

((Surely) you will enter it.) means, you will go into it.

(لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُواهَا)

(Had these been gods, they would not have entered there,) means, if these idols and false gods which you worshipped instead of Allah, had really been gods, they would not have entered the Hellfire.

(وَكُلٌّ فِيهَا خَالِدُونَ)

(and all of them will abide therein forever.) means, the worshippers and the objects of their worship will all abide therein forever.

(لَهُمْ فِيهَا زَفِيرٌ)

(Therein they will be breathing out with deep sighs and roaring) This is like the Ayah:

(لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ)

(they will have (in the Fire), Zafir and Shahiq) 11:106(. Zafir refers to their exhalation, and Shahiq refers to their inhalation.

(وَهُمْ فِيهَا لَا يَسْمَعُونَ)

(and therein they will hear not.)

### The State of the Blessed

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ)

(Verily, those for whom the good has preceded from Us,) `Ikrimah said, "Mercy." Others said it means being blessed.

(أُولَئِكَ عَنْهَا مُبْعَدُونَ)

(they will be removed far therefrom.) When Allah mentions the people of Hell and their punishment for their associating others in worship with Allah, He follows that with a description of the blessed who believed in Allah and His Messengers. These are the ones for whom the blessing has preceded from Allah, and they did righteous deeds in the world, as Allah says:

(لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best reward and even more) )10:26(

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ )

(Is there any reward for good other than good) )55:60( Just as they did good in this world, Allah will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

(أُولَئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا)

(they will be removed far therefrom. They shall not hear the slightest sound of it,) means, they will not feel its heat in their bodies.

(وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ)

(while they abide in that which their own selves desire.) means, they will be safe from that which they fear, and they will have all that they love and desire. It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allah, and to exclude `Uzayr and the Messiah from their number. Hajjaj bin Muhammad Al-A`war reported from Ibn Jurayj, and `Uthman bin `Ata' reported from Ibn `Abbas:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ  
أَنْتُمْ لَهَا وَارِدُونَ )

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell! (Surely) you will enter it.) Then He made an exception and said:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ)

(Verily, those for whom the good has preceded from Us.) It was said that this referred to the angels and `Isa, and others who are worshipped instead of Allah. This was the view of `Ikrimah, Al-Hasan and Ibn Jurayj. Muhammad bin Ishaq bin Yasar said in his book of Srah: "According to what I have heard, the Messenger of Allah sat down one day with Al-Walid bin Al-Mughirah in the Masjid, and An-Nadr bin Al-Harith came and sat down with them. There were also other men of Quraysh in the Masjid. The Messenger of Allah spoke, then An-Nadr bin Al-Harith came up to him and the Messenger of Allah spoke to him until he defeated him in argument. Then he recited to him and to them,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ  
أَنْتُمْ لَهَا وَارِدُونَ )

(Certainly you and that which you are worshipping now besides Allah, are (but) Hasab for Hell!  
(Surely) you will enter it.) Until His Statement,

(وَهُمْ فِيهَا لَا يَسْمَعُونَ)

(and therein they will hear not.) Then the Messenger of Allah got up and went to sit with `Abdullah bin Al-Zab`ari As-Sahmi. Al-Walid bin Al-Mughirah said to `Abdullah bin Al-Zab`ari, "By Allah, An-Nadr bin Al-Harith could not match the son of `Abd Al-Muttalib in argument. Muhammad claims that we and these gods that we worship are fuel for Hell." `Abdullah bin Az-Zab`ari said: "By Allah, if I meet with him I will defeat him in argument. Ask Muhammad whether everyone that is worshipped instead of Allah will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship `Uzayr, and the Christians worship Al-Masih, `Isa bin Maryam." Al-Walid and those who were sitting with him were amazed at what `Abdullah bin Az-Zab`ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allah , who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ، فَهُوَ مَعَ  
مَنْ عِبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ  
أَمَرَهُمْ بِعِبَادَتِهِ»

(Everyone who likes to be worshipped instead of Allah will be with the ones who worshipped him, for indeed they are worshipping the Shaytan and whoever told them to worship him.)  
Then Allah revealed the words:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا  
مُبْعَدُونَ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا  
اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ )

(Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.) It was revealed about the mention of `Isa, `Uzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allah, but the misguided people who came after them took them as lords instead of Allah. Concerning the notion of worshipping the angels as daughters of Allah, the following words were revealed:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ  
مُّكْرَمُونَ )

(And they say: "The Most Gracious has begotten children. " Glory to Him! They are but honored slaves). Until His saying,

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ نَجْزِيهِ  
جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ )

(And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.) )21:26-29(. Concerning `Isa bin Maryam, the fact that he is worshipped alongside Allah, and the amazement of Al-Walid and the others who were present at the argument )of `Abdullah bin Az-Zab'ari(, the following words were revealed:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ  
يَصِدُّونَ - وَقَالُوا ءَأَللَّهُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ  
لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ - إِنْ هُوَ إِلَّا  
عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ -  
وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ  
يَخْلُقُونَ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا)

(And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.) )43:57-61( meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

(فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُّسْتَقِيمٌ)

(Therefore have no doubt concerning it. And follow Me (Allah)! This is the straight path) )43:63(. " What Ibn Az-Zab`ari said was a serious mistake, because the Ayah was addressed to

the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allah said:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell!) How could this be applied to Al-Masih, `Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them

(لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ)

(The greatest terror will not grieve them,) It was said that this means death, as was narrated by `Abdur-Razzaq from Yahya bin Rabi`ah from `Ata.' Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-`Awfi said narrating from Ibn `Abbas and Abu Snan, Sa`id bin Snan Ash-Shaybani. This was the view favored by Ibn Jarir in his Tafsir.

(وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

(and the angels will meet them, (with the greeting:) "This is your Day which you were promised".) meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

(هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

("This is your Day which you were promised".) meaning, hope for the best.

(يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا  
بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَعَلِينَ)

(104. And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.)

### The Heavens will be rolled up on the Day of Resurrection

Allah says: this will happen on the Day of Resurrection:

(يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ)

(And (remember) the Day when We shall roll up the heaven like a Sjill for books.) This is like the Ayah:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا  
قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ يَمِينِهِ  
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ )

(They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!) )39:67( Al-Bukhari recorded that Nafi` reported from Ibn `Umar that the Messenger of Allah said:

«إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضِينَ وَتَكُونُ  
السَّمَوَاتُ يَمِينِهِ»

(On the Day of Resurrection, Allah will seize the earth and the heavens will be in His Right Hand.) This was recorded by Al-Bukhari, may Allah have mercy on him.

(كَطَى السَّجِّلِ لِلْكِتَابِ)

(like a Sjill rolled up for books.) What is meant by Sjill is book. As-Suddi said concerning this Ayah: "As-Sjill is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to As-Sjill, and he rolls it up and puts it away until the Day of Resurrection." But the correct view as narrated from Ibn `Abbas is that As-Sjill refers to the record (of deeds). This was also reported from him by `Ali bin Abi Talhah and Al-`Awfi. This was also stated by Mujahid, Qatadah and others. This was the view favored by Ibn Jarir, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the Ayah:

(فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ )

(Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead.) )37:103( There are many more linguistic examples in this respect. Allah knows best.

(كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدْنَا عَلَيْنا اِنَّا كُنَّا  
فَاعِلِينَ)

(As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) means, this will inevitably come to pass on the Day when Allah creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allah has promised, and He does not break His promise. He is able to do that. Because He says:

(إِنَّا كُنَّا فَعَلِينَ)

(Truly, We shall do it.) Imam Ahmad recorded that Ibn `Abbas said: "The Messenger of Allah stood among us exhorting us, and said:

«إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ حُفَاةَ عُرَاةٍ  
عُرُلًا، كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا، إِنَّا  
كُنَّا فَاعِلِينَ»

(You will be gathered before Allah barefoot, naked and uncircumcised. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) And he mentioned the entire Hadith. It was also recorded in the Two Sahihs, and Al-Bukhari mentioned it in his Tafsir of this Ayah.

(وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ  
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ - إِنَّ فِي هَذَا  
لَبَلَاغًا لِقَوْمٍ عَابِدِينَ - وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً  
لِّلْعَالَمِينَ )

(105. And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land.) (106. Verily, in this there is a plain Message for people who worship Allah.) (107. And We have sent you (O Muhammad) not but as a mercy for the `Alamin.)

### **The Earth will be inherited by the Righteous**

Allah tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allah says:

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ  
وَالْعَاقِبَةُ لِلْمُتَّقِينَ

(Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have Taqwa.) 7:128

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ

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

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ  
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them) 24:55. Allah tells us that this is recorded in the Books of Divine Laws and Decrees, and that it will inevitably come to pass. Allah says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

(And indeed We have written in Az-Zabur after Adh-Dhikr) Al-A`mash said: "I asked Sa`id bin Jubayr about the Ayah:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

(And indeed We have written in Az-Zabur after Adh-Dhikr). He said: "Az-Zabur means the Tawrah, the Injil and the Qur'an." Mujahid said, "Az-Zabur means the Book." Ibn `Abbas, Ash-Sha`bi, Al-Hasan, Qatadah and others said, "Az-Zabur is that which was revealed to Dawud, and Adh-Dhikr is the Tawrah." Mujahid said: "Az-Zabur means the Books which came after Adh-Dhikr, and Adh-Dhikr is the Mother of the Book (Umm Al-Kitab) which is with Allah." This was also the view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is Al-Lawh Al-Mahfuz."

(أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ)

(that My righteous servants shall inherit the land.) Mujahid said, narrating from Ibn `Abbas, "This means, the land of Paradise." This was also the view of Abu `Aliyah, Mujahid, Sa`id bin Jubayr, Ash-Sha`bi, Qatadah, As-Suddi, Abu Salih, Ar-Rabi` bin Anas and Ath-Thawri (may Allah have mercy on them).

(إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ)

(Verily, in this (the Qur'an) there is a plain Message for people who worship Allah.) means, `in this Qur'an which We have revealed to Our servant Muhammad, there is a plain Message which is beneficial and is sufficient for a people who worship Allah.' This refers to those who worship Allah in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allah than follow the Shaytan or their own desires.

### Muhammad is a Mercy to the Worlds

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

(And We have sent you not but as a mercy for the `Alamin.) Here Allah tells us that He has made Muhammad a mercy to the `Alamin, i.e., He sent him as a mercy for all of them )peoples(, so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allah says:

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصَلُّونَهَا وَيُبْسُ الْقَرَارُ)

(Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, -- and what an evil place to settle in!) )14:28-29( And Allah says, describing the Qur'an:

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.") 41:44( Muslim reports in his Sahih: Ibn Abi `Umar told us, Marwan Al-Fazari told us, from Yazid bin Kisan, from Ibn Abi Hazim that Abu Hurayrah said that it was said, "O Messenger of Allah, pray against the idolators." He said:

«إِنِّي لَمْ أُبْعَثْ لَعْنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً»

(I was not sent as a curse, rather I was sent as a mercy.) This was recorded by Muslim. Imam Ahmad recorded that `Amr bin Abi Qurrah Al-Kindi said: "Hudhayfah was in Al-Mada'in and he was mentioning things that the Messenger of Allah had said. Hudhayfah came to Salman and Salman said: `O Hudhayfah, the Messenger of Allah )would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allah ( addressed us and said:

«أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَبْتُهُ (سَبَّةً) فِي غَضَبِي  
أَوْ لَعْنَتُهُ لَعْنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَدِّ آدَمَ  
أَغْضَبُ كَمَا تَغْضَبُونَ، إِنَّمَا بَعَثَنِي اللَّهُ رَحْمَةً  
لِلْعَالَمِينَ فَاجْعَلْهَا صَلَاةً عَلَيْهِ يَوْمَ الْقِيَامَةِ»

(Any man of my Ummah whom I have insulted or cursed when I was angry -- for I am a man from among the sons of Adam, and I get angry just as you do. But Allah has sent me as a Mercy to the Worlds, so I will make that )my anger( into blessings for him on the Day of Resurrection.) This was also recorded by Abu Dawud from Ahmad bin Yunus from Za'idah. It may be asked: what kind of mercy do those who disbelieve in him get The answer is what Abu Ja`far bin Jarir recorded from Ibn `Abbas concerning the Ayah:

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ )

(And We have sent you not but as a mercy for the `Alamin. ) He said, "Whoever believes in Allah and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever does not believe in Allah and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning."

(قُلْ إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَهَلْ  
أَنْتُمْ مُسْلِمُونَ - فَإِنْ تَوَلَّوْا فَقُلْ ءَادَنْتُكُمْ عَلَىٰ  
سَوَاءٍ وَإِنْ أُدْرَىٰ أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ -

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ -  
 وَإِنْ أَذْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ - قَالَ  
 رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى  
 مَا تَصِفُونَ )

(108. Say: "It is revealed to me that your God is only one God. Will you then be Muslims") (109. But if they turn away say: "I give you a notice to be known to us all alike. And I know not whether that which you are promised is near or far.") (110. "Verily, He knows that which is spoken aloud and He knows that which you conceal.") (111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while.") (112. He said:"My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!")

### The main Objective of Revelation is that Allah be worshipped

Allah commands His Messenger to say to the idoators:

(إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُمُ إِلَهٌ وَحِدٌ فَهَلْ أَنْتُمْ  
 مُسْلِمُونَ)

("It is revealed to me that your God is only one God. Will you then be Muslims") meaning, will you then follow that and submit to it

(فَإِنْ تَوَلَّوْا)

(But if they turn away) means, if they ignore that to which you call them.

(فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ)

(say: "I give you a notice to be known to us all alike...") meaning, `I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.' This is like the Ayah:

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ  
 بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ )

(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!") )10:41(

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ

(If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)) 8:58 (which means: so that both you and they will know that the treaty is null and void. Similarly, Allah says here:

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَى سَوَاءٍ

(But if they turn away say: "I give you a notice to be known to us all alike..." meaning, 'I have already informed you that I have nothing to do with you and you have nothing to do with me.'

**No one knows when the Hour will come**

وَإِنْ أَدْرَى أَقْرَبٌ أَمْ بَعِيدٌ مَا تُوعَدُونَ

(And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.) meaning: 'it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ

(Verily, He (Allah) knows that which is spoken aloud (openly) and He knows that which you conceal.) Allah knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

وَإِنْ أَدْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ

(And I know not, perhaps it may be a trial for you, and an enjoyment for a while.) meaning, 'I do not know, perhaps it is a trial for you, and an enjoyment for a while.' Ibn Jarir said: 'perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.' This was narrated by `Awn from Ibn `Abbas. And Allah knows best.

قَالَ رَبِّ احْكُم بِالْحَقِّ

(He said: "My Lord! Judge You in truth!) means, judge between us and our people who disbelieve in the truth. Qatadah said: "The Prophets (peace be upon them) used to say:

(رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ  
الْفَاتِحِينَ)

("Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.") 7:89, and the Messenger of Allah was commanded to say this too." It was reported from Malik from Zayd bin Aslam that when the Messenger of Allah witnessed any fighting, he would say:

(رَبِّ احْكُم بِالْحَقِّ)

("My Lord! Judge You in truth!")

(وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

(Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!) means, `against the various lies and fabrications that you utter, some of which are worse than others; Allah is the One Whose Help we seek against that.' This is the end of the Tafsir of Surat Al-Anbiya'. To Allah be praise and blessings.

### The Tafsir of Surat Al-Hajj

(Chapter - 22)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ  
عَظِيمٌ - يَوْمَ تَرَوُنَّهَا تُدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا  
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى  
النَّاسَ سُكَّرَى وَمَا هُمْ بِسُكَّرَى وَلَكِنَّ عَذَابَ  
اللَّهِ شَدِيدٌ)

(1. O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.) (2. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allah's torment is severe.)

## The Hour

Allah commands His servants to have Taqwa of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا - وَأَخْرَجَتِ  
الْأَرْضُ أَنْقَالَهَا )

(When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens.) 99:1-2

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً -  
فِيَوْمٍ مِّنْذِ وَقَعَتِ الْوَاقِعَةُ )

(And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall.) 69:14-15( And;

إِذَا رُجَّتِ الْأَرْضُ رَجًا - وَبُسَّتِ الْجِبَالُ بَسًّا )

(When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.) 56:4-5( It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour. Ibn Jarir recorded that `Alqamah commented on Allah's saying,

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ )

(Verily, the earthquake of the Hour (of Judgement) is a terrible thing.) "Before the Hour." Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves. This was the view favored by Ibn Jarir, who took the following Hadiths as evidence: Imam Ahmad recorded that `Imran bin Husayn said that when the Messenger of Allah was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two Ayat:

يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ  
عَظِيمٌ - يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا

أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى  
النَّاسَ سُكَرَى وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ  
اللَّهِ شَدِيدٌ (

(O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.) When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَاكَ، ذَاكَ يَوْمٌ يُنَادَى آدَمُ عَلَيْهِ  
السَّلَامُ، فَيُنَادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ  
ابْعَثْ بَعَثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعَثَ  
النَّارَ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ  
وَتِسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ»

(Do you know what Day that is That is the Day when Adam will be called. His Lord will call him and will say: "O Adam, send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.") His Companions were filled with despair and stopped smiling. When he saw that, he said:

«أَبشِرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ  
لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ قَطُّ إِلَّا كَثُرَتَا  
يَأْجُوجُ وَمَأْجُوجُ، وَمَنْ هَلَكَ مِنْ بَنِي آدَمَ وَبَنِي  
إِبْلِيسَ»

(Be of good cheer and strive hard, for by the One in Whose Hand is the soul of Muhammad, you will be counted with two creations who are of immense numbers, Ya'juj and Ma'juj, and those who have already died of the progeny of Adam and the progeny of Iblis.) Then they felt happier, and he said:

«اعْمَلُوا وَأَبْشِرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا  
أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ  
الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ»

(Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muhammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.) This was also recorded by At-Tirmidhi and by An-Nasa'i in the Book of Tafsir in their Sunans. At-Tirmidhi said, "It is Hasan Sahih."

### Another Version of this Hadith

At-Tirmidhi recorded from `Imran bin Husayn that when the words,

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ)

(O mankind! Have Taqwa of your Lord.) Until His saying,

(وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)

(but Allah's torment is severe.) were revealed, the Prophet was on a journey, and he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ.  
قَالَ: ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لِآدَمَ: ابْعَثْ بَعْثَ النَّارِ،  
قَالَ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟ قَالَ: تِسْعُمِائَةٌ  
وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ»

(Do you know what Day that is) They said, "Allah and His Messenger know best." (He said: That is the Day on which Allah will say to Adam, "Send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.") The Muslims started to weep, then the Messenger of Allah said:

«قَارِبُوا وَسَدِّدُوا، فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةَ قَطُّ إِلَّا كَانَتْ  
بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدَدُ مِنَ  
الْجَاهِلِيَّةِ، فَإِنْ تَمَّتْ، وَإِلَّا كُمِّلَتْ مِنَ الْمُنَافِقِينَ،  
وَمَا مَثَلُكُمْ وَمَثَلُ الْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ  
الدَّابَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ»

(Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.) Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a quarter of the people of Paradise.) They said, "Allahu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a third of the people of Paradise.) They said, "Allahu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

(I hope that you will be half of the people of Paradise.) They said, "Allahu Akbar!" Then he (the narrator) said, "I do not know if he said two-thirds or not." This was also recorded by Imam Ahmad. Then At-Tirmidhi also said, "This is a Hasan Sahih Hadith." In his Tafsir, under this Ayah, Al-Bukhari recorded that Abu Sa`id said, "The Prophet said:

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ، فَيَقُولُ:  
لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ  
يَأْمُرُكَ أَنْ تُخْرَجَ مِنْ دُرِّيَّتِكَ بَعَثْنَا إِلَى النَّارِ،  
قَالَ: يَا رَبِّ وَمَا بَعَثَ النَّارَ؟ قَالَ: مِنْ كُلِّ أَلْفٍ

أَرَاهُ قَالَ تِسْعُمِائَةٍ وَتِسْعَةَ وَتِسْعُونَ، فَحِينِيذٍ تَضَعُ  
الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَالِدُ

(وَتَرَى النَّاسَ سُكْرَى وَمَا هُمْ بِسُكْرَى وَلَكِنَّ  
عَذَابَ اللَّهِ شَدِيدٌ)

(On the Day of Resurrection, Allah will say: "O Adam." He will say, "At Your service, O Lord." Then a voice will call out: "Allah commands you to send forth from your progeny those who are destined for the Fire." He will say, "O Lord, who is destined for the Fire" He will say, "From every thousand" -- I think he said -- "nine hundred and ninety-nine." At that time every pregnant female will drop her load and children will turn grey. (and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.)) That will be so difficult for mankind to bear that their faces will change. The Prophet said:

«مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعُمِائَةٍ وَتِسْعَةَ  
وَتِسْعُونَ، وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةَ  
السَّوْدَاءِ فِي جَنْبِ الثَّورِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةَ  
الْبَيْضَاءِ فِي جَنْبِ الثَّورِ الْأَسْوَدِ، وَإِنِّي لَأَرْجُو  
أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: ثَلَاثَ  
أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: شَطْرَ أَهْلِ الْجَنَّةِ،  
فَكَبَّرْنَا»

(Nine hundred and ninety-nine from Ya'juj and Ma'juj, and one from you. Among mankind you are like a black hair on the side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.) We said "Allahu Akbar!" Then he said, (A third of the people of Paradise.) We said, "Allahu Akbar!" Then he said, (One half of the people of Paradise.) We said: `Allahu Akbar!" Al-Bukhari also recorded this elsewhere. It was also recorded by Muslim, and An-Nasai in his Tafsir. The Hadiths and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

(إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ)

(Verily, the earthquake of the Hour is a terrible thing.) means, a serious matter, a terrifying crisis, a horrendous event. This earthquake is what will happen to people when they are filled with terror, as Allah says:

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا )

(There, the believers were tried and shaken with a mighty shaking.) )33:11(. Then Allah says:

(يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ)

(The Day you shall see it, every nursing mother will forget her nursling,) means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding, Allah says,

(كُلُّ مُرْضِعَةٍ)

(every nursing mother), and He did not say a mother who has an infant of breastfeeding age.

(عَمَّا أَرْضَعَتْ)

(her nursling) means, her nursing infant that has not yet been weaned.

(وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا)

(and every pregnant one will drop her load,) means, before the pregnancy has reached full term, because of the intensity of the horror.

(وَتَرَى النَّاسَ سُكَرَى)

(and you shall see mankind as in a drunken state,) means, because of the severity of their situation, when they will lose their minds, so that whoever sees them, will think, that they are drunk,

(وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)

(yet they will not be drunken, but Allah's torment is severe.)

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ  
كُلَّ شَيْطَانٍ مَّرِيدٍ - كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّه  
يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ )

(3. And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.) (4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.)

### Condemnation of the Followers of the Shaytan

Allah condemns those who deny the Resurrection and who deny that Allah is able to restore life to the dead, those who turn away from that which Allah has revealed to His Prophets and, in their views -- denial and disbelief -- follow every rebellious Shaytan among men and Jinn. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Allah says concerning them and their like,

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ)

(And among mankind is he who disputes about Allah, without knowledge,) meaning, without sound knowledge.

(وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ كُتِبَ عَلَيْهِ)

(and follows every rebellious Shaytan. For him it is decreed.) Mujahid said, "This refers to that Shaytan." meaning that is a matter written in the decree.

(أَنَّهُ مَنْ تَوَلَّاهُ)

(that whosoever follows him,) and imitates him,

(فَأَنَّه يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ)

(he will mislead him, and will drive him to the torment of the Fire.) means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing. As-Suddi reported that Abu Malik said, "This Ayah was revealed about An-Nadr bin Al-Harith. This was also the view of Ibn Jurayj.

(يَأْيُهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا  
خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ  
مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ  
فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ  
نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن  
يُتَوَقَّىٰ وَمِنْكُمْ مَّن يُرْدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا  
يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا  
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِن كُلِّ  
زَوْجٍ بَهِيجٍ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي  
الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - وَأَنَّ السَّاعَةَ  
ءَاتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ  
(

(5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh -- some formed and some unformed -- that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth Hamidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).) (6. That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.) v(7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves.)

### **Evidence of the Resurrection in the creation of Man and of Plants**

When Allah speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation. Allah says:

يَأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

(O mankind! If you are in doubt about the Resurrection,) which means the time when souls and bodies will be raised up on the Day of Resurrection,

فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ

(then verily, We have created you from dust,) meaning, 'you were originally created from dust', which is what Adam, peace be upon him, was created from.

ثُمَّ مِن نُّطْفَةٍ

(then from a Nutfah,) 32:8 (meaning, then He made his offspring from semen of despised water.

### The Development of the Nutfah and Embryo in the Womb

ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ

(then from a clot then from a little lump of flesh) if the Nutfah establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it and it changes into a red clot, by the leave of Allah, and it remains like that for forty days. Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a head, arms, chest, stomach, thighs, legs, feet and all its members. Sometimes a woman miscarries before the fetus is formed and sometimes she miscarries after it has formed. As Allah says:

ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ

(then from a little lump of flesh -- some formed and some unformed) meaning, as you see.

لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى

(that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term,) meaning that sometimes the fetus remains in the womb and is not miscarried.

مُخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ

(some formed and some unformed, ) Mujahid said, "This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allah sends an angel to it who breathes the soul into it and forms it as Allah wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched." It was recorded in the Two Sahihs that Ibn Mas'ud said, "The Messenger of Allah , who is the true and truly inspired one, told us:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَعَمَلَهُ وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفِخُ فِيهِ الرُّوحَ»

(Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allah sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.)"

### Man's Development from Infancy to Old Age His saying;

(ثُمَّ نُخْرِجُكُمْ طِفْلًا)

(then We bring you out as infants,) means, weak in his body, hearing, sight, senses, stamina and mind. Then Allah gives him strength, gradually and causes his parents to treat him with tender kindness night and day. Allah says:

(ثُمَّ لَتَبْلُغُوا أَشُدَّكُمْ)

(then (give you growth) that you may reach your age of full strength.) meaning, his strength increases until he reaches the vitality and handsomeness of youth.

(وَمِنْكُمْ مَنْ يُتَوَقَّى)

(And among you there is he who dies,) means, when he is young and strong.

(وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ)

(and among you there is he who is brought back to the miserable old age,) meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allah says:

(لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا)

(so that he knows nothing after having known.)

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.) )30:54(

### Another Parable of the Resurrection from Plants

(وَتَرَى الْأَرْضَ هَامِدَةً)

(And you see the earth Hamidatan,) This is another sign of the power of Allah to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatadah said, "(This means) the eroded, dusty earth." As-Suddi said, "Dead."

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).) When Allah sends the rain upon it, it is stirred to life, that is, vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits. Allah says:

(وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(and puts forth every lovely kind (of growth).) meaning, beautiful in appearance and with delightful fragrances.

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ)

(That is because Allah: He is the Truth,) means, the Creator, the Controller, the One Who does as He wills.

(وَأَنَّهُ يُحْيِي الْمَوْتَى)

(and it is He Who gives life to the dead,) means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

(إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things.) 41:39

(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

(وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا)

(And surely, the Hour is coming, there is no doubt about it;) meaning, it will inevitably come to pass.

(وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ)

(and certainly, Allah will resurrect those who are in the graves.) means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ)

(قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ - الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَاراً فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ )

(And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle there- with.) )36:78-80(. And there are many similar Ayat.

(وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ )

ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ- ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ-

(8. And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) (9. Bending his neck in pride, and leading (others) too (far) astray from the path of Allah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.) (10. That is because of what your hands have sent forth, and verily, Allah is not unjust to servants.)

### **Clarifying the State of the Leaders of the Innovators and Those Who lead People astray**

Allah has already told us about the ignorant imitators who are led astray:

(وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَبِيعُ كُلَّ شَيْطَانٍ مُّرِيدٍ )

(And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.) And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ )

(And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims. Allah's saying,

(ثَانِي عَطْفِهِ)

(Bending his neck in pride,) Ibn ` Abbas and others said, "Too proud to follow the truth when he is called to it." Mujahid, Qatadah and Malik said, narrating from Zayd bin Aslam:

(ثَانِي عَطْفِهِ)

(Bending his neck in pride,) means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance. This is like the Ayat:

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَنٍ مُّبِينٍ فَتَوَلَّىٰ وَرَكَعَتْهُ )

(And in Musa, when We sent him to Fir`awn with a manifest authority. But (Fir`awn) turned away along with his hosts) )51:38-39(,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا )

(And when it is said to them: "Come to what Allah has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.) )4:61(,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَعْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ )

(And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads, and you would see them turning away their faces in pride.) )63:5(, And Luqman said to his son:

(وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ)

(And turn not your face away from men with pride) )31:18( meaning, do not turn away from them in an arrogant manner. And Allah says:

(وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَكُنَّ مُصْطَفِرَاتٍ)

(And when Our verses are recited to him, he turns away in pride) )31:7(.

(لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ)

(and leading (others) too (far) astray from the path of Allah.) This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allah. Then Allah says:

(لَهُ فِي الدُّنْيَا خِزْيٌ)

(For him there is disgrace in this worldly life,) meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allah, so Allah will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

(وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ذَلِكَ بِمَا قَدَّمْتُمْ  
يَدَاكَ)

(and on the Day of Resurrection We shall make him taste the torment of burning. That is because of what your hands have sent forth,) means, this will be said to him by way of rebuke.

(وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ)

(and verily, Allah is not unjust to the servants.) This is like the Ayah:

(خُدُوهُ فَاعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ - ثُمَّ صُبُّوا  
فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ  
الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ )

((It will be said: ) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!") )44:47-50(

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ  
أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقلبَ  
عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ  
الْخُسْرَانُ الْمُبِينُ - يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا  
يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ -  
يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَى  
وَلَيْسَ الْعَشِيرُ )

(11. And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.) (12. He calls besides Allah unto that which can neither harm him nor profit him. That is a straying far away.) (13. He calls unto him whose harm is nearer than his profit; certainly an evil Mawla and certainly an evil `Ashir!)

### The meaning of worshipping Allah as it were upon the edge

Mujahid, Qatadah and others said:

(عَلَى حَرْفٍ)

(upon the edge) means, in doubt. Others said that it meant on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islam on the edge, and if he finds what he likes he will continue, otherwise he will leave. Al-Bukhari recorded that Ibn `Abbas said:

## (وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ)

(And among mankind is he who worships Allah as it were upon the edge.) "People would come to Al-Madinah )to declare their Islam( and if their wives gave birth to sons and their mares gave birth to foals, they would say, `This is a good religion,' but if their wives and their mares did not give birth, they would say, `This is a bad religion.'" Al-`Awfi reported that Ibn `Abbas said, "One of them would come to Al-Madinah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, `I have not experienced anything but good since I started to follow this religion."

## (وَإِنْ أَصَابَتْهُ فِتْنَةٌ)

(but if a Fitnah strikes him), Fitnah here means affliction, i.e., if the disease of Al-Madinah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the Shaytan comes to him and says: `By Allah, since you started to follow this religion of yours, you have experienced nothing but 'bad things,' and this is the Fitnah." This was also mentioned by Qatadah, Ad-Dahhak, Ibn Jurayj and others among the Salaf when explaining this Ayah. Mujahid said, concerning the Ayah:

## (انْقَلَبَ عَلَى وَجْهِهِ)

(he turns back on his face.) "(This means), he becomes an apostate and a disbeliever."

## (خَسِرَ الدُّنْيَا وَالْآخِرَةَ)

(He loses both this world and the Hereafter.) means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allah the Almighty, so he will be utterly doomed and humiliated. So Allah says:

## (ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)

(That is the evident loss.), i.e., the greatest loss and the losing deal.

## (يَدْعُو مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نِنْفَعُهُ)

(He calls besides Allah unto that which can neither harm him nor profit him.) means, the idols, rivals, and false gods which he calls upon for help, support and provision -- they can neither benefit him nor harm him.

## (ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(That is a straying far away.)

(يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ)

(He calls unto him whose harm is nearer than his profit;) means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

(لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ)

(certainly an evil Mawla and certainly an evil `Ashir!) Mujahid said, "This means the idols." The meaning is: "How evil a friend is this one upon whom he calls instead of Allah as a helper and supporter."

(وَلَيْسَ الْعَشِيرُ)

(and certainly an evil `Ashir!) means the one with whom one mixes and spends one's time.

(إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا  
يُرِيدُ)

(14. Truly, Allah will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow. Verily, Allah does what He wills.)

### The Reward of the Righteous

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed. They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise. So Allah tells us that He sends those astray and guides these, and says:

(إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ)

(Verily, Allah does what He wills.)

(مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا  
وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ

فَلْيَنْظُرْ هَلْ يُدْهِنَ كَيْدُهُ مَا يَغِيظُ - وَكَذَلِكَ  
أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ )

(15. Whoever thinks that Allah will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!) (16. Thus have We sent it down as clear Ayat, and surely, Allah guides whom He wills.)

### Allah will definitely help His Messenger

Ibn `Abbas said, "Whoever thinks that Allah will not help Muhammad in this world and the Hereafter, let him stretch out a rope

(إِلَى السَّمَاءِ)

(to the ceiling) to the ceiling in his house,

(ثُمَّ لِيَقْطَعُ)

(and let him strangle himself.) let him hang himself with it." This was also the view of Mujahid, `Ikrimah, `Ata', Abu Al-Jawza', Qatadah and others. The meaning is: whoever thinks that Allah will not support Muhammad and His Book and His Religion, let him go and kill himself if it annoys him so much. For Allah will most certainly help and support him. Allah says:

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

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

(فَلْيَنْظُرْ هَلْ يُدْهِنَ كَيْدُهُ مَا يَغِيظُ)

(Then let him see whether his plan will remove that whereat he rages!) As-Suddi said, "Meaning, in the case of Muhammad " `Ata' Al-Khurasani said, "Let him see whether that will cure the rage he feels in his heart."

(وَكَذَلِكَ أَنْزَلْنَاهُ)

(Thus have We sent it down) the Qur'an.

(ءَايَاتٌ بَيِّنَاتٌ)

(as clear Ayat,) clear in its wording and its meaning, evidence from Allah to mankind.

(وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ)

(and surely, Allah guides whom He wills.) He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.) 21:23(. Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

(إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِّينَ  
وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ  
يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
شَهِيدٌ)

17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness.)

### Allah will judge between the Sects on the Day of Resurrection

Allah tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and Sabians. We have already seen a definition of them in Surat Al-Baqarah and have noted how people differ over who they are. There are also the Christians, Majus and others who worship others alongside Allah. Allah will

(يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ)

(judge between them on the Day of Resurrection) with justice; He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرَمٍ إِنَّ اللَّهَ يَقَعْلُ مَا يَشَاءُ )

(18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb, and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.)

### Everything prostrates to Allah

Allah tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allah says:

(أَوْ لَمِيرَوْا إِلَىٰ خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلُّهُ عَنِ الِئْمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ)

(Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly) )16:48(. And Allah says here:

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ)

(See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him) means, the angels in the regions of the heavens, and all the living creatures, men, Jinn, animals and birds.

(وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(and there is not a thing but glorifies His praise) )17:44(.

## (وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ)

(and the sun, and the moon, and the stars,) These are mentioned by name, because they are worshipped instead of Allah, so Allah explains that they too prostrate to their Creator and that they are subjected to Him.

## (لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ)

(Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them) 41:37(. In the Two Sahihis it was recorded that Abu Dharr said, "The Messenger of Allah said to me,

«أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

(Do you know where this sun goes) I said, `Allah and His Messenger know best.' He said,

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْمِرُ  
فِيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

(It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told, "Go back the way whence you came.")" Ibn `Abbas said, "A man came and said, `O Messenger of Allah, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying, "O Allah, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dawud.'" Ibn `Abbas said, "The Messenger of Allah recited an Ayah mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said." This was recorded by At-Tirmidhi, Ibn Majah, and Ibn Hibban in his Sahih.

## (وَالدَّوَابَّ)

(Ad-Dawabb) means all the animals. It was reported in a Hadith recorded by Imam Ahmad that the Messenger of Allah forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allah more than the one who was riding.

## (وَكَثِيرٌ مِّنَ النَّاسِ)

(and many of mankind) means, they prostrate willingly, submitting themselves to Allah of their own free will.

(وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ)

(But there are many (men) on whom the punishment is justified.) means, those who refuse prostration, are stubborn and arrogant.

(وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ)

(And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.) It was recorded that Abu Hurayrah said, "The Messenger of Allah said:

«إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ اعْتَزَلَ الشَّيْطَانُ بَيْكِي، يَقُولُ: يَا وَيْلَهُ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ»

(When the son of Adam recites the Ayat containing the prostration, the Shaytan withdraws weeping and says, "Ah! Woe (to me)! the son of Adam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell.") This was recorded by Muslim. In his book Al-Marasil, Abu Dawud recorded that Khalid bin Ma` dan, may Allah have mercy upon him, reported that Allah's Messenger said,

«فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْنِ»

(Surat Al-Hajj has been favored over the rest of the Qur'an with two prostrations.) Al-Hafiz Abu Bakr Al-Isma`ili recorded from Abu Al-Jahm that `Umar did the two prostrations of Surat Al-Hajj when he was in Al-Jabiyah, and he said, "This Surah has been favored with two prostrations."

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ - وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ - كُلَّمَا أَرَادُوا

أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُقُوا  
عَذَابَ الْحَرِيقِ )

(19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.) (20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.) (21. And for them are hooked rods of iron.) (22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!")

### The Reason for Revelation

It was recorded in the Two Sahihis that Abu Dharr swore that this Ayah --

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ)

(These two opponents dispute with each other about their Lord;) was revealed concerning Hamzah and his two companions, and `Utbah and his two companions, on the day of Badr when they came forward to engage in single combat. This is the wording of Al-Bukhari in his Tafsir of this Ayah. Then Al-Bukhari recorded that `Ali bin Abi Talib said, "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection." Qays (sub-narrator) said, "Concerning them the Ayah was revealed:

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ)

(These two opponents dispute with each other about their Lord;) He (Qays) said, "They are the ones who came forward (for single combat) on the day of Badr: `Ali, Hamzah and `Ubaydah vs., Shaybah bin Rabi`ah, `Utbah bin Rabi`ah and Al-Walid bin `Utbah." This was reported only by Al-Bukhari. Ibn Abi Najih reported that Mujahid commented on this Ayah, "Such as the disbeliever and the believer disputing about the Resurrection." According to one report Mujahid and `Ata' commented on this Ayah, "This refers to the believers and the disbelievers." The view of Mujahid and `Ata' that this refers to the disbelievers and the believers, includes all opinions, the story of Badr as well as the others. For the believers want to support the religion of Allah, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail. This was the view favored by Ibn Jarir, and it is good.

### The Punishment of the Disbelievers

(فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ)

(then as for those who disbelieved, garments of fire will be cut out for them,) meaning, pieces of fire will be prepared for them. Sa`id bin Jubayr said: "Of copper, for it is the hottest of things when it is heated." n

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَأَلْذِينَ  
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِنْ فَوْقِ  
رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ  
وَالْجُلُودُ )

(boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.) meaning, when the boiling water --which is water that has been heated to the ultimate degree- is poured down over their heads. Ibn Jarir recorded from Abu Hurayrah that the Prophet said:

«إِنَّ الْحَمِيمَ لِيُصَبُّ عَلَى رُءُوسِهِمْ فَيَنْفُذُ  
الْجُمُجْمَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسْلُتَ مَا فِي  
جَوْفِهِ حَتَّى يَبْلُغَ قَدَمَيْهِ، وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ  
كَمَا كَانَ»

(The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.) It was also recorded by At-Tirmidhi, who said it is Hasan Sahih. This was also recorded by Ibn Abi Hatim, who then recorded that `Abdullah bin As-Sariy said, "The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allah says in the Ayah:

(يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ )

(With it will melt what is within their bellies, as well as (their) skins.)"

(وَلَهُمْ مَّقَامِعٌ مِنْ حَدِيدٍ )

(And for them are hooked rods of iron.) Ibn `Abbas said, "They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion."

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا  
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein,) Al-A` mash reported from Abu Zibyan that Salman said, "The fire of Hell is black and dark; its flames and coals do not glow or shine." Then he recited:

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا  
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein,)

(وَدُوقُوا عَذَابَ الْحَرِيقِ)

("Taste the torment of burning!") This is like the Ayah:

وَقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ  
تُكَذِّبُونَ)

(and it will be said to them: "Taste you the torment of the Fire which you used to deny.") )32:20(. The meaning is that they will be humiliated by words and actions.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ  
أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ -  
وَهُدُّوْا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُّوْا إِلَى صِرَاطِ  
الْحَمِيدِ )

(23. Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.)

## The Reward of the Believers

When Allah tells us about the state of the people of Hell -- we seek refuge with Allah from that state of punishment, vengeance, burning and chains -- and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise -- we ask Allah by His grace and kindness to admit us therein. He tells us:

(إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow,) means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

(يُحَلَوْنَ فِيهَا)

(wherein they will be adorned) -- with jewelry --

(مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا)

(with bracelets of gold and pearls) means, on their arms, as the Prophet said in the agreed-upon Hadith:

«تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

(The jewelry of the believer )in Paradise( will reach as far as his Wudu' reached.)

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk. ) in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, Sundus and Istabraq fine green silk and gold embroidery, as Allah says:

(عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوْا  
أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَمَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا -  
إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيِكُمْ مَشْكُورًا )

(Their garments will be of green Sundus, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.") )76:21-22(. In the Sahih, it says:

«لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيَابَجَ فِي الدُّنْيَا، فَإِنَّهُ  
مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ»

(Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.) `Abdullah bin Az-Zubayr said, "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allah says:

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk)"

(وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ)

(And they are guided unto goodly speech.) This is like the Ayat:

(وَأَدْخَلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ  
تَحِيَّتُهُمْ فِيهَا سَلَامٌ )

(And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow -- to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "Salam (peace!)") )14:23(

(جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ  
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ  
كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى  
الدَّارِ )

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you!)", for you persevered in patience! Excellent indeed is the final home!") )13:23-24(,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيَمًا - إِلَّا قِيلًا سَلَامًا  
سَلَامًا )

(No evil vain talk will they hear therein, nor any sinful speech. But only the saying of, "Peace! Peace! (Salaman! Salaman!).") )56:25-26( They will be guided to a place in which they will hear good speech.

(وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا)

(Therein they shall be met with greetings and the word of peace and respect.) )25:75(, unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told:

(ذُوقُوا عَذَابَ الْحَرِيقِ)

( "Taste the torment of burning!")

(وَهُدُّوا إِلَى صِرَاطِ الْحَمِيدِ)

(and they are guided to the path of Him Who is Worthy of all praises. ) to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the Sahih Hadith:

«إِنَّهُمْ يُلْهَمُونَ النَّسِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ  
النَّفْسَ»

(They will be inspired with words of glorification and praise, just as they are inspired with breath.) Some scholars of Tafsir said that the Ayah,

(وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ)

(And they are guided unto goodly speech) refers to the Qur'an; and it was said that it means La ilaha illallah or words of remembrance prescribed in Islam. And the Ayah:

(وَهُدُّوا إِلَى صِرَاطِ الْحَمِيدِ)

(and they are guided to the path of Him Who is Worthy of all praises.) means, the straight path in this world. These interpretations do not contradict that mentioned above. And Allah knows best.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ  
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً  
الْعَكْفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ  
نُّذِقْهُ مِن عَذَابِ أَلِيمٍ )

(25. Verily, those who disbelieved and hinder (men) from the path of Allah, and from Al-Masjid Al-Haram which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.)

### **A Warning to Those Who hinder Others from the Path of Allah and from Al-Masjid Al-Haram and Who seek to do Evil Actions therein**

Allah rebukes the disbelievers for preventing the believers from coming to Al-Masjid Al-Haram and performing their rites and rituals there, claiming that they were its guardians,

وَمَا كَانُوا أَوْلِيَاءَهُ إِنِ أَوْلِيَآؤُهُ إِلَّا الْمُتَّقُونَ)

(and they are not its guardians. None can be its guardians except those who have Taqwa) )8:34(. In this Ayah there is proof that it was revealed in Al-Madinah, as Allah says in Surat Al-Baqarah:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ  
فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ  
الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ)

(They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram, and to drive out its inhabitants) )2:217( And Allah says here:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ  
وَالْمَسْجِدِ الْحَرَامِ)

(Verily, those who disbelieved and hinder (men) from the path of Allah, and from Al-Masjid Al-Haram) meaning, not only are they disbelievers, but they also hinder people from the path of Allah and from Al-Masjid Al-Haram. They prevent the believers who want to go there from reaching it, although the believers have more right than anyone else to go there. The structure of this phrase is like that to be found in the Ayah:

(الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا  
بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ )

(Those who believed, and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest.) 13:28( Not only are they believers, but their hearts also find rest in the remembrance of Allah.

### The Issue of renting Houses in Makkah

(الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there) meaning that they prevent people from reaching Al-Masjid Al-Haram, which Allah has made equally accessible to all in Shari`ah, with no differentiation between those who live there and those who live far away from it.

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) Part of this equality is that everyone has equal access to all parts of the city and can live there, as `Ali bin Abi Talhah reported from Ibn `Abbas concerning the Ayah:

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) He )Ibn `Abbas( said: "Both the people of Makkah and others can stay in Al-Masjid Al-Haram."

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) Mujahid said, "The people of Makkah and others are equally allowed to stay there." This was also the view of Abu Salih, `Abdur-Rahman bin Sabit and `Abdur-Rahman bin Zayd bin Aslam. `Abdur-Razzaq narrated from Ma`mar, from Qatadah who said: "Its own people and others are equal therein." This is the issue about which Ash-Shafi`i and Ishaq bin Rahwayh differed in the Masjid of Al-Khayf, when Ahmad bin Hanbal was also present. Ash-Shafi`i was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the Hadith of Usamah

bin Zayd who said, "I said, O Messenger of Allah, will you go and stay tomorrow in your house in Makkah" He said,

«وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رَبَاعٍ؟»

(Has `Aqil left us any property) Then he said,

«لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرَ»

(A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.) This Hadith was recorded in the Two Sahihs. He also used as evidence the report that `Umar bin Al-Khattab bought a house in Makkah from Safwan bin Umayyah for four thousand Dinars, and made it into a prison. This was also the view of Tawus and `Amr bin Dinar. Ishaq bin Rahwayh was of the opinion that they (houses in Makkah) could not be inherited or rented. This was the view of a number of the Salaf, and Mujahid and `Ata' said likewise. Ishaq bin Rahwayh used as evidence the report recorded by Ibn Majah from `Alqamah bin Nadlah who said, "The Messenger of Allah, Abu Bakr and `Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there." `Abdur-Razzaq recorded that `Abdullah bin `Amr said, "It is not allowed to sell or rent the houses of Makkah." He also said, narrating from Ibn Jurayj: "'Ata' would not allow people to charge rent in the Haram, and he told me that `Umar bin Al-Khattab did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards. The first person to put a gate on his house was Suhayl bin `Amr. `Umar bin Al-Khattab sent for him about that and he said, 'Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.' He said, 'Then you may do that.'" `Abdur-Razzaq recorded from Mujahid that `Umar bin Al-Khattab said, "O people of Makkah, do not put gates on your houses, and let the bedouins stay wherever they want." He said: Ma' mar told us, narrating from someone who heard `Ata' say about the Ayah, x

(سَوَاءٌ الْعَكْفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there, ) "They may stay wherever they want." Ad-Daraqutni recorded a saying reported from `Abdullah bin `Amr: "Whoever charges rent for the houses of Makkah, consumes fire." Imam Ahmad took a middle path, according to what his son Salih narrated from him, and he said, "They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs." And Allah knows best.

### **A Warning to Those Who want to commit Evil Actions in the Haram**

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ)

(and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.)

(بِظْلَمٍ)

(or to do wrong,) means, he aims deliberately to do wrong, and it is not the matter of misunderstanding. As Ibn Jurayj said narrating from Ibn `Abbas, "This means someone whose actions are intentional." `Ali bin Abi Talhah reported that Ibn `Abbas said, "The evil action of Shirk." Al-`Awfi reported that Ibn `Abbas said: "The evil action is allowing in the Haram what Allah has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment."

(بِظْلَمٍ)

(or to do wrong,) Mujahid said, "To do some bad action therein. This is one of the unique features of Al-Haram, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action." Ibn Abi Hatim recorded in his Tafsir that `Abdullah (i.e., Ibn Mas`ud) commented about the Ayah,

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) "If a man intends to do some evil action therein, Allah will make him taste a painful torment." This was also recorded by Ahmad. I say, )its( chain is Sahih according to the conditions of Al-Bukhari, and it is more likely Mawquf than Marfu`. And Allah knows best. Sa`id bin Jubayr said, "Insulting a servant and anything more than that is (counted as) wrongdoing." Habib bin Abi Thabit said:

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) "Hoarding (goods) in Makkah." This was also the view of others.

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) Ibn `Abbas said, "This was revealed about `Abdullah bin Unays. The Messenger of Allah sent him with two men, one of whom was a Muhajir and the other from among the Ansar. They began to boast about their lineages and `Abdullah bin Unays got angry and killed the Ansari. Then he reverted from Islam (became an apostate) and fled to Makkah. Then these words were revealed concerning him:

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) meaning, whoever flees to Al-Haram to do evil actions, i.e., by leaving Islam." These reports indicate some meanings of the phrase "evil actions", but the meaning is more general than that and includes things which are more serious. Hence when the owners of the Elephant planned to destroy the House (the Ka`bah), Allah sent against them birds in flocks,

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ كَعَصْفٍ  
مَّأْكُولٍ )

(Striking them with stones of Sjjil. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).) 105:4-5. means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there. Hence it was reported in a Hadith that the Messenger of Allah said:

«يَعْزُرُوْهُ هَذَا الْبَيْتَ جَيْشٌ حَتَّىٰ إِذَا كَانُوا بِيَدَاءِ  
مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ»

(This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.)

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي  
شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ  
السُّجُودِ - وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا  
وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ )

(26. And (remember) when We showed Ibrahim the site of the House (saying): "Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer);") (27. And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every Fajj `Amiq.)

## Building of the Ka` bah and the Proclamation of the Hajj

This is a rebuke to those among Quraysh who worshipped others than Allah and joined partners with Him in the place which from the outset had been established on the basis of Tawhid and the worship of Allah Alone, with no partner or associate. Allah tells us that He showed Ibrahim the site of the `Atiq House, i.e., He guided him to it, entrusted it to him and granted him permission to build it. Many scholars take this as evidence to support their view that Ibrahim was the first one to build the House and that it was not built before his time. It was recorded in the Two Sahih's that Abu Dharr said, "I said, `O Messenger of Allah, which Masjid was the first to be built' He said,

«الْمَسْجِدُ الْحَرَامُ»

(Al-Masjid Al-Haram.) I said, `Then which' He said,

«بَيْتُ الْمَقْدِسِ»

(Bayt Al-Maqdis.) I said, `How long between them' He said,

«أَرْبَعُونَ سَنَةً»

(Forty years.)" And Allah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا

(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing) )3:96( until the end of following two Ayat. Allah says:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ  
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

(and We commanded Ibrahim and Isma`il that they should purify My House for those who are circumambulating it, or staying (l`tikaf), or bowing or prostrating themselves.) )2:125( And Allah says here:

أَنْ لَا تُشْرِكُوا بِي شَيْئًا

(Associate not anything with Me,) meaning, `Build it in My Name Alone.'

وَطَهِّرْ بَيْتِيَ

(and sanctify My House) Qatadah and Mujahid said, "And purify it from Shirk.

لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

(for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer)) means, `and make it purely for those who worship Allah Alone, with no partner or associate.' What is meant by "those who circumambulate it" is obvious, since this is an act of worship that is done only at the Ka`bah and not at any other spot on earth.

(وَالْقَائِمِينَ)

(and those who stand up) means, in prayer. Allah says:

(وَالرُّكَّعِ السُّجُودِ)

(and those who bow, and make prostration.) Tawaf and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House. Tawaf is done around the Ka`bah and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the Qiblah, during battle and when praying optional prayers while traveling. And Allah knows best.

(وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ)

(And proclaim to mankind the Hajj) meaning, 'announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.' It was said that Ibrahim said: "O Lord, how can I convey this to people when my voice will not reach them" It was said: "Call them and We will convey it." So Ibrahim stood up and said, "O mankind! Your Lord has established a House so come on pilgrimage to it." It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allah has decreed will make the pilgrimage, until the Day of Resurrection: "At Your service, O Allah, at Your service." This is a summary of the narrations from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr and others among the Salaf. And Allah knows best. This was recorded by Ibn Jarir and by Ibn Abi Hatim at length.

(يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ)

(They will come to you on foot and on every lean camel,) This Ayah was used as evidence by those scholars whose view is that Hajj performed on foot by those who are able, is better than Hajj performed riding, because the phrase "on foot" is mentioned first, and because it is an indication of their keenness and resolve. Waki` narrated from Abu Al-`Umayy from Abu Halhalah from Muhammad bin Ka`b that Ibn `Abbas said, "I do not regret anything except for the fact that I wish I had performed Hajj on foot, because Allah says,

(يَأْتُوكَ رِجَالًا)

(They will come to you on foot)." But the majority are of the view that performing Hajj while riding is better, following the example of the Messenger of Allah, because he performed Hajj riding, although his physical ability was sound.

(يَأْتِينَ مِنْ كُلِّ فَجٍّ)

(they will come from every Fajj) means every route, as Allah says:

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)

(and We placed therein Fijaj for them to pass) )21:31(.

(عميق)

(`Amiq) means dis- tant. This was the view of Mujahid, `Ata', As-Suddi, Qatadah, Muqatil bin Hayan, Ath-Thawri and others. This Ayah is like the Ayah in which Allah tells us how Ibrahim prayed for his family,

(فَجَعَلَ أَفِيدَةً مِّنَ النَّاسِ تَهْوَىٰ إِلَيْهِمْ)

(So fill some hearts among men with love towards them) )14:37(. There is no one among the Muslims who does not long to see the Ka`bah and perform Tawaf, people come to this spot from every corner of the world.

(لِيَشْهَدُوا مَنَفِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ  
مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ  
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ - ثُمَّ لِيَقْضُوا  
تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ )

(28. That they may witness things that are of benefit to them, and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.) (29. Then let them complete their prescribed duties and perform their vows, and circumambulate the `Atiq House.)

### Hajj Brings benefits in this World and in the Hereafter

(لِيَشْهَدُوا مَنَفِعَ لَهُمْ)

(That they may witness things that are of benefit to them,) Ibn `Abbas said, "Benefits in this world and in the Hereafter." Benefits of the Hereafter includes Allah's pleasure. Material benefits in this world include sacrificial animals and trade." This was also the view of Mujahid and others, that the benefits come in this world and in the Hereafter. This is like the Ayah:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)