

(لِتَسْكُنُوا فِيهِ)

(that you may rest therein) during the night,

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

(and that you may seek of His bounty) during the day, by traveling, moving about and working.

(وَلَعَلَّكُمْ تَشْكُرُونَ)

(and in order that you may be grateful.) So that you may give thanks to Allah by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa. This is like the Ayah,

(وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ
يَذْكُرَ أَوْ أَرَادَ شُكُورًا)

(And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.) (25:62). And there are many similar Ayat.

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ
تَزْعُمُونَ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا
بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ)

(74. And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert") (75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allah, and the lies which they invented will disappear from them.)

Rebuking the Idolators

This is another call by way of rebuke for those who worshipped other gods besides Allah. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(Where are My (so-called) partners, whom you used to assert) meaning, in this world.

(وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا)

(And We shall take out from every nation a witness,) Mujahid said, "This means a Messenger."

(فَقُلْنَا هَاتُوا بُرْهَانَكُمْ)

(and We shall say: "Bring your proof.") meaning, 'of the truth of your claim that Allah had any partners.'

(فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ)

(Then they shall know that the truth is with Allah,) meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer.

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(and the lies which they invented will disappear from them.) they will vanish and will be of no benefit to them.

(إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ
وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ
أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا
يُحِبُّ الْفَرِحِينَ - وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ
اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ)

(76. Verily, Qarun was of Musa's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult.") (77. "But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allah has

been generous to you, and seek not mischief in the land. Verily, Allah likes not the mischief-makers.")

Qarun and His People's exhortation

It was recorded that Ibn ` Abbas said:

(إِنَّ قَرُونَ كَانَ مِنْ قَوْمِ مُوسَى)

(Verily, Qarun was of Musa's people,) "He was the son of his paternal uncle." This was also the view of Ibrahim An-Nakha`i, `Abdullah bin Al-Harith bin Nawfal, Sammak bin Harb, Qatadah, Malik bin Dinar, Ibn Jurayj and others; they all said that he was the cousin of Musa, peace be upon him. Ibn Jurayj said: "He was Qarun bin Yashar bin Qahith, and Musa was the son of `Imran bin Qahith.

(وَأَتَيْنَاهُ مِنَ الْكُنُوزِ)

(And We gave him of the treasures,) meaning, of wealth;

(مَا إِنْ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى الْقُوَّةِ)

(that of which the keys would have been a burden to a body of strong men.) Groups of strong men would not have been able to carry them because they were so many. Al-A`mash narrated from Khaythamah, "The keys of Qarun's treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet." Other views were also given, and Allah knows best.

(إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ
الْفَرِحِينَ)

(Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult.") means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: "Do not exult in what you have," meaning, `do not be arrogant and proud of your wealth.'

(إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ)

(Verily, Allah likes not those who exult.) Ibn ` Abbas said, "This means, those who rejoice and gloat." Mujahid said, "It means those who are insolent and reckless, and do not thank Allah for what He has given them." His saying:

(وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ
نَصِيْبَكَ مِنَ الدُّنْيَا)

(But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;) means, 'use this great wealth and immense blessing Allah has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.'

(وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا)

(and forget not your portion of lawful enjoyment in this world;) 'That which Allah has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.'

(وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ)

(and be generous as Allah has been generous to you,) 'Be generous to His creatures, as He has been generous to you.'

(وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ)

(and seek not mischief in the land.) meaning: 'do not let your aim be to spread corruption on earth and do harm to Allah's creation.'

(إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ)

(Verily, Allah likes not the mischief-makers.)

(قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي أَوْلَمْ يَعْلَمْ أَنَّ
اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ
مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ دُنُوبِهِمْ
الْمُجْرِمُونَ)

(78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in

might and greater in the amount they had collected But the criminals will not be questioned of their sins.)

Allah informs us how Qarun responded to the exhortations of his people when they sought to guide him to what is good.

(قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي)

(He said: "This has been given to me only because of the knowledge I possess.") meaning, 'I have no need of your advice; Allah has only given me this wealth because He knows that I deserve it and because He loves me.' In other words: 'He has given it to me because He knows that I am fit for this.' This is like the Ayat:

(فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ)

(When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it.") (39:49) An alternative interpretation of this Ayah says that the meaning is: "Only because of what Allah knows about me did I obtain this favor." This is like His saying:

(وَلَئِنْ أَدْقَنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضِرَّاءٍ مَسَّاهُ لَيَقُولَنَّ هَذَا لِي)

(And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is from me.") (41:50) meaning, "I deserved it." Imam `Abdur-Rahman bin Zayd bin Aslam explained this Ayah very well. Concerning the phrase,

(قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي)

(He said: "This has been given to me only because of the knowledge I possess.") He said: "Were it not for the fact that Allah is pleased with me and knows my virtue, He would not have given me this wealth." And He said:

(أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا)

(Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected) This is what those who have

little knowledge say when they see a person whom Allah has granted a lot of wealth; they say that if he did not deserve it, Allah would not have given it to him.

(فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ
لُدُو حَظٌّ عَظِيمٌ - وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ
ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا
يُلَاقَاهَا إِلَّا الصَّابِرُونَ)

(79. So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.") e(80. But those who had been given knowledge said: "Woe to you! The reward of Allah is better for those who believe and do righteous deeds, and this none shall attain except the patient.")

How Qarun went forth in His Finery, and His People's Comments

Allah tells us how Qarun went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

(يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لُدُو حَظٌّ
عَظِيمٌ)

(Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.) meaning, 'he is very lucky and has a great share in this world.' When the people of beneficial knowledge heard this, they said to them:

(وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ
صَالِحًا)

(Woe to you! The reward of Allah is better for those who believe and do righteous deeds,) 'Allah's reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic Hadith:

«يَقُولُ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا
لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ
بَشَرٍ وَاقْرَأُوا إِن شِئْتُمْ:

(فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ)

(Allah has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish: (No person knows what is kept hidden for them of joy as a reward for what they used to do.)) (32:17).

(وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ)

(and this none shall attain except the patient.) As-Suddi said: "None shall reach Paradise except for the patient" -- as if this were the completion of the statement made by the people of knowledge. Ibn Jarir said, "This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allah, stating this fact."

(فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ
يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ
- وَأَصْبَحَ الَّذِينَ تَمَتَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ
وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ لَوْ لَا أَنَّ مِنَ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا وَيَكْفُرُوا
لَا يُفْلِحُ الْكَافِرُونَ)

(81. So, We caused the earth to swallow him and his dwelling place. Then he had no group to help him against Allah, nor was he one of those who could save themselves.) (82. And those who desired his position the day before, began to say: "Know you not that it is Allah Who expands the provision or restricts it to whomsoever He pleases of His servants. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful.")

How Qarun and His Dwelling Place were swallowed up by the Earth

After telling us about Qarun's conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allah then tells us how he and his dwelling place were swallowed up by the earth. This was also reported in the Sahih by Al-Bukhari from Salim, who said that his father told him that the Messenger of Allah said:

«بَيْنَمَا رَجُلٌ يَجْرُ إِزَارَهُ إِذْ حُسِفَ بِهِ، فَهُوَ
يَتَجَلَجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

(While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection.) He also recorded something similar from Salim from Abu Hurayrah from the Prophet . Imam Ahmad recorded that Abu Sa' id said, "The Messenger of Allah said:

«بَيْنَمَا رَجُلٌ فِيْمَنْ كَانَ قَبْلَكُمْ خَرَجَ فِي بُرْدَيْنِ
أَخْضَرَيْنِ يَخْتَالُ فِيهِمَا، أَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ،
فَإِنَّهُ لَيَتَجَلَجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

(When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allah commanded the earth to swallow him up, and he will remain sinking down into it until the Day of Resurrection.) This version was recorded only by Ahmad, and its chain of narration is Hasan (sound).

(فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا
كَانَ مِنَ الْمُنتَصِرِينَ)

(Then he had no group to help him against Allah, nor was he one of those who could save themselves.) means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allah. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

His People learned a Lesson from Him being swallowed up

Allah's saying:

(وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ)

(And those who had desired his position the day before,) means, those witnessed him with his finery and said:

﴿قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا
أُوتِيَ قَارُونُ إِنَّهُ لَدُوٌّ حَظٌّ عَظِيمٌ﴾

(Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.") When he was swallowed up in the earth, they began to say:

﴿وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ﴾

(Know you not that it is Allah Who expands the provision or restricts it to whomsoever He pleases of His servants.) Wealth does not indicate that Allah is pleased with its owner, for Allah gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof. According to a Hadith narrated by Ibn Mas`ud,

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ أَرْزَاقَكُمْ،
وَإِنَّ اللَّهَ يُعْطِي الْمَالَ مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ،
وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ»

(Allah has allotted character among you just as He has allotted your provision. Allah gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves.)

﴿لَوْلَا أَن مِّنَ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا﴾

(Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up!) meaning, 'were it not for the kindness and grace of Allah towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.'

﴿وَيَكَاذِبُ لَا يُفْلِحُ الْكَافِرُونَ﴾

(Know you not that the disbelievers will never be successful.) He was a disbeliever, and the disbelievers will never be successful before Allah in this world or in the Hereafter.

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا
كَانُوا يَعْمَلُونَ)

(83. That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwa.)

(84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.)

The Blessings of the Hereafter for the humble Believers

Allah tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not exalt themselves above the creatures of Allah, arrogantly oppressing them and spreading corruption among them. `Ikrimah said that this phrase referred to haughtiness and arrogance. Ibn Jurayj said:

(لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ)

(those who do not want to exalt themselves in the land) "Arrogance and tyranny,

(وَلَا فَسَادًا)

(nor cause corruption) committing sins." Ibn Jarir recorded that `Ali said, "If a man wants the straps of his sandals to be better than the straps of his companion's sandals, then he is one of those referred to in the Ayah,

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

(That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwa.) This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the Sahih that the Prophet said:

«إِنَّهُ أَوْحِيَ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّىٰ لَا يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ وَلَا يَبْغِيَ أَحَدٌ عَلَىٰ أَحَدٍ»

(It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others.) But if a person simply likes to look good, then there is nothing wrong with that. It was recorded that a man said: "O Messenger of Allah, I like to have my garment looking good and my shoes looking good -- is this a kind of arrogance" The Prophet said:

«لَا، إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ»

(No, for Allah is beautiful and loves beauty...) And Allah says:

(مَنْ جَاءَ بِالْحَسَنَةِ)

(Whosoever brings good,) meaning, on the Day of Resurrection,

(قَلَهُ خَيْرٌ مِّنْهَا)

(he shall have the better thereof;) meaning, the reward of Allah is better than the good deeds of His servant -- how can it not be, when Allah has multiplied it many times over This is the position of generosity. Then Allah says:

(وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.) This is like the Ayah,

(وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ)

(And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do") (27: 90). This is the position of generosity and justice.

(إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ
 قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي
 ضَلَالٍ مُّبِينٍ - وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ
 الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا
 لِلْكَافِرِينَ - وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذٍ
 أَنْزَلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ
 الْمُشْرِكِينَ - وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ
 إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ
 تُرْجَعُونَ)

(85. Verily, He Who has given you the Qur'an, will surely bring you back to the return. Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error.") (86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.) (87. And let them not turn you away from the Ayat of Allah after they have been sent down to you, and invite to your Lord and be not of idolators.) (88. And invoke not any other god along with Allah, La ilaha illa Huwa. Everything will perish save His Face. His is the decision, and to Him you shall be returned.)

The Command to convey the Message of Tawhid

Here Allah commands His Messenger to convey the Message and recite the Qur'an to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the prophethood he was entrusted with. So Allah says:

(إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ
 مَعَادٍ)

(Verily, He Who has given you the Qur'an, will surely bring you back to the return.) meaning, 'the One Who has commanded you to put it into practice among mankind,'

(لَرَادُّكَ إِلَىٰ مَعَادٍ)

(will surely bring you back to the return.) ` On the Day of Resurrection, where He will question you concerning that,' as Allah said:

(قَلَنَسَلَنَ الَّذِيْنَ أَرْسَلْنَا إِلَيْهِمْ وَلَنَسَلَنَ الْمُرْسَلِينَ)

(Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.) (7:6) Allah said:

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received") (5:109). And He said:

(وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ)

(and the Prophets and the witnesses will be brought forward) (39: 69) In his Tafsir of his Sahih, Al-Bukhari recorded that Ibn ` Abbas commented on the Ayah:

(لِرَأْدِكَ إِلَى مَعَادٍ)

(will surely bring you back to the return.) "To Makkah." This was also recorded by An-Nasa'i in his Tafsir in his Sunan, and by Ibn Jarir. Al-` Awfi also reported from Ibn ` Abbas that the phrase:

(لِرَأْدِكَ إِلَى مَعَادٍ)

(will surely bring you back to the return.) means, "will surely bring you back to Makkah as He brought you out of it." Muhammad bin Ishaq recorded that Mujahid commented on:

(لِرَأْدِكَ إِلَى مَعَادٍ)

(will surely bring you back to the return.) He said, "Back to your place of birth in Makkah." Ibn ` Abbas is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come after death, and to Paradise which will be his reward and his destiny for putting the Message of Allah into practice and conveying it to the humans and Jinns, and because he is the most perfect, most eloquent and most noble of all the creation of Allah. Allah's saying:

(قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ)

(Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error.") means: "Say, O Muhammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, `My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter'." Then Allah reminds His Prophet the numerous blessings He granted to him and mankind by virtue of sending him to them:

(وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ)

(And you were not expecting that the Book would be sent down to you,) `Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.'

(وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ)

(but it is a mercy from your Lord.) means, `but revelation has been sent down to you from Allah as a mercy to you and to mankind because of you. Since Allah has granted you this great blessing,'

(فَلَا تَكُونَنَّ ظَهِيرًا)

(So never be a supporter) i. e., a helper,

(لِلْكَافِرِينَ)

(of the disbelievers.) rather, separate from them, `express your hostility towards them and oppose them. '

(وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ)

(And let them not turn you away from the Ayat of Allah after they have been sent down to you.) meaning, `Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allah will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.' So He says:

(وَادْعُ إِلَىٰ رَبِّكَ)

(and invite to your Lord) to worship your Lord Alone, with no partners or associates,

(وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ)

(and be not of idolators.)

(وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ)

(And invoke not any other god along with Allah, there is no God but Him.) means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.) Here Allah is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو
الْجَلَلِ وَالْإِكْرَامِ)

(Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever.) (55:26-27). Allah used the word "Face" to refer to Himself, as He says here:

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.) meaning, everything except Him. It was reported in the Sahih via Abu Salamah that Abu Hurayrah said, "The Messenger of Allah said:

«أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ لَبِيدٌ أَلَّا كُلُّ شَيْءٍ مَّا
خَلَا اللَّهَ بَاطِلٌ»

(The truest word of a poet was the saying of Labid - indeed everything except Allah is false.)

(لَهُ الْحُكْمُ)

(His is the decision,) means, dominion and control, and there is none who can reverse His judgement or decision.

(وَالِيهِ تُرْجَعُونَ)

(and to Him you shall be returned.) means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished. This is the end of the Tafsir of Surat Al-Qasas. To Allah be praise and blessings.

The Tafsir of Surat Al-` Ankabut

(Chapter - 29)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(الم - ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ -
الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا
رَزَقْنٰهُمْ يُنْفِقُوْنَ - وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ
وَمَا اُنزِلَ مِنْ قَبْلِكَ وَيَاْخِرَةَ هُمْ يُوقِنُوْنَ)

(1. Alif Lam Mim.) (2. Do people think that they will be left alone because they say: "We believe," and will not be tested.) (3. And We indeed tested those who were before them so that Allah will indeed know those who are true, and He will know those who are liars.) (4. Or think those who do evil deeds that they can outstrip Us Evil is that which they judge!)

The Believers are tested so that it may be known Who is Sincere and Who is Lying In the beginning of the Tafsir of Surat Al-Baqarah, we discussed the letters which appear at the beginning of some Surahs.

(اَحْسِبَ النَّاسُ اَنْ يُرْكَبُوْا اَنْ يَقُوْلُوْا ءَاْمَنَّا وَهُمْ
لَا يُقِنُوْنَ)

(Do people think that they will be left alone because they say: "We believe," and will not be tested.) This is a rebuke in the form of a question, meaning that Allah will inevitably test His believing servants according to their level of faith, as it recorded in the authentic Hadith:

«اَشَدُّ النَّاسِ بَلَاءَ الْاَنْبِيَاءِ، ثُمَّ الصَّالِحُوْنَ، ثُمَّ
الْاٰمِلُ قَالِمْلُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِيْنِهِ،
فَاِنْ كَانَ فِيْ دِيْنِهِ صَلَابَةٌ زِيْدَ لَهُ فِي الْبَلَاءِ»

(The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stronger his religious commitment, the stronger his test.) This Ayah is like the Ayah,

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ)

(Do you think that you will enter Paradise without Allah knowing those of you who fought (in His cause) and knowing those who are the patient) (3:142) There is a similar Ayah in Surat At-Tawbah. And Allah says:

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ
خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ
مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّا نَصْرُ اللَّهِ قَرِيبٌ)

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!) (2:214) Allah says here:

(وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ)

(And We indeed tested those who were before them so that Allah will know those who are true, and will know those who are liars.) meaning, He will make know which are sincere in their claim to be believers from those who are lying. Allah, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imams of Ahlus-Sunnah wal-Jama`ah are agreed on this. This is the view of Ibn `Abbas and others concerning phrases such as the Ayah,

(إِلَّا لِنَعْلَمَ)

(only that We know) (2:143). Meaning, only to see -- because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.

The Evildoers cannot escape from Allah Allah said:

(أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا
سَاءَ مَا يَحْكُمُونَ)

(Or think those who do evil deeds that they can outstrip Us Evil is that which they judge!) means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment. Allah says:

(أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا)

(Or think those who do evil deeds that they can outstrip Us) meaning, "escape" from Us.

(سَاءَ مَا يَحْكُمُونَ)

(Evil is that which they judge!) what they think is evil.

(مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ
السَّمِيعُ الْعَلِيمُ - وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ
اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ - وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ
أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ)

(5. Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.) (6. And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the creatures.) (7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.)

Allah will fulfill the Hopes of the Righteous Allah's saying;

(مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ)

(Whoever hopes in meeting with Allah,) means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allah, then Allah will fulfill his hopes and reward him for his

deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings. Allah says:

(مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ
السَّمِيعُ الْعَلِيمُ)

(Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.)

(وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ)

(And whosoever strives, he strives only for himself.) This is like the Ayah,

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ)

(Whosoever does righteous good deed, it is for himself) (41:46). Whoever does a righteous deed, the benefit of that deed will come back to him, for Allah has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest. Allah says:

(وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ
الْعَالَمِينَ)

(And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the creatures.) Then Allah tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive. This is like the Ayah,

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكَ حَسَنَةً
يُضَعِفَهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

(Surely, Allah wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.) (4:40). And He says here:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ)

(Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.)

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ
لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَى
مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ - وَالَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي
الصَّالِحِينَ)

(8. And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you have no knowledge of, then obey them not. Unto Me is your return and I shall tell you what you used to do.) (9. And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.)

The Command to be Good and Dutiful to Parents

Allah commands His servants to be dutiful to parents, after urging them to adhere to belief in His Tawhid, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him. Allah says:

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا
فَلَا تَقُلْ لَهُمَا أَفًّا وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا - وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.") (17:23-24) Although Allah orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

(وَإِنْ جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا)

(but if they strive to make associate with Me, which you have no knowledge of, then obey them not.) meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allah will reward you for your kindness towards them and your patience in adhering to your religion. It is Allah Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allah says:

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ)

(And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.) In his Tafsir of this Ayah, At-Tirmidhi recorded that Sa`d said: "Four Ayat were revealed concerning me -- and he told his story. He said: "Umm Sa`d said: `Did Allah not command you to honor your parents By Allah, I will not eat or drink anything until I die or you renounce Islam.' When they wanted to feed her, they would force her mouth open. Then this Ayah was revealed:

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا)

(And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.)" This Hadith was also recorded by Imam Ahmad, Muslim, Abu Dawud and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih.

(وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ

نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ
بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ - وَلَيَعْلَمَنَّ اللَّهُ
الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ)

(10. Of mankind are some who say: "We believe in Allah." But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment; and if victory comes from your Lord, they will say: "Verily, we were with you." Is not Allah Best Aware of what is in the breasts of the creatures) (11. And indeed Allah knows those who believe, and verily, He knows the hypocrites.)

The Attitudes of the Hypocrites and the Ways in which Allah tests People

Allah mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allah, so they leave Islam. Allah says:

(وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي
اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ)

(Of mankind are some who say: "We believe in Allah." But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment;) Ibn ` Abbas said, "Meaning that their trial is leaving Islam if they are made to suffer for Allah." This was also the view of others among the Salaf. This Ayah is like the Ayah,

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ
أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقلبَ
عَلَى وَجْهِهِ)

(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 trial befalls him, he turns back on his face...) until:

(ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ)

(That is a straying far away))22:11-12(. Then Allah says:

وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ

(and if victory comes from your Lord, they will say: "Verily, we were with you.") meaning, "if victory comes from your Lord, O Muhammad, and there are spoils of war, these people will say to you, 'We were with you,' i.e., we are your brothers in faith." This is like the Ayat:

(الَّذِينَ يَتَّبِعُونَ بِكُم مِّنَ الَّذِينَ
قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِن كَانُوا لَكَاظِمِينَ
قَالُوا أَلَمْ نَسْتَحِذْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ)

(Those who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers") (4:141).

(فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ
فَيُصِيبُوا عَلَى مَا أَسْرَوْا فِي أَنفُسِهِمْ نَادِمِينَ)

(Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves) (5:52). And Allah tells us about them here:

وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ

(and if victory comes from your Lord, they will say: "Verily, we were with you.") Then Allah says:

(أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ)

(Is not Allah Best Aware of what is in the breasts of the creatures) meaning, 'does Allah not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you'

(وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ)

(And indeed Allah knows those who believe, and verily He knows the hypocrites.) Allah will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allah both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ)

(And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.) (47:31) After the battle of Uhud, with its trials and tribulations for the Muslims, Allah said:

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good...) (3:179)

(وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا
وَلْنَحْمِلَ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ
مِّنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ - وَلِيَحْمِلَنَّ أَثْقَالَهُمْ
وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا
يَفْتَرُونَ)

(12. And those who disbelieve say to those who believe: "Follow our way and let us bear your sins." Never will they bear anything of their sins. Surely, they are liars.) (13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.)

The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief

Allah tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

(وَلْنَحْمِلَ خَطِيئَتَكُمْ)

(and let us bear your sins.) meaning, `if there is any sin on you, we will bear it and it will be our responsibility'. It is like a person saying: "Do this, and your sin will be on my shoulders." Allah says, proving this to be a lie:

وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ
لَكَاذِبُونَ

(Never will they bear anything of their sins. Surely, they are liars.) in their claim that they will bear the sins of others, for no person will bear the sins of another. Allah says:

وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ
وَلَوْ كَانَ ذَا قُرْبَىٰ

(and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin) (35:18).

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبْصِرُونَ

(And no friend will ask a friend (about his condition), though they shall be made to see one another) (70:10-11).

وَلِيَحْمِلْنَ أَنْقَالَهُمْ وَأَنْقَالًا مَعَ أَنْقَالِهِمْ

(And verily, they shall bear their own loads, and other loads besides their own.) Here Allah tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allah says:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ
الَّذِينَ يَضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

(That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge) (16:25). In the Sahih, it says:

«مَنْ دَعَا إِلَىٰ هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ
مَنْ اتَّبَعَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ
أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَىٰ ضَلَالَةٍ كَانَ عَلَيْهِ

مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ
غَيْرِ أَنْ يَنْقُصَ مِنْ آثَامِهِمْ شَيْئًا»

(Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest. Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.) In the Sahih, it also says:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ
كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

(No person is killed unlawfully, but a share of the guilt will be upon the first son of Adam, because he was the first one to initiate the idea of killing another.)

(وَلَيُسَلَّنَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَقْتَرُونَ)

(and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.) means, the lies they used to tell and the falsehood they used to fabricate. Ibn Abi Hatim recorded that Abu Umamah, may Allah be pleased with him, said that the Messenger of Allah conveyed the Message with which he was sent, then he said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ اللَّهَ يَعْزِمُ يَوْمَ الْقِيَامَةِ فَيَقُولُ:
وَعِزَّتِي وَجَلَالِي لَا يَجُوزُنِي الْيَوْمَ ظُلْمٌ، ثُمَّ يُنَادِي
مُنَادٍ فَيَقُولُ: أَيُّنَ فُلَانُ بْنُ فُلَانٍ؟ فَيَأْتِي يَتَّبِعُهُ مِنَ
الْحَسَنَاتِ أَمْثَالَ الْجِبَالِ، فَيَشْخَصُ النَّاسُ إِلَيْهَا
أَبْصَارَهُمْ، حَتَّى يَقُومَ بَيْنَ يَدَيِ الرَّحْمَنِ عَزَّ
وَجَلَّ، ثُمَّ يَأْمُرُ الْمُنَادِي فَيُنَادِي: مَنْ كَانَتْ لَهُ
تِبَاعَةٌ أَوْ ظُلَامَةٌ عِنْدَ فُلَانِ بْنِ فُلَانٍ فَهَلُمَّ، فَيُقْبَلُونَ
حَتَّى يَجْتَمِعُوا قِيَامًا بَيْنَ يَدَيِ الرَّحْمَنِ، فَيَقُولُ

الرَّحْمَنُ: اقضُوا عَنْ عَبْدِي، فَيَقُولُونَ: كَيْفَ
نَقْضِي عَنْهُ؟ فَيَقُولُ: خُذُوا لَهُمْ مِنْ حَسَنَاتِهِ، فَلَا
يَزَالُونَ يَأْخُذُونَ مِنْهَا حَتَّى لَا يَبْقَى مِنْهَا حَسَنَةٌ،
وَقَدْ بَقِيَ مِنْ أَصْحَابِ الظُّلَمَاتِ، فَيَقُولُ: اقضُوا
عَنْ عَبْدِي، فَيَقُولُونَ: لَمْ يَبْقَ لَهُ حَسَنَةٌ، فَيَقُولُ:
خُذُوا مِنْ سَيِّئَاتِهِمْ فَأَحْمِلُوهَا عَلَيْهِ»

(Beware of injustice, for Allah will swear an oath of the Day of Resurrection and will say: "By My glory and majesty, no injustice will be overlooked today." Then a voice will call out, "Where is so-and-so the son of so-and-so" He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful. Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth." So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant." They will say, "How can we settle the matter" He will say, "Take from his good deeds and give it to them." They will keep taking from his good deeds until there is nothing left, and there will still people with scores to be settled. Allah will say, "Settle the matter for My servant." They will say, "He does not have even one good deed left." Allah will say, "Take from their evil deeds and give them to him.") Then the Prophet quoted this Ayah:

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ
الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ)

(And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.) There is a corroborating report in the Sahih with a different chain of narration:

«إِنَّ الرَّجُلَ لِيَأْتِي يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ
الْجِبَالِ وَقَدْ ظَلَمَ هَذَا، وَأَخَذَ مَالَ هَذَا، وَأَخَذَ مِنْ
عِرْضِ هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ

حَسَنَاتِهِ، فَإِذَا لَمْ تَبْقَ لَهُ حَسَنَةٌ، أُخِذَ مِنْ سَيِّئَاتِهِمْ
فَطُرِحَ عَلَيْهِ»

(A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on him.)

(وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ
سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ
ظَالِمُونَ - فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا
آيَةً لِلْعَالَمِينَ)

(14. And indeed We sent Nuh to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.) (15. Then We saved him and the Companions of the Boat, and made it an Ayah for all people.)

Nuh and His People

Here Allah consoles His servant and Messenger Muhammad by telling him that Nuh, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him. Allah says:

(فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ
الطُّوفَانُ وَهُمْ ظَالِمُونَ)

(and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.) meaning, `after this long period of time, when the Message and the warning had been of no avail, so, O Muhammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allah guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.'

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

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them) (10:96-97). Know that Allah will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low. It was recorded that Ibn `Abbas said: "Nuh received his mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread."

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ

(Then We saved him and the Companions of the Boat,) means, those who believed in Nuh, peace be upon him. We have already discussed this in detail in Surah Hud, and there is no need to repeat it here.

وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ

(and made it (the ship) an Ayah for all people.) means, `We caused that ship to remain,' whether in itself, as Qatadah said, that it remained until the beginning of Islam, on Mount Judi, or whether the concept of sailing in ships was left as a reminder to mankind of how Allah had saved them from the Flood. This is like the Ayat: s

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ
- وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ)

(And an Ayah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride) until:

وَمَتَاعًا إِلَىٰ حِينٍ

(and as an enjoyment for a while))36:41-44(.

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -
لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُنْثَىٰ وَوَعِيَةٌ

(Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears.) (69:11-12) And Allah says here:

فَأُنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً
لِّلْعَالَمِينَ)

(Then We saved him and the Companions of the Boat, and made it an Ayah for all people.) This is a shift from referring to one specific ship to speaking about ships in general. A similar shift from specific to general is to be seen in the Ayat:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا
رُجُومًا لِّلشَّيَاطِينِ)

(And indeed We have adorned the nearest heaven with lamps, and We have made such lamps missiles to drive away the Shayatin (devils)) (67:5). meaning, 'We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.' And Allah says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ - ثُمَّ
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ)

(And indeed We created man out of an extract of clay. Thereafter We made him a Nutfah in a safe lodging.) (23:12-13). There are many other similar examples.

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ - إِنَّمَا تَعْبُدُونَ مِن
دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ
مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ
اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ
- وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى
الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ)

(16. And (remember) Ibrahim when he said to his people: "Worship Allah, and have Taqwa of Him, that is better for you if you know.") (17. You worship besides Allah only idols, and you

only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek from Allah your provision, and worship Him, and be grateful to Him. To Him you will be brought back.) (18. And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly.)"

Ibrahim's preaching to His People

Allah tells us how His servant, Messenger and close friend Ibrahim, the Imam of the monotheists, called his people to worship Allah alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He. Ibrahim said to his people:

(اعْبُدُوا اللَّهَ وَاتَّقُوهُ)

(Worship Allah, and have Taqwa of Him,) meaning worship Him and fear Him Alone, with all sincerity.

(ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ)

(that is better for you if you know.) if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter. Then Allah states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you." This interpretation was reported by Al-`Awfi from Ibn `Abbas. It was also the view of Mujahid and As-Suddi. Al-Walibi reported from Ibn `Abbas: "You invent falsehood, means, you carve idols," which do not have the power to provide for you.

(فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ)

(so seek from Allah your provision,) This emphasizes the idea of asking Allah Alone. This is like the Ayat:

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You (Alone) we worship, and You (Alone) we ask for help.) (1:5) And His saying:

(رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ)

(My Lord! Build for me, with You, a home in Paradise) (66:11). Allah says here:

(فَابْتَغُوا)

(so seek) meaning, ask for

(عِنْدَ اللَّهِ الرَّزْقَ)

(from Allah your provision,) meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

(وَاعْبُدُوهُ وَاشْكُرُوا لَهُ)

(and worship Him, and be grateful to Him.) Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

(إِلَيْهِ تُرْجَعُونَ)

(To Him you will be brought back.) means, on the Day of Resurrection, when He will reward or punish each person according to his deeds. His saying:

(وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ)

(And if you deny, then nations before you have denied.) means, 'you have heard what happened to them by way of punishment for opposing the Messengers.'

(وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ)

(And the duty of the Messenger is only to convey plainly.) All the Messengers have to do is to convey the Message as Allah has commanded them. Allah guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed. Qatadah said concerning the Ayah:

(وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ)

(And if you deny, then nations before you have denied.) "These are words of consolation to His Prophet, peace be upon him." This suggestion by Qatadah implies that the narrative (about Ibrahim) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrahim's) people..." in Ayah 24. This was also stated by Ibn Jarir. From the context it appears that Ibrahim, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says:

(فَمَا كَانَ جَوَابَ قَوْمِهِ)

("And nothing was the answer of his people...")(29:24) And Allah knows best.

(أولم يروا كيف يُبدىءُ اللهُ الخلقَ ثمَّ يُعيدُهُ إنَّ ذلكَ على اللهِ يسيرٌ - قلُ سِيرُوا فِي الأَرْضِ فَانظُرُوا كَيْفَ بدأ الخلقَ ثمَّ اللهُ يُنشِئُ النَّشْأَةَ الأُخْرَةَ إنَّ اللهُ على كُلِّ شَيْءٍ قَدِيرٌ - يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ - وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ - وَالَّذِينَ كَفَرُوا بِآيَاتِ اللهِ وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ)

(19. See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah.) (20. Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth the creation of the Hereafter. Verily, Allah is able to do all things.") (21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.) (22. And you cannot escape in the earth or in the heaven. And besides Allah you have neither any protector nor any helper.) (23. And those who disbelieve in the Ayat of Allah and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.)

The Evidence for Life after Death

Allah tells us that Ibrahim, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allah created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allah has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys, deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!" and it is. Allah says:

(أولم يروا كيف يُبدىءُ اللهُ الخلقَ ثمَّ يُعيدُهُ إنَّ ذلكَ على اللهِ يسيرٌ)

(See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah.)
This is like the Ayah:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ
عَلَيْهِ)

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

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ
ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ)

(Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth
the creation of the Hereafter.") meaning, the Day of Resurrection.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(Verily, Allah is able to do all things.)

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ)

(He punishes whom He wills, and shows mercy to whom He wills;) He is the Ruler Who is in
control, Who does as He wishes and judges as He wants, and there is none who can put back
His judgement. None can question Him about what He does; rather it is they who will be
questioned, for His is the power to create and to command, and whatever He decides is fair
and just, for He is the sovereign who cannot be unjust in the slightest. According to a Hadith
recorded by the Sunan compilers:

«إِنَّ اللَّهَ لَوْ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ
لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ»

(If Allah willed to punish the dwellers of His heavens and His earth, He would do so, while He
would not be unjust to them.) Allah says:

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ
(

(He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.) You will return to Him on the Day of Resurrection.

(وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ)

(And you cannot escape on the earth or in the heaven.) No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants, and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

(وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ)

(And besides Allah you have neither any protector nor any helper. And those who disbelieve in the Ayat of Allah and the meeting with Him,) Those who disbelieved in the signs of Allah and denied the Resurrection,

(أُولَئِكَ يَسُؤُوا مِنْ رَحْمَتِي)

(such have no hope of My mercy) they will have no share in it,

(وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ)

(and for such there is a painful torment.) meaning, extremely painful, in this world and the next.

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ
حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ
أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ
يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا
وَمَا أَوْلَاكُمْ النَّارُ وَمَا لَكُمْ مِّنْ نَّصِيرِينَ)

(24. So nothing was the answer of people except that they said: "Kill him or burn him." Then Allah saved him from the fire. Verily, in this are indeed signs for a people who believe.) (25. And (Ibrahim) said: "You have taken idols instead of Allah. The love between you is only in the

life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper.")

The Response of Ibrahim's People -- and how Allah controlled the Fire

Allah tells us how Ibrahim's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrahim addressed them with his words of clear guidance,

(إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ)

(except that they said: "Kill him or burn him.") This was because proof had clearly been established against them, so they resorted to using their power and strength.

(قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ - فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ)

(They said: "Build for him a building and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest.) (37:97-98). They spent a long time gathering a huge amount of firewood, they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrahim, seized him and put him into a catapult, then they threw him into the fire. But Allah made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allah made him an Imam for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

(فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ)

(Then Allah saved him from the fire.) means, He rescued him from it by making it cool and safe for him.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are indeed signs for a people who believe.) Ibrahim, peace be upon him, explains to his people that idols are incapable of doing anything,

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا

(And (Ibrahim) said: "You have taken idols instead of Allah. The love between you is only in the life of this world,) Here Ibrahim was rebuking his people for their evil deed of worshipping idols, and telling them: `You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

(ثُمَّ يَوْمَ الْقِيَامَةِ)

(but on the Day of Resurrection,) the situation will be the opposite, and this love and friendship will turn into hatred and enmity. Then

(يَكْفُرُ بَعْضُكُم بِبَعْضٍ)

(you shall deny each other,) meaning, `you will denounce one another and deny whatever was between you,'

(وَيَلْعَنُ بَعْضُكُم بَعْضًا)

(and curse each other,) means, the followers will curse their leaders and the leaders will curse their followers.

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

(Every time a new nation enters (the Fire), it curses its sister nation (that went before)) (7:37).

(الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ)

(Friends on that Day will be foes one to another except those who have Taqwa.) (43:67) And Allah says here:

(ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ
بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ)

(but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,) meaning, `your ultimate destiny after all accounts have been settled, will be the fire of Hell, and you will have no one to help you or save you from the punishment of Allah.' This will be the state of the disbelievers. As for the believers, it will be an entirely different matter.

(فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ
هُوَ الْعَزِيزُ الْحَكِيمُ - وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَعَاتَيْنَاهُ أُجْرَهُ
فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ)

(26. So, Lut believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.") (27. And We bestowed on him, Ishaq and Ya`qub, and We ordained among his offspring prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.)

The Faith of Lut and His Emigration with Ibrahim

Allah tells us that Lut believed in Ibrahim. It was said that he was the son of Ibrahim's brother, and that his name was Lut bin Haran bin Azar. None of Ibrahim's people believed in Ibrahim besides Lut and Sarah the wife of Ibrahim. But if it is asked how we may reconcile this Ayah with the Hadith narrated in the Sahih which says that when Ibrahim passed by that tyrant and he asked about Sarah and what her relationship was to him, Ibrahim said, "My sister." Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith." It seems -- and Allah knows best -- that the meaning here is, there is no other Muslim couple on earth apart from you and I. Among his people, only Lut believed in him and migrated with him to Syria, then during Ibrahim's lifetime he was sent as a Messenger to the people of Sadum (Sodom) where he settled. We have already discussed their story and more is to come.

(وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي)

(He (Ibrahim) said: "I will emigrate for the sake of my Lord.") It may be that the pronoun in the verb "he said" refers to Lut, because he was the last person mentioned before this phrase; or it may refer to Ibrahim. Ibn `Abbas and Ad-Dahhak said that Ibrahim is the one who is referred in the phrase.

(فَأَمَّنَ لَهُ لُوطٌ)

(So, Lut believed in him.) i.e., out of all his people. Then Allah tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

(إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ)

(Verily, He is the All-Mighty, the All-Wise.) Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative. Qatadah said, "They migrated together from Kutha, which is on the outskirts of Kufa, and went to Syria." Allah gave Ibrahim, Ishaq and Ya`qub, and ordained Prophethood in His Offspring

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ)

(And We bestowed on him, Ishaq and Ya`qub,) This is like the Ayah,

(فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا)

(So, when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya`qub, and each one of them We made a Prophet.) (19:49) That is, when he left his people, Allah gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet. Allah also says:

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً)

(And We bestowed upon him Ishaq, and Ya`qub in addition) (21:72) meaning, as an additional gift. This is like the Ayah,

(فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(But We gave her glad tidings of Ishaq, and after Ishaq, of Ya`qub.) (11:71) meaning, to this son would be born a son during their lives, who would be a delight to them.

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(and We ordained among his offspring prophethood and the Book,) This is a tremendous blessing. Not only did Allah take him as a close friend and make him an Imam for mankind, but He also ordained prophethood and the Book among his offspring. After the time of Ibrahim there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from Ya`qub bin Ishaq bin Ibrahim to the last of them, `Isa bin Maryam, who stood in the midst of his people and announced the good news of the Hashimi Qurashi Arab Prophet, the last of all the Messengers, the leader of the sons of Adam in this world and the next, whom Allah chose from the heart of the Arab nation, from the descendants of Isma`il bin Ibrahim, may peace be upon them. There is no Prophet from the line of Isma`il besides him, may the best of blessings and peace be upon him.

(وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ)

(and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.) Allah granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend. Ibn `Abbas, Mujahid, Qatadah and others said: "He obeyed Allah in all ways." This is like the Ayah,

(وَإِبْرَاهِيمَ الَّذِي وَفَّى)

(And of Ibrahim who fulfilled all.) (53:37) He did all that he was commanded to do and obeyed his Lord to the utmost. Allah says:

(وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ)

(and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.) And He says:

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ
الْمُشْرِكِينَ)

(Verily, Ibrahim was an Ummah, Qanit to Allah, a Hanif, and he was not one of the idolators) until:

(وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ)

(and in the Hereafter he shall be of the righteous) (16:120-122).

(وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَحِشَةَ مَا
سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ - أُنِيبُكُمْ لَتَأْتُونَ
الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمْ

الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا
بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ - قَالَ رَبُّ
انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ)

(28. And (remember) Lut, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures.") (29. "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.") (30. He said: "My Lord! Give me victory over the people who are corrupt.")

The preaching of Lut and what happened between Him and His People

Allah tells us that His Prophet Lut, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Adam had ever committed before them. As well as doing this, they also disbelieved in Allah and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

(وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ)

(And practice Al-Munkar in your meetings.) This means, 'in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.' Some said that they used to have intercourse with one another in public; this was the view of Mujahid. Some said that they used to compete in passing gas and laughing. This was the view of `A'ishah, may Allah be pleased with her, and Al-Qasim. Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ
اللَّهِ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ)

(But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.") This is indicative of their disbelief, scornful attitude and stubbornness. So Allah's Prophet asked for help against them, and said:

(رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ)

(My Lord! Give me victory over the people who are corrupt.)

(وَلَمَّا جَاءَتْ رُسُلْنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ - قَالَ إِنْ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ - وَلَمَّا أَنْ جَاءَتْ رُسُلْنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُواكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ - إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ - وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ)

(31. And when Our messengers came to Ibrahim with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers.") (32. Ibrahim said: "But there is Lut in it." They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind.") (33. And when Our messengers came to Lut, he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.") (34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.") (35. And indeed We have left thereof an evident Ayah for a folk who understand.)

The Angels went to Ibrahim and then to Lut, may peace be upon them both

When Lut, peace be upon him, asked Allah to help him against them, Allah sent angels to help him. They first came to Ibrahim in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and gave him the news of a righteous son born by his wife Sarah, who was present, and she was astonished by this, as we have already explained in our Tafsir of Surat Hud and Surat Al-Hijr. When they brought this news to Ibrahim and told him that they were sent to destroy the people of Lut, he began to speak up for them, hoping to win more time for them so that they might be guided by Allah. When they said, "We have come to destroy the people of this township,"

(قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا
لِنُنَجِّيَهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ)

((Ibrahim) said: "But there is Lut in it." They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind.") meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing. Then the angels left him and visited Lut in the form of handsome young men. When he saw them like that,

(سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا)

(he was grieved because of them, and felt straitened on their account.) means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

(وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ
بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُونَ
وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ - إِنَّا
مُنزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ
بِمَا كَانُوا يَفْسُقُونَ)

(They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.") Jibril, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allah rained upon them:

(فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا
عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ - مُّسَوِّمَةٌ عِنْدَ
رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ)

(stones of Sjjil, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers.) 11:82-83 (Allah turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of

Resurrection, and they will be among those who are most severely punished on the Day of Resurrection. Allah says:

(وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً)

(And indeed We have left thereof an evident Ayah) i. e., a clear sign, n

(لِقَوْمٍ يَعْقِلُونَ)

(for a folk who understand.) This is like the Ayah,

(وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ - وَبِالْأَيْلِ أَفْلَا
تَعْقِلُونَ)

(Verily, you pass by them in the morning And at night; will you not then reflect) (37:137-138)

(وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَوْمَ اعْبُدُوا اللَّهَ
وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ - فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جَاثِمِينَ)

(36. And to Madyan, We sent their brother Shu`ayb. He said: "O my people! Worship Allah and hope for the last Day, and commit no mischief on the earth as mischief-makers.") (37. And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.)

Shu`ayb and His People

Allah tells us that His servant and Messenger Shu`ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allah Alone with no partner or associate, and to fear the wrath and punishment of Allah on the Day of Resurrection. He said:

(يَوْمَ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ)

(O my people! Worship Allah and hope for the last Day,) Ibn Jarir said: "Some of them said that this meant: Fear the Last Day." This is like the Ayah,

(لَمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ)

(for those who look forward to (meeting with) Allah and the Last Day) (60:6).

(وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ)

(and commit no mischief on the earth as mischief-makers.) This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allah and His Messenger. So Allah destroyed them with a mighty earthquake that convulsed their land, and the Sayhah (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken. This was the torment of a great day. We have already examined their story in detail in Surat Al-A'raf, Surat Hud and Surat Ash-Shu'ara'.

(فَأَصْبَحُوا فِي دَارِهِمْ جَثْمِينَ)

(and they lay, prostrate in their dwellings.) Qatadah said, "They were dead." Others said that they were thrown on top of one another.

(وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِنِهِمْ وَزَيْنَ
لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا
مُسْتَبْصِرِينَ - وَقُرُونِ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ
جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ
وَمَا كَانُوا سَاقِينَ - فَكَلَّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَنْ
أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ
وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا
وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ)

(38. And `Ad and Thamud! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaytan made their deeds fair seeming to them, and turned them away from the path, though they were intelligent.) (39. And Qarun, Fir`awn, and Haman. And indeed

Musa came to them with clear Ayat, but they were arrogant in the land, yet they could not outstrip Us.) (40. So, We punished each for his sins, of them were some on whom We sent a Hasib, and of them were some who were overtaken by As-Sayhah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allah Who wronged them, but they wronged themselves.)

The Destruction of Nations Who rejected Their Messengers

Allah tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them. `Ad, the people of Hud, peace be upon him, used to live in the Ahqaf (curved sand-hills), near Hadramawt, in the Yemen. Thamud, the people of Salih, lived in Al-Hijr, near Wadi Al-Qura. The Arabs used to know their dwelling place very well, and they often used to pass by it. Qarun was the owner of great wealth and had the keys to immense treasures. Fir`awn, the king of Egypt at the time of Musa, and his minister Haman were two Coptics who disbelieved in Allah and His Messenger, peace be upon him.

(فَكُلًّا أَخَذْنَا بِذَنبِهِ)

(So, We punished each for his sins,) their punishments fit their crimes.

(فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا)

(of them were some on whom We sent a Hasib,) This was the case with `Ad, and this happened because they said: "Who is stronger than us" So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

(وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ)

(and of them were some who were overtaken by As-Sayhah,) This is what happened to Thamud, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allah's Prophet Salih and the believers with him, or to stone them. So the Sayhah struck them, taking away their powers of speech and movement.

(وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ)

(and of them were some whom We caused the earth to swallow,) This refers to Qarun who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allah caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

(وَمِنْهُمْ مَّنْ أُغْرِقْنَا)

(and of them were some whom We drowned.) This refers to Fir`awn, his minister Haman and their troops, all of whom were drowned in a single morning, not one of them escaped.

(وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ)

(It was not Allah Who wronged them,) in what He did to them,

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(but they wronged themselves.) that happened to them as a punishment for what they did with their own hands.

(مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ
العَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ
العَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ - إِنَّ اللَّهَ يَعْلَمُ مَا
يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ
- وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا
الْعَالِمُونَ)

(41. The parable of those who seek protectors from other than Allah is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house -- if they but knew.) (42. Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.) (43. And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allah).)

Likening the gods of the Idolators to the House of a Spider

This is how Allah described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allah. This is unlike the Muslim believer, whose heart is devoted to Allah, yet he still does righteous deeds and follows the Laws of Allah, for he has grasped the most trustworthy handle that will never break because it is so strong and firm. Then Allah warns those who worship others besides Him

and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا
الْعَلَمُونَ)

(And these are the examples We give for mankind; but none will understand them except those who have knowledge.) meaning, no one understands them or ponders them except those who are possessed of deep knowledge. Ibn Abi Hatim recorded that `Amr bin Murrah said, "I never came across an Ayah of the Book of Allah that I did not know, but it grieved me, because I heard that Allah says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا
الْعَلَمُونَ)

(And these are the examples We give for mankind; but none will understand them except those who have knowledge.)"

(خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي
ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ - ائْتِ مَا أَوْحَىٰ إِلَيْكَ مِنَ
الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ)

(44. Allah created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.) (45. Recite what has been revealed to you of the Book, and perform the Salah. Verily, the Salah prevents from Al-Fahsha' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allah is greater indeed. And Allah knows what you do.) Allah tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

(لِنُجْزِيَ كُلَّ نَفْسٍ بِمَا تَسْعَى)

(that every person may be rewarded for that which he strives) (20:15).

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى)

(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best) (53:31).

(إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ)

(Verily, therein is surely a sign for those who believe.) meaning, there is clear evidence that Allah is alone in creating, controlling, and in His divinity.

The Command to convey the Message, to recite the Qur'an and to pray

Then Allah commands His Messenger and the believers to recite the Qur'an, which means both reciting it and conveying it to people.

(وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ)

(and perform the Salah. Verily, the Salah prevents from Al-Fahsha' and Al-Munkar and the remembrance of Allah is greater indeed.) Prayer includes two things: the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things. Imam Ahmad recorded that Abu Hurayrah said: "A man came to the Prophet and said, 'So-and-so prays at night, but when morning comes, he steals.' The Prophet said:

«إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ»

(What you are saying (i.e., the Salah) will stop him from doing that.)" Prayer also includes the remembering of Allah, which is the higher objective, Allah says:

(وَلَذِكْرُ اللَّهِ أَكْبَرُ)

(and the remembrance of Allah is greater indeed.) more important than the former.

(وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ)

(And Allah knows what you do.) means, He knows all that you do and say. Abu Al-`Aliyah commented on the Ayah:

(إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ)

(Verily, the Salah prevents from immoral sins and evil wicked deeds) "Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer: Being done purely and sincerely for Allah alone (Ikhlas), fear of Allah, and remembrance of Allah. Ikhlas makes a person do good deeds, fear prevents him from doing evil deeds, and the remembrance of Allah is the Qur'an which contains commands and prohibitions." Ibn `Awn Al-Ansari said: "When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allah which is greater."

(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ
إِلَيْنَا وَأَنْزَلَ إِلَيْنَا الْيُكْمَ وَإِلَيْنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ
مُسْلِمُونَ)

(46. And argue not with the People of the Scripture, except with that which is better -- except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted.")

Arguing with the People of the Book

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective. Allah says:

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ)

(Invite to the way of your Lord with wisdom and fair preaching...) (16:125) And Allah said to Musa and Harun when he sent them to Fir`awn:

(فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)

(And speak to him mildly, perhaps he may accept admonition or fear.) (20:44) Allah says here:

(إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ)