of the Chiefs of the Quraysh

Allah tells us about the obstinance of the disbelievers of the Quraysh, who were opposed to the message and denied Allah. When the Messenger read to them from the Book of Allah and His clear evidence they said to him: "Bring a Qur'an other than this." They wanted the Prophet to take back this Book and bring them another book of a different style or change it to a different form. So Allah said to His Prophet :

(قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَاءِ نَفْسِي)

(Say: "It is not for me to change it on my own accord;) This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allah.

(إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ)

(I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.)

The Evidence of the Truthfulness of the Qur'an Muhammad then argued with supporting evidence to the truthfulness of what he had brought them:

(قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ)

(Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you...") This indicates that he brought this only with the permission and will of Allah for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allah sent the Message to him. The Prophet was never criticized for anything or held in contempt. So he said,

(فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ)

(Verily, I have stayed among you a lifetime before this. Have you then no sense) Which meant "don't you have brains with which you may distinguish the truth from falsehood" When Heraclius, the Roman king, asked Abu Sufyan and those who were in his company about the Prophet, he said: "Have you ever accused him of telling lies before his claim" Abu Sufyan replied: "No." Abu Sufyan was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy. Heraclius then said: "I wondered how a person who does not tell a lie about others could ever tell a lie about Allah." Ja'far bin Abu Talib said to An-Najashi, the king of Ethiopia: "Allah has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the prophethood for forty years."

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ إِنَّهُ لَا يُقْلِحُ الْمُجْرِمُونَ﴾

(17. So who does more wrong than he who forges a lie against Allah or denies His Ayat Surely, the criminals will never be successful!)

Allah says that no one is more wrong, unjust and arrogant than he who invented a lie against Allah, forged claims about Allah, or claimed that Allah has sent a message to him but his claim was not true.

No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allah with proofs and signs of his falsehood or truthfulness. The difference between Muhammad and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muhammad and the falsehood of Musaylamah the liar, Sajah and Al-Aswad Al-Ansi. Abdullah bin Salam said: "When Allah's Messenger arrived at Al-Madinah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar. The first thing I heard from him was his statement:

﴿يَا أَيُّهَا النَّاسُ أَفْتُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ،
وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ
نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ﴾

(O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace.)" When Dimam bin Tha`labah came to Allah's Messenger and asked him in the presence of his people -- Banu Sa`d bin Bakr: "Who raised this heaven" He replied, ۱. (Allah). He asked: "And who erected these mountains" He replied, ۱. (Allah). He asked: "Who spread out this earth" He replied, ۱. (Allah). Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allah sent you as a Messenger to all mankind" He said, i

﴿اللَّهُمَّ نَعَمْ﴾

(By Allah, Yes!) Then Dimam asked him about Salah, Zakah, Hajj and fasting. With every question he swore by Allah and with every response the Prophet swore also. Dimam then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me." This man was content with the few responses of the

Prophet . He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed. It was narrated that `Amr bin Al-`As went to Musaylamah. `Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you `Amr. What was revealed unto your friend -- meaning Allah's Messenger -- during this period" `Amr replied: "I heard his companions reading a short but great Surah." He asked, "And what was that" He recited:

(وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ)

(By Al-`Asr (the time). Verily, man is in loss.) 103:1-2(until the end of the Surah. Musaylamah thought for a while and then said: "Something similar to that was also revealed to me." `Amr asked: "And what is it" He then recited: "O Wabr, O Wabr! You are only two ears and a breast. The rest of you is hollow.' What do you think, `Amr" `Amr then said: "By Allah, you know that I know that you are a liar." This was a statement made by an idolator in judgment of Musaylamah. He knew Muhammad and his truthfulness. He also knew Musaylamah and his tendency toward falsehood and lying. People who think and have insight know even better. Allah said:

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ)

(And who does more aggression and wrong than he who invents a lie against Allah or rejects His Ayat.) 6:21(

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ)

(So who does more wrong than he who forges a lie against Allah or denies His Ayat Surely, the criminals will never be successful!) 10:17(No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

(وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَنْتَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ - وَمَا

كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ)

(18. And they worship besides Allah things that harm them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you inform Allah of that which He knows not in the heavens and on the earth" Glorified and Exalted is He above all that which they associate as partners (with Him)!) (19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.)

What do the Idolators believe about Their Gods

Allah reproaches the idolators that worshipped others beside Allah, thinking that those gods would intercede for them before Allah. Allah states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them. That is why Allah said:

(قُلْ أَنْتَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ)

(Say: `Do you inform Allah of that which He knows not in the heavens and on the earth') Ibn Jarir said: "This means, `Are you telling Allah about what may not happen in the heavens and earth' Allah then announced that His Glorious Self is far above their Shirk and Kufr by saying:

(سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(Glorified and Exalted is He above all that which they associate as partners (with Him)!)

Shirk is New

Allah then tells us that Shirk was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islam. Ibn `Abbas said: "There were ten centuries between Adam and Nuh. They were all on Islam. Then differences among people took place. They worshipped idols and rivals. So Allah sent extensive evidence and irrefutable proof with His Messengers."

(لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْنَةٍ وَيَحْيَى مَنْ حَىَّ عَن
بَيْنَةٍ)

(So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence.)8:42(Allah's statement :

(وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ)

(And had not it been for a Word that went forth before from your Lord...) means that if Allah had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

(وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ)

(20. And they say: "How is it that not a sign is sent down on him from his Lord" Say: "The Unseen belongs only to Allah, so wait you, verily, I am with you among those who wait.")

The Idolators requested a Miracle

These stubborn, lying disbelievers said, "Why would not a sign be revealed to Muhammad from his Lord." They meant a sign such as given to Salih. Allah sent the she-camel to Thamud. They wanted Allah to change the mount of As-Safa into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allah is capable of doing all of that, but He is All-Wise in His actions and statements. Allah said:

(تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا - بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا)

(Blessed be He Who, if He wills, will assign you better than (all) that -- Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.)25:10-11(He also said:

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ)

(And nothing stops Us from sending the Ayat but that the people of old denied them.) 17:59(Allah's way of dealing with His creatures is that He would give to them if they asked things from Him. But if they then didn't believe He would expedite punishment for them. When Allah's Messenger was given the choice of Allah giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allah's Messenger chose the latter. Allah guided His Prophet to answer their question by saying:

(قَوْلُ إِنَّمَا الْغَيْبُ لِلَّهِ)

(Say: "The Unseen belongs only to Allah...") This Ayah means that the matter in its entirety is for Allah. He is well aware of the outcome of all matters.

(فَانتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ)

("...so wait you, verily, I am with you among those who wait.") If you would not believe unless you witness that which you asked for, then wait for Allah's judgement for me, as well as for yourselves. Nonetheless, they had witnessed some of the signs and miracles of the Prophet , which were even greater than what they had asked for. In their presence, the Prophet pointed to the moon when it was full and it split into two parts, one part behind the mountain and the other before them. If they were seeking the guidance and firm knowledge by asking for signs, Allah would have known that and would have granted them what had been requested. But Allah knew that it was their obstinacy that was behind their request. Therefore Allah left them to suffer in their suspicion and doubt. Allah knew that none of them would believe. This is similar to Allah's statements:

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ وَلَوْ
جَاءَتْهُمْ كُلُّ آيَةٍ)

(Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them.)10:96-97(and;

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا
إِلَّا أَنْ يَشَاءَ اللَّهُ)

(And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed.)6:111(This was in addition to their arrogance. As Allah said in another Ayah:

(وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ)

(And even if We opened to them a gate from the heaven.) 15:14(And He said:

(وَأِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا)

(And if they were to see a piece of the heaven falling down.)52:44(He also said:

(وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ
بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ
(

(And even if We had sent down unto you (O Muhammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: `This is nothing but obvious magic!')6:7(Such people don't deserve to have their requests answered, for there is no benefit in answering them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allah told His Messenger to say:

(فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنْتَظِرِينَ)

(So wait you, verily, I am with you among those who wait.)

(وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَاءٍ مَسَّهِمْ
إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ
رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ - هُوَ الَّذِي يُسِيرُكُمْ
فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ
بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ
عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا
أَنَّهُمْ أَحْبِطَ بِهِمْ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ
أُنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ - فَلَمَّا
أُنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

يَأْتِيهَا النَّاسُ إِنَّمَا بَعِثْنَا عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ
الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

(21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayat! Say: "Allah is more swift in planning!" Certainly, Our messengers (angels) record all of that which you plot.) (22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allah, making their faith pure for Him (alone), (saying): "If You (Allah) deliver us from this, we shall truly, be of the grateful.") (23. But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully. O mankind! Your rebellion is only against yourselves, -- a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.)

Man changes when He receives Mercy after Times of Distress

Allah tells us that when He makes men feel His mercy after being afflicted with distress,

إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا

(They take to plotting against Our Ayat.) The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought. Mujahid said that man's attitude indicates a mockery and belying of blessings. The meaning here is similar to Allah's statement:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا
أَوْ قَائِمًا

(And when harm touches man, he invokes Us, lying on his side, or sitting or standing.)(10:12) Al-Bukhari recorded that Allah's Messenger led the Subh (Dawn) prayer after it had rained during the night, then he said:

«هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ اللَّيْلَةَ؟»

(Do you know what your Lord has said last night) They replied, "Allah and His Messenger know better." He said:

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَاكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَاكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ»

(Allah said; "This morning, some of My servants have become believers and some disbelievers in Me. He who said: `We have had this rainfall due to the grace and mercy of Allah' is a believer in Me and a disbeliever in the stars. And he who said `we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars.) The Ayah:

(قُلِ اللَّهُ أَسْرَعُ مَكْرًا)

(Say: "Allah is more swift in planning!") means that Allah is more capable of gradually seizing them with punishment, while granting them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit. Allah further states:

(هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ)

(He it is Who enables you to travel through land and sea...) which means that He preserves you and maintains you with His care and watching.

(حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ
وَفَرِحُوا بِهَا)

(Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...) meaning smoothly and calmly;

(جَاءَتْهَا)

(then comes (these ships))

(رِيحٌ عَاصِفٌ)

(a stormy wind)

(وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ)

(and the waves come to them from all sides,)

(وَوَظَنُوا أَنَّهُمْ أَحِيطَ بِهِمْ)

(and they think that they are encircled therein) meaning that are going to be destroyed.

(دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ)

(Then they invoke Allah, making their faith pure for Him (alone)) meaning that in this situation they would not invoke an idol or statue besides Allah. They would single Him out alone for their supplications and prayers. This is similar to Allah's statement:

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ
إِلَّا إِلَيْهِ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ
الْإِنْسَانُ كَفُورًا)

(And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.))17:67(And in this Surah, He says:

(دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْتَنَا مِنْ
هَذِهِ)

(They invoke Allah, making their faith pure for Him (saying): "If You (Allah) deliver us from this (situation).")

(لَنَكُونَنَّ مِنَ الشَّاكِرِينَ)

("We shall truly, be of the grateful.") This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now. Allah states;

(فَلَمَّا أَنْجَاهُمْ)

(But when He delivers them) from that distress,

إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

(behold! They rebel (disobey Allah) in the earth wrongfully...) meaning: they returned as if they had never experienced any difficulties and had never promised Him anything. So Allah said:

كَأَن لَّمْ يَدْعُنَا إِلَى ضُرٍّ مَّسَّهُ

(He passes on as if he had never invoked Us for a harm that touched him!)10:12(Allah then said:

يَأْيُهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ

(O mankind! Your rebellion (disobedience to Allah) is only against yourselves,) it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the Hadith,

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ اللَّهُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

(There is no sin that is more worthy that Allah hasten punishment for in this world -- on top of the punishment that Allah has in store for it in the Hereafter -- than oppression and cutting the ties of the womb.) Allah's statement:

مَتَاعَ الْحَيَاةِ الدُّنْيَا

(a brief enjoyment of this worldly life...) means that you only have a short enjoyment in this low and abased worldly life.

ثُمَّ إِلَيْنَا مَرْجِعُكُمْ

(then (in the end) unto Us is your return...) meaning your goal and final destination.

فَنُنَبِّئُكُمْ

(and We shall inform you) of all your deeds. Then we shall recompense you for them. So let him who finds good (in his record) praise Allah, and let him who finds other than that blame no one but himself.

(إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَيَّنَّتْ وَظَنَّ أَهْلِهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ - وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(24. Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayat in detail for the people who reflect.) (25. Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.)

The Parable of this Life

Allah the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allah brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

(حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا)

(until when the earth is clad in its adornments ,)

(وَازَيَّنَّتْ)

(and is beautified) meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.

(وَزَنَّ أَهْلَهَا)

(and its people think...) those who planted it and put it in the ground,

(أَنَّهُمْ قَادِرُونَ عَلَيْهَا)

(that they have all the powers of disposal over it) to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits. Allah said:

(أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا)

(Our command reaches it by night or by day and We make it like a clean-mown harvest,) it became dry after it was green and flourishing.

(كَأَن لَّمْ تَعْنِ بِالْأَمْسِ)

(as if it had not flourished yesterday!) as if nothing existed there before. Qatadah said: "As if it had not flourished; as if it was never blessed." Such are things after they perish, they are as if they had never existed. Similarly, the Hadith,

«يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، فَيُعْمَسُ فِي النَّارِ غَمْسَةً، فَيُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَيُؤْتَى بِأَشَدِّ النَّاسِ عَذَابًا فِي الدُّنْيَا، فَيُعْمَسُ فِي النَّعِيمِ غَمْسَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ لَا»

(A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: `Have you ever found any good or comfort' He will reply: `No.' And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: 'Did you ever face any hardship or misery' He will reply: `No.') Allah said about those who were destroyed:

(فَأَصْبَحُوا فِي دِيَارِهِمْ جَثْمِينَ كَأَن لَّمْ يَعْنُوا فِيهَا)

(So they lay (dead), prostrate in their homes; as if they had never lived there.))11:67-68(Allah then said:

(كَذَلِكَ نُفَصِّلُ الْآيَاتِ)

(Thus do We explain the Ayat. ...) We do explain the proofs, and evidences, in detail

(لِقَوْمٍ يَتَفَكَّرُونَ)

(for the people who reflect.) so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it. Allah mentioned the parable of this world and the plants of the earth in several Ayat in His Noble Book. He said in Surat Al-Kahf:

(وَاضْرِبْ لَهُم مَّثَلًا الْحَيَاةِ الدُّنْيَا كَمَا إِذَا أَنْزَلْنَا مِنَ السَّمَاءِ فَأَخْتَلَطُ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا)

(And put forward to them the example of the life of this world: it is like the water (rain) 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.) (18:45) He also gave similar examples in both Surat Az-Zumar)39:21(and Surat Al-Hadid)57:20(.

Invitation to the Everlasting Gifts that do not vanish

Allah said:

(وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ)

(And Allah calls to the Abode of Peace) When Allah mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allah said:

(وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(Allah calls to the Home of Peace and guides whom He wills to the straight path.) It was narrated that Jabir bin `Abdullah said: "Allah's Messenger came out one day and said to us:

«إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَنَّ جِبْرِيْلَ عِنْدَ رَأْسِي،
وَمِيكَائِيْلَ عِنْدَ رِجْلِي، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ:
اضْرِبْ لَهُ مَثَلًا، فَقَالَ: اسْمَعْ، سَمِعَتْ أُذُنُكَ،
وَاعْقِلْ، عَقَلَ قَلْبُكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ كَمَثَلِ
مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ فِيهَا
مَأْدِبَةً، ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى طَعَامِهِ،
فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ مَنْ تَرَكَهُ،
فَاللَّهُ الْمَلِكُ، وَالذَّارُ الْإِسْلَامُ، وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ
يَا مُحَمَّدُ رَسُولٌ، فَمَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ
دَخَلَ الْإِسْلَامَ دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ
مِنْهَا»

(I have seen in my sleep that it was as if Jibril was at my head and Mika'il at my leg. They were saying to each other: `Give an example for him.' He said: `Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allah is the King and the land is Islam, the house is Paradise and you Muhammad are the Messenger. Whosoever responds to your call enters Islam. And whosoever enters Islam enters Paradise. And whosoever enters Paradise eats from it.) Ibn Jarir recorded this Hadith. It was also reported that Abu Ad-Darda' said that Allah's Messenger said:

«مَا مِنْ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ إِلَّا وَبِجَنبَيْهَا
مَلَكَانِ يُنَادِيَانِ يَسْمَعُهُ خَلْقُ اللَّهِ كُلُّهُمْ إِلَّا الثَّقَلَيْنِ:

يَا أَيُّهَا النَّاسُ هَلُمَّوا إِلَى رَبِّكُمْ، إِنَّ مَا قَلَّ وَكَفَى
خَيْرٌ مِمَّا كَثُرَ وَالْهَى»

(Two angels descend every day in which the sun rises and say that which all Allah's creatures would hear except Jinn and humans: `O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.´) And He sent this down in the Qur'an when He said:

(وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ)

("Allah calls to the Abode of Peace".) Ibn Abi Hatim and Ibn Jarir recorded this.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ
وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ
فِيهَا خَالِدُونَ)

(26. For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.)

The Reward of the Good-Doers

Allah states that those who do good in this world -- by having faith and performing righteous deeds -- will be rewarded with a good reward in the Hereafter. Allah said:

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ)

(Is there any reward for good other than good)(55:60) Then Allah said:

(وَزِيَادَةٌ)

(and even more.) the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that. This reward includes what Allah will give them in Paradise, such as the palaces, Al-Hur (virgins of Paradise), and His pleasure upon them. He will give them what He has hidden for them of the delight of the eye. He will grant them on top of all of that and even better, the honor of looking at His Noble Face. This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allah and His mercy. The explanation that this refers to looking at Allah's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yaman,

`Abdullah bin `Abbas, Sa`id bin Al-Musayyib, `Abdur-Rahman bin Abu Layla, `Abdur-Rahman bin Sabit, Mujahid, `Ikrimah, `Amir bin Sa`ad, `Ata', Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq, and others from the earlier and later scholars. There are many Hadiths that contain the same interpretation. Among these Hadiths is what Imam Ahmad recorded from Suhayb that Allah's Messenger recited this Ayah,

«لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ»

(For those who have done good is the best and even more.) And then he said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَىٰ مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَ كُمُوهُ فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يَتَّقَلْ مَوَازِينَنَا؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُجِرْنَا مِنَ النَّارِ؟ قَالَ فَيَكْشِفُ لَهُمُ الْحِجَابَ، فَيَنْظُرُونَ إِلَيْهِ، فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقْرَّ لِأَعْيُنِهِمْ»

(When the people of Paradise enter Paradise, a caller will say: `O people of Paradise, Allah has promised you something that He wishes to fulfill.' They will reply: `What is it Has He not made our Scale heavy Has He not made our faces white and delivered us from Fire' Allah will then remove the veil and they will see Him. By Allah, they have not been given anything dearer to them and more delightful than looking at Him.) Muslim and a group of Imams also related this Hadith. Allah then said:

«وَلَا يَرَهُمْ قَتَرٌ»

(Neither darkness nor dust shall cover their faces. ...) meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

«وَلَا ذِلَّةٌ»

(nor any humiliating disgrace) meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored. For as Allah has said:

(فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً
وَسُرُورًا)

(So Allah saved them from the evil of that Day, and gave them Nadrah (brightness) and joy.)
)76:11(meaning, light in their faces and delight in their hearts. May Allah make us among those
by His grace and mercy.

(وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا
وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا
أَغْشَيْتَ وُجُوهَهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof,
and humiliating disgrace will cover them (their faces). No defender will they have from Allah.
Their faces will be covered as it were with pieces from the darkness of night. They are the
dwellers of the Fire, they will abide therein forever.)

The Reward of the Wicked Criminals

After Allah told us about the state of those happy people who have done right and He promised
increase in reward, He continued to tell us about the unlucky, miserable ones. He told us about
His justice with them. He will reward them with similar evil, without any increase

(وَتَرْهَقُهُمْ)

(and will cover them) meaning that their faces will be covered and overtaken by humiliation
because of their sins and their fear from these sins. Similarly Allah said:

(وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدُّلِّ)

(And you will see them brought forward to it, (Hell) made humble by disgrace.)42:45(He also
said:

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ مُهْطِعِينَ
مُقْنِعِي رُءُوسِهِمْ)

(Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky).)14:42 - 43(Allah then said:

(مَا لَهُمْ مِّنَ اللَّهِ مِنِّ عَاصِمٍ)

(No defender will they have from Allah.) meaning, there will be no protectors to prevent them from punishment as Allah said:

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ -
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(On that Day man will say: "Where (is the refuge) to flee" No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day.)75:10-12(Allah's statement :

(كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ)

(Their faces will be covered as it were...) means that their faces will be dark in the Hereafter. This is similar to His statement:

(يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهُ فَأَمَّا الَّذِينَ
اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ - وَأَمَّا الَّذِينَ ابْيَضَّتْ
وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ)

(On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it Then taste the torment (in Hell) for rejecting faith." And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.)3:106-107(He also said:

(وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَحِكَةٌ مُّسْتَبْشِرَةٌ -
وَوَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ)

(Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained.)80:38-40(

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فزَيَّلْنَا بَيْنَهُمْ وَقَالَ
شُرَكَائُهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ - فَكَفَى بِاللَّهِ
شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ -
هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ
مَوْلَاهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ)

(28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them, and their partners shall say: "It was not us that you used to worship.") (29. "So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us.") (30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allah, their rightful Mawla (Lord), and their invented false deities will vanish from them.)

The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allah said:

(وَيَوْمَ نَحْشُرُهُمْ)

(And the Day whereon We shall gather them) Allah will gather together all the creatures of earth, human and Jinn, righteous and rebellious. He said in another Ayah:

(وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

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

(ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ)

(then We shall say to those who did associate partners: "Stop at your place! You and your partners.") He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers. Similarly, Allah said:

(وَأَمَّا تَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ)

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

(وَيَوْمَ تَقُومُ السَّاعَةُ يُومَدِ يَتَفَرَّقُونَ)

(And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers).))30:14(In the same Surah,)Ar-Rum(, Allah said:

(يَوْمَئِذٍ يَصَّدَّعُونَ)

(On that Day men shall be divided.))30:43(means, they shall be divided in two. This is what will take place when Allah Almighty will come for Final Judgement. The believers intercede to Allah so the Final Judgement may come and they get rid of that state. The Prophet said,

«نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى كُومٍ فَوْقَ النَّاسِ»

(On the Day of Resurrection, we will be in a visible place above the)other(people.) Allah tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

(مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَرَيْلْنَا بَيْنَهُمْ)

("Stop at your place! You and your partners." Then We shall separate them,) and that they would deny their worship and claim their innocence from them. Similarly, Allah said: `

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ)

(Nay, but they will deny their worship of them.))19:82(,

(إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا)

(When those who were followed declare themselves innocent of those who followed (them).)2:166(, and;

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ
غَفُلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً)

(And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies)46:5-6(. This refers to the partners responding to those who worshipped them, Then Allah said:

(فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ)

(So sufficient is Allah as a witness between us and you.) They say that we did not know or think that you were worshipping us. Allah is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us. Allah said:

(هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ)

(There! Every person will know (exactly) what he had earned before) This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth, both good and evil. Similarly, Allah said:

(يَوْمَ تُبْلَى السَّرَائِرُ)

(The Day when all the secrets will be examined.)86:9(,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

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

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ
يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا - اِقْرَأْ كِتَابَكَ كَفَى
بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا)

(...and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."))17:13-14(Then Allah said,

(وَرُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ)

(and they will be brought back to Allah, their rightful Mawla.) All affairs and matters will be brought back to Allah, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

(وَضَلَّ عَنْهُمْ)

(and will vanish from them) meaning what the idolators worshipped,

(مَا كَانُوا يَفْتَرُونَ)

(what they invented) what they worshipped besides Allah that they invented.

(قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ
السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ - فَذَلِكُمُ اللَّهُ رَبُّكُمْ
الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى
تُصْرَفُونَ - كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ
فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ)

(31. Say: "Who provides for you from the sky and the earth Or who owns hearing and sight And who brings out the living from the dead and brings out the dead from the living And who disposes of the affairs" They will say: "Allah." Say: "Will you not then be afraid (of Allah's punishment)") (32. Such is Allah, your Lord in truth. So after the truth, what else can there be, save error How then are you turned away) (33. Thus is the Word of your Lord justified against those who rebel (disobey Allah), that they will not believe.)

The Idolators recognize Allah's Tawhid in Lordship and the Evidence is established against Them through this Recognition.

Allah argues that the idolators' recognition of Allah's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allah said:

(قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ)

(Say: "Who provides for you from the sky and the earth") meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

(أَعْلَهُ مَعَ اللَّهِ)

(Is there a god, besides Allah) 27:62()Who provides;(

(فَأَنْبَتْنَا فِيهَا حَبًّا - وَعِنَبًا وَقَضْبًا - وَزَيْتُونًا
وَنَخْلًا - وَحَدَائِقَ غُلْبًا - وَفَكِهَةً وَأَبًّا)

(Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage.)"80:27-31(

(فَسَيَقُولُونَ اللَّهُ)

(They will say: "Allah.")

(أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ)

("Who is he that can provide for you if He should withhold His provision) 67:21(Allah's statement,

(أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ)

(Or who owns hearing and sight) means that Allah is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them. Similarly, Allah said:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ

(Say it is He Who has created you, and endowed you with hearing and seeing.) 67:23(Allah also said:

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ)

(Say: "Tell me, if Allah took away your hearing and your sight.")6:46(Then Allah said:

وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ

(And who brings out the living from the dead and brings out the dead from the living) by His great power and grace.

وَمَنْ يُدَبِّرُ الْأُمْرَ

(And who disposes of the affairs) In Whose Hand is the dominion of everything Who protects all, while against Whom there is no protector Who is the One who judges with none reversing His judgement Who is the One that is not questioned about what He does while they will be questioned

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ
فِي شَأْنٍ

(Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair!)55:29(The upper and lower kingdoms and what is in them both, including the angels, humans, and Jinn are in desperate need of Him. They are His servants and are under His control.

فَسَيَقُولُونَ لِلَّهِ

(They will say: "Allah.") they say this knowingly and they admit it.

(فَقُلْ أَفَلَا تَتَّقُونَ)

(Say: `Will you not then be afraid (of Allah's punishment)') meaning, don't you fear Him when you worship others because of your ignorance and false opinions Allah then said:

(فَدَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ)

(Such is Allah, your Lord in truth.) This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

(فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ)

(So after the truth, what else can there be, save error) any one worshipped other than Him is false, for there is no God but Allah, He Has no partners.

(فَأَنى تُصْرَفُونَ)

(How then are you turned away) How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything Allah then said:

(كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا)

(Thus is the Word of your Lord justified against those who rebel,) These idolators disbelieved and continued to practice their Shirk, and worship others beside Allah. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their Shirk, Allah's Word proved true and was justified that they would be miserable inhabitants of the Fire. Allah said:

(قَالُوا بلىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى
الْكَافِرِينَ)

(They will say: "Yes," but the Word of torment has been justified against the disbelievers!)
39:71(

(قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلْ
اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنى تُؤْفَكُونَ - قُلْ هَلْ

مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي
لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُبْعَ أَمَّنْ لَا
يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ - وَمَا
يُبْعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ
شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ)

(34. Say: "Is there of your partners one that originates the creation and then repeats it" Say: "Allah originates the creation and then He repeats it. Then how are you deluded away (from the truth)") (35. Say: "Is there of your partners one that guides to the truth" Say: "It is Allah Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided Then, what is the matter with you How judge you") (36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Aware of what they do.)

This invalidates and falsifies their claims for committing Shirk with Allah and worshipping different idols and rivals.

(قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ)

(Say: "Is there of your partners one that originates the creation and then repeats it") meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them Who can place the planets and the stars in their positions Who can then repeat the process of the creation

(قُلِ اللَّهُ)

(Say: "Allah") It is He Who does this. He does it by Himself, alone without partners.

(فَأَنْتَ تُؤَفِّكُونَ)

("Then how are you deluded away (from the truth)") How is it that you are so misled from the right path to falsehood

(قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ
اللَّهُ يَهْدِي لِلْحَقِّ)

(Say: "Is there of your partners one that guides to the truth" Say: " It is Allah who guides to the truth. ".) You know that your deities are incapable of guiding those who are astray. It is Allah alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allah, none has the right to be worshipped but He.

(أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا
يَهْدِي إِلَّا أَنْ يُهْدَى)

(Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided) Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness Allah said that Ibrahim said:

(يَا بَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُعْنِي
عَنكَ شَيْئًا)

(O my father! Why do you worship that which hears not, sees not and cannot avail you in anything))19:42(And said to his people

(قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ - وَاللَّهُ خَلَقَكُمْ وَمَا
تَعْمَلُونَ)

(Worship you that which you (yourselves) carve While Allah has created you and what you make!))37: 95-96(Also, there are many Ayat in this regard. Allah then said:

(فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ)

(Then, what is the matter with you How judge you) What is the matter with you What has happened to your mind How did you make Allah's creatures equal to Him What kind of judgement did you make to turn away from Allah and worship this or that Why did you not worship the Lord -- Glorified be He, the True King, the Judge and the One Who guides to the truth Why didn't you call upon Him alone and turn towards Him Allah then explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth. At the end of this Ayah. He said,

(إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ)

(Allah is All-Aware of what they do.) This is both a threat and a promise of severe punishment. Allah said that He would reward them for their actions with a complete reward.

(وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ - أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ - بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ - وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ)

(37. And this Qur'an is not such as could ever be produced by other than Allah but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.) (38. Or do they say: "He has forged it" Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!") (39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled. Thus those before them did belie. Then see what was the end of the wrongdoers!) (40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.)

The Qur'an is the True, Inimitable Word of Allah and It is a Miracle

The Qur'an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'an, nor ten Surahs or even one Surah like it. The eloquence, clarity, precision and grace of the Qur'an cannot be but from Allah. The great and abundant principles and meanings within the Qur'an -- which are of great benefit in this world and for the Hereafter -- cannot be but from Allah. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allah said:

(وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ)

(And this Qur'an is not such as could ever be produced by other than Allah) meaning, a book like this cannot be but from Allah. This is not similar to the speech uttered by humans.

(وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ)

(but it is a confirmation of (the revelation) which was before it,) Such as previous revelations and Books. The Qur'an confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books. Then Allah said,

(وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ)

(and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.) That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation, the Qur'an leaves no doubt that it is from Allah, the Lord of all that exists. Allah says,

(أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا
مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ)

(Or do they say: "He has forged it" Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!") If you argue, claim and doubt whether this is from Allah then you uttered a lie and blasphemy, and you say it is from Muhammad -- Muhammad , however is a man like you, and since he came as you claim with this Qur'an -- then you produce a Surah like one of its Surahs. Produce something of the same nature and seek help and support with all the power you have from humans and Jinns. This is the third stage, Allah challenged them and called them to produce a counterpart of the Qur'an if they were truthful in their claim that it was simply from Muhammad . Allah even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so. Allah said:

(قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا
بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا)

(Say: "If the mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."))17:88(Then He reduced the number for them to ten Surahs similar to it, in the beginning of Surah Hud, Allah said:

(أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ
مُفْتَرِيَاتٍ وَّادْعُوا مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللّٰهِ إِن
كُنْتُمْ صَادِقِينَ)

(Or they say, "He forged it." Say: "Bring you then ten forged Surah like unto it, and call whomsoever you can, other than Allah, if you speak the truth!")11:13(In this Surah He went even further to challenge them to produce only one Surah like unto the Qur'an. So He said:

(أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ وَّادْعُوا
مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللّٰهِ إِن كُنْتُمْ صَادِقِينَ)

(Or do they say: "He has forged it" Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!")10:38(He also challenged them in Surat Al-Baqarah, a Madinite Surah, to produce one Surah similar to it. He stated in that Surah that they would never be capable of doing so, saying:

(فَإِن لَّمْ تَفْعَلُوا وَلَٰن تَفْعَلُوا فَاتَّقُوا النَّارَ)

(But if you do it not, and you can never do it, then fear the Fire (Hell).)2:24(It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including Al-Mu`allaqat -- the oldest complete collection of the most eloquent ancient Arabic poems -- was considered to be the best in the literary arts. However Allah sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'an and its best in adhering to it. The same thing happened to the magicians during Fir`awn's time. They were knowledgeable of the arts of sorcery, however, when Musa performed his miracles, they knew that it must have come through someone that was supported and guided by Allah. They knew that no human could perform such acts without the permission of Allah. Similarly, `Isa was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allah's leave. What `Isa was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allah's servant and His Messenger. Similarly, in the Sahih, Allah's Messenger said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ
مَا آمَنَ عَلَىٰ مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ

وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ
تَابِعًا»

(There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is revelation that Allah revealed, so I hope that I will have the most followers among them.) Allah then said:

(بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ
تَأْوِيلُهُ)

(Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.) They did not believe in the Qur'an and they have not yet grasped it or comprehended it.

(وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ)

(And what has not yet been fulfilled.) They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

(كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ)

(Those before them did belie.) meaning, the past nations,

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ)

(Then see what was the end of the wrongdoers!) Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you. Allah's statement,

(وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ)

(And of them there are some who believe therein;) means that among those you were sent to, O Muhammad, are people who will believe in this Qur'an, follow you and benefit from what has been sent to you.

(وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ)

(and of them there are some who believe not therein,) but dies as a disbeliever and will be resurrected as such.

(وَرَبُّكَ أَعْلَمُ بِالْمُقْسِدِينَ)

(And your Lord is All-Aware of the mischief makers.) He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray. Allah is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ - وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ - وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ وَلَوْ كَانُوا لَا يُبْصِرُونَ - إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ)

(41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") (42. And among them are some who listen to you, but can you make the deaf to hear -- even though they apprehend not) (43. And among them are some who look at you, but can you guide the blind -- even though they see not) (44. Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.)

The Command to be Free and Clear from the Idolators

Allah said to His Prophet : `If these idolators belie you, then be clear from them and their deeds.'

(قُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ)

(Say: "For me are my deeds and for you are your deeds!") Similarly, Allah said:

(قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ)

(Say: "O you disbelievers! I worship not that which you worship.")109:1-2(to the end of the Surah. Ibrahim Al-Khalil (the Friend) and his followers said to the idolators among their people:

(إِنَّا بُرَاءُ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ)

(Verily, we are free from you and whatever you worship besides Allah))60:4(Allah then said:

(وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ)

(And among them are some who listen to you,) They listen to your beautiful talk and to the Glorious Qur'an. They listen to your truthful, eloquent and authentic Hadiths that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allah wishes. Y

(وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ)

(And among them are some who look at you,) They look at you and at what Allah has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you with respect and dignity while disbelievers regard you with contempt.

(وَإِذَا رَأَوْكَ إِذْ يَتَّخِذُونَكَ إِلَّا هُزُوًا)

(And when they see you, they treat you only in mockery.))25:41(Then Allah announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while he will question everyone else. He is Omniscient, All-Wise, and All-Just. So Allah said:

(إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ
يَظْلِمُونَ)

(Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.) In the Hadith narrated by Abu Dharr, he states that the Prophet related that His Lord, Exalted and High is He, said:

«يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي
وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا»

I have prohibited !O My servant) oppression for Myself and made it prohibited for you, so do not Until He (...oppress one another said at the end of the Hadith :يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أَوْفِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

(O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allah. And let him who finds other than that blame no one but himself.) The complete version was recorded by Muslim.

(وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ)

(45. And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allah and were not guided.)

The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allah says:

(وَيَوْمَ يَحْشُرُهُمْ)

(And on the Day when He shall gather (resurrect) them.) Similarly Allah said:

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً
مِّن نَّهَارٍ

(On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day.)46:35(Allah also said:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا
(

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

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

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

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا
غَيْرَ سَاعَةٍ)

(And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour.)30:55(These all are evidence of the brevity of the worldly life compared to the Hereafter. Allah said:

(قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ - قَالُوا لَبِئْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ - قَالَ إِنْ لَبِئْتُمْ
إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ)

(He (Allah) will say: "What number of years did you stay on earth" They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allah) will say: "You stayed not but a little, if you had only known!"))23:112-124(Allah then said:

(يَتَعَارَفُونَ بَيْنَهُمْ)

(They will recognize each other) The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself. Allah then said:

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ)

(Then, when the Trumpet is blown, there will be no kinship among them.))23:101(Allah also said:

(وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا)

(And no friend will ask a friend (about his condition).))70:10(Allah then said:

(قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا
مُهْتَدِينَ)

(Ruined indeed will be those who denied the meeting with Allah and were not guided.) This is similar to the Ayah:

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(Woe that Day to the deniers.))77:15(Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.

(وَأَمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّيْكَ فَإِلَيْنَا
مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ - وَلِكُلِّ
أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ)

(46. Whether We show you some of what We promise them (the torment), or We cause you to die -- still unto Us is their return, and moreover Allah is Witness over what they used to do.)
(47. And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.)

The Criminals will certainly be avenged -- whether in This World or in the Hereafter

Allah said to His Messenger :

(وَأَمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ)

(Whether We show you some of what We promise them (the torment),) We shall avenge them in your lifetime so your eye will be delighted.

(أَوْ نَتَوَقَّيْكَ فَإِلَيْنَا مَرْجِعُهُمْ)

(Or We cause you to die -- still unto Us is their return,) Allah will then be the Witness watching over their actions for you. Allah then said,

(وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ)

(And for every Ummah there is a Messenger; when their Messenger comes,) Mujahid said: "This will be on the Day of Resurrection.

(قُضِيَ بَيْنَهُمْ بِالْقِسْطِ)

(the matter will be judged between them with justice,) is similar to the Ayah:

(وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا)

(And the earth will shine with the light of its Lord (Allah,))39:69(So every nation will be presented before Allah in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one. Our noble Ummah, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allah's Messenger in a Hadith recorded by both Al-Bukhari and Muslim. Allah's Messenger said:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ»

(We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.) His Ummah attains the honor of precedence only by the honor of its Messenger , may Allah's peace and blessings be upon him forever, until the Day of Judgement.

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ -
قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ
لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ - قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ
عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَادَا يَسْتَعْجِلُ مِنْهُ
الْمُجْرِمُونَ - أُنْمِ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ءَأَلْنَ وَقَدْ
كُنْتُمْ بِهِ تَسْتَعْجِلُونَ - ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا
عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ)

(48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth") (49. Say: "I have no power over any harm or profit for myself except what Allah may will. For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).") (50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on") (51. Is it then that when it has actually befallen, you will believe in it What! Now (you believe) And you used (aforetime) to hasten it on!") (52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn")

The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allah told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway. Allah said:

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ
ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.))42:18(They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allah instructed His Messenger to answer them saying:

(قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا)

(Say: "I have no power over any harm or profit to myself."))10:49, 7:188(I will not say except what He has taught me. I also have no authority over anything that Allah has not shown to me. I am Allah's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur. But,

(لِكُلِّ أُمَّةٍ أَجَلٌ)

(For every Ummah, there is a term appointed;) meaning that for every generation or community there is a set term appointed for them. When the end of that term approaches,

(فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ)

(neither can they delay it nor can they advance it an hour (or a moment).) This is similar to what Allah said in another Ayah:

(وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا)

(And Allah grants respite to none when his appointed time (death) comes.))63:11(Allah instructed His Messenger to tell the people that His punishment would come suddenly. He said:

(قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَّآذَا
يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ - أَتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ
بِهِ ءَالنَّ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ)

(Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on Is it then that when it has actually befallen, you will believe in it What! Now (you believe) And you used (aforetime) to hasten it on!") When the punishment befalls them, they will say:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

("Our Lord! We have now seen and heard.") (32:12) Allah also said:

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا
بِمَا كُنَّا بِهِ مُشْرِكِينَ - فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا
رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ)

(So when they saw Our punishment, they said: "We believe in Allah alone and reject (all) that we used to associate with Him as (His) partners. Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).")40:84-85

(ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ)

(Then it will be said to them who wronged themselves: "Taste you the everlasting torment!") This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allah said in another Ayah:

(يَوْمَ يُدْعَوْنَ إِلَى نَارٍ جَهَنَّمَ دَعَاءً - هَذِهِ النَّارُ
الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ - أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا

تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا
سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to belie. Is this magic or do you not see Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.))52:13-16(

(وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ
وَمَا أَنْتُمْ بِمُعْجِزِينَ - وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا
فِي الْأَرْضِ لِأَفْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا
الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ)

(53. And they ask you to inform them (saying): "Is it true" Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!") (54. And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.)

The Resurrection is Real

Allah said that they ask you to inform them (saying):

(أَحَقُّ هُوَ)

("Is it true") asking about the return and the Resurrection from the graves, after the bodies become sand.

(قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ)

(Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!") meaning that becoming sand does not make Allah incapable of bringing you back, since He originated you from nothing.

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

(Verily, His command, when He intends a thing, is only that He says to it, 'Be!' - and it is!)36:82(There are only two other Ayat in the Qur'an similar to this. Allah commands His Messenger to give an oath by Him to answer those who deny the return. He said in Surah Saba',

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ
وَرَبِّي لَتَأْتِيَنَّكُمْ)

(Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord!, it will come to you.") (34:3) The second is in Surat At-Taghabun, He said:

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ
)

(The disbelievers claimed that they will never be resurrected. Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah.") (64:7) Then Allah informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allah's punishment with the equivalent of the weight of the earth in gold.

(وَأَسْرَوْا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَقَضِيَٰ بَيْنَهُمْ
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ)

(And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.)

(أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ
وَعَدَ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - هُوَ
يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ)

(55. No doubt, surely, all that is in the heavens and the earth belongs to Allah. No doubt, surely, Allah's promise is true. But most of them know not.) (56. It is He Who gives life, and causes death, and to Him you (all) shall return.) Allah is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

يَأْيُهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ
وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
- قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ
خَيْرٌ مِّمَّا يَجْمَعُونَ)

(57. O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, -- a guidance and a mercy for the believers.) (58. Say: "In the bounty of Allah, and in His mercy; therein let them rejoice." That is better than what (the wealth) they amass.)

The Qur'an is an Admonition, Cure, Mercy and Guidance

Allah confers a great favor on His creatures in what He has sent down of the Gracious Qur'an to His Noble Messenger . He said:

يَأْيُهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ)

(O mankind! There has come to you good advice from your Lord.) A warning and a shield from shameful deeds.

(وَشِفَاءٌ لِّمَا فِي الصُّدُورِ)

(and a cure for that which is in your breasts,) A cure from suspicion and doubts. The Qur'an removes all the filth and Shirk from the hearts.

(وَهُدًى وَرَحْمَةٌ)

(a guidance and a mercy) The guidance and the mercy from Allah are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allah said:

(وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)

(And We send down of the Qur'an that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss.) (17:82) and;

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ)

(Say: "It is for those who believe, a guide and a cure.") (41: 44) Allah then said:

(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا)

(Say: "In the bounty of Allah, and in His mercy; therein let them rejoice.") rejoice in what has come from Allah. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

(هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ)

That is better than what (the wealth) they amass. from the ruins of the world and its vanishing bloom undoubtedly.

(قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ ءَآلِلَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ - وَمَا ظَنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ)

(59. Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah") (60. And what think those who invent a lie against Allah, on the Day of Resurrection Truly, Allah is full of bounty to mankind, but most of them are ungrateful.)

None can make Anything Lawful or Unlawful except Allah or Those Whom Allah has allowed to do so

Ibn ` Abbas, Mujahid, Ad-Dahhak, Qatadah, ` Abdur-Rahman bin Zayd bin Aslam and others said: "This Ayah was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the Bahirah, Sa'ibah and Wasilah." As Allah said:

(وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا)

(And they assign to Allah a share of the tilth and cattle which He has created.)6:136(Imam Ahmad recorded a narration from Malik bin Nadlah who said, "I came to Allah's Messenger while in filthy clothes. He said,

«هَلْ لَكَ مَالٌ؟»

(Do you have wealth) I answered, `Yes.' He said,

«مِنْ أَيِّ الْمَالِ؟»

(what kind of wealth) I answered, `All kinds; camels, slaves, horses, sheep.' So he said,

«إِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْكَ»

(If Allah gives you wealth, then let it be seen on you.) Then he said,

«هَلْ تُنْتَجُ إِبْلِكَ صِحَاحًا آذَانَهَا، فَتَعْمِدَ إِلَى
مُوسَى فَتَقَطَعَ آذَانَهَا، فَتَقُولُ: هَذِهِ بَحْرٌ، وَتَشُقُّ
جُلُودَهَا وَتَقُولُ: هَذِهِ صُرْمٌ، وَتُحَرِّمُهَا عَلَيْكَ
وَعَلَى أَهْلِكَ»

؟ (It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a Bahr," tear its skin, then say, `This is a Sarm," and prohibit them for yourself and your family) I replied, `Yes.' He said,

«فَإِنَّ مَا آتَاكَ اللَّهُ لَكَ حِلٌّ، سَاعِدُ اللَّهِ أَشَدُّ مِنْ
سَاعِدِكَ، وَمُوسَى اللَّهُ أَحَدٌ مِنْ مُوسَاكَ»

(What Allah has given you is lawful. Allah's Forearm is stronger than your forearm, and Allah's knife is sharper than your knife.)" And he mentioned the Hadith in its complete form, and the chain for this Hadith is a strong, good chain. Allah criticized those who make lawful what Allah has made unlawful or vice versa. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allah then warned them with a promise of the Day of Resurrection. He asked:

(وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ
الْقِيَامَةِ)

(And what think those who invent a lie against Allah, on the Day of Resurrection) What do they think will happen to them when they return to Us on the Day of Resurrection Ibn Jarir said that Allah's statement:

(إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ)

(Truly, Allah is full of bounty to mankind,) indicated that the bounty is in postponing their punishment in this world. I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ)

(but most of them are ungrateful.) So they prohibited what Allah has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ
تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ)

(61. Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.)

Everything Small or Large is within the Knowledge of Allah

Allah informed His Prophet that He knows and is well acquainted with all of the affairs and conditions of him and his Ummah and all of creation and its creatures at all times -- during every hour and second. Nothing slips or escapes from His knowledge and observation, not even