

And on the Day of Resurrection, they will disown your worshipping them means, 'they will disown you.' This is like the Ayat:

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

(And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping.) (46:5-6), and

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

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

(وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ)

(And none can inform you like Him Who is the All-Knower.) means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them. Qatadah said, "He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth."

(يَأْتِيهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
الْحَمِيدُ - إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا
ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَى وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لَا يُحْمَلْ مِنْهُ
شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ

رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّى فَإِنَّمَا
يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ)

(15. O mankind! it is you who stand in need of Allah. But Allah is the Rich, Worthy of all praise.) (16. If He willed, He could destroy you and bring about a new creation.) (17. And that is not hard for Allah.) (18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You can warn only those who fear their Lord unseen and perform the Salah. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allah is the Return (of all).)

Mankind is in need of Allah, and each Person will carry His own Burdens on the Day of Resurrection

Allah tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him. He says:

(يَأْيُهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ)

(O mankind! it is you who stand in need of Allah.) meaning, they need Him in all that they do, but He has no need of them at all. Allah says:

(وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ)

But Allah is the Rich, Worthy of all praise. meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is Worthy of all praise in all that He does, says, decrees and legislates.

(إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ)

(If He willed, He could destroy you and bring about a new creation.) means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him. He says:

(وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ)

(And that is not hard for Allah.) Allah's saying:

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى)

(And no bearer of burdens shall bear another's burden;) means, on the Day of Resurrection.

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا)

(and if one heavily laden calls another to (bear) his load,) means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

(لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ)

(nothing of it will be lifted even though he be near of kin.) means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation. Then Allah says:

(إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ)

(You can warn only those who fear their Lord unseen and perform the Salah.) means, 'the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.'

(وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ)

(And he who purifies himself, then he purifies only for the benefit of himself.) means, who does righteous deeds, the benefit of that will come back to him,

(وَإِلَى اللَّهِ الْمَصِيرُ)

And to Alla0h is the Return. means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

(وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ - وَلَا الظُّلُمَاتُ
وَلَا النُّورُ - وَلَا الظُّلُّ وَلَا الْحَرُورُ - وَمَا
يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ
يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ - إِنَّ أَنْتَ
إِلَّا نَذِيرٌ - إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ

مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ - وَإِن يُّكذِّبُوكَ فَقَدْ
كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ - ثُمَّ أَخَذْتُ الَّذِينَ
كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ)

(19. Not alike are the blind and the seeing.) (20. Nor are (depths of) darkness and light.) (21. Nor are the shade and the sun's heat.) (22. Nor are the living and the dead. Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves.) (23. You are only a warner.) (24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.) (25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light.) (26. Then I took hold of those who disbelieved, and how terrible was My denial!)

The Believer and the Disbeliever are not equal

Allah says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allah makes of the believers who are the living, and the disbelievers who are the dead. This is like the Ayat:

(أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَن مَّتَلَّهُ فِي الظُّلْمَتِ لَيْسَ
بِخَارِجٍ مِّنْهَا كَذَلِكَ)

(Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men -- like him who is in the (depths of) darkness from which he can never come out) (6:122),

(مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ
وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا)

(The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared) (11:24) The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens

(Paradise) wherein is shade and springs. The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

(إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ)

(Verily, Allah makes whom He wills to hear,) means. He guides them to listen to the proof and accept it and adhere it.

(وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ)

(but you cannot make hear those who are in graves.) means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

(إِنَّ أَنْتَ إِلَّا نَذِيرٌ)

You are only a warner means, all you have to do is to convey the Message and warn them, and Alla0h leaves astray whomsoever He wills and guides whomsoever He wills.

(إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا)

(Verily, We have sent you with the truth, a bearer of glad tidings and a warner.) means, a bearer of glad tidings to the believers and a warner to the disbelievers.

(وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ)

(And there never was a nation but a warner had passed among them.) means, there was never any nation among the sons of Adam but Allah sent warners to them, and left them with no excuse. This is like the Ayat:

(إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ)

(You are only a warner, and to every people there is a guide) (13:7).

وَلَقَدْ بَعْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ
مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

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

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ

(And if they deny you, those before them also denied. Their Messengers came to them with clear signs,) means, clear miracles and definitive proofs.

(وَبِالزُّبُرِ)

(and with the Scriptures,) means, the Books.

(وَبِالْكِتَابِ الْمُنِيرِ)

(and with the Book giving light.) means, clear and obvious.

(ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا)

(Then I took hold of those who disbelieved,) means, `despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

(فَكَيْفَ كَانَ نَكِيرِ)

and how terrible was My denial! means, how great and intense and terrible do you think My punishment was? And Alla0h knows best.

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ

وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ - وَمِنَ
النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ
غَفُورٌ)

(27. See you not that Allah sends down water from the sky, and We produce therewith fruits of various colors, and among the mountains are Judad, white and red, of varying colors and (others) Gharabib black.) (28. And likewise, men and moving creature and cattle are of various colors. It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.)

The Perfect Power of Allah

Allah tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents. This is like another Ayah where Allah says:

(وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ وَجَبَّتْ مِنْ
أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنُونٌ وَغَيْرُ صِنُونٍ
يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضْلُ بَعْضِهَا عَلَى بَعْضٍ فِي
الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat for the people who understand.) (13:4)

(وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا)

(and among the mountains are Judad, white and red, of varying colors) means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors. Ibn `Abbas said Al-Judad means pathways. This was also the view of Abu Malik, Al-Hasan, Qatadah and As-Suddi. And there are some mountains which are very black. `Ikrimah said, "Al-Gharabib means

mountains which are high and black. This was also the view of Abu Malik, `Ata' Al-Khurasani and Qatadah. Ibn Jarir said, "When the Arabs describe something as being very black, they say Ghirbib.

(وَمِنَ النَّاسِ وَالْذَّوَابِّ وَالْأَنْعَمِ مُخْتَلِفٌ أَلْوَانُهُ
كَذَلِكَ)

(And likewise, men and moving creatures and cattle are of various colors.) means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Savs and Romans who are very white, and the Arabs who are in between, and the Indians. Allah says in another Ayah:

(وَاخْتَلَفُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّلْعَالَمِينَ)

(and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge) (30:22). Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allah, the Best of creators. Allah then says:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ)

(It is only those who have knowledge among His servants that fear Allah.) meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ)

(It is only those who have knowledge among His servants that fear Allah.) those who know that Allah is able to do all things. Ibn `Abbas said, "The one among His servants who knows about Ar-Rahman, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds. Sa`id bin Jubayr said, "Fear is what stands between you and disobeying Allah, may He be glorified." Al-Hasan Al-Basri said, "The knowledgeable person is the one who fears Ar-Rahman with regard to the Unseen, who likes that which Allah wants him to like, and who shuns that which angers Allah." Then Al-Hasan recited:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ)

(It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.) Sufyan Ath-Thawri narrated from Abu Hayyan At-Taymi from a man who said, "It used to be said that the knowledgeable are of three types: (first) one who knows Allah and the command of Allah, (second) one who knows Allah but does not know the command of Allah, and (third) one who knows the command of Allah but does not know Allah. The one who knows Allah and the command of Allah is the one who fears Allah and knows the limits (Hudud) and the obligatory duties (Fara'id). The one who knows Allah but does not know the command of Allah is the one who fears Allah but does not know the limits (Hudud) and the obligatory duties (Fara'id). The one who knows the command of Allah but does not know Allah is the one who knows the limits (Hudud) and the obligatory duties (Fara'id) but does not fear Allah."

(إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجْرَةً لَّان تَبُورَ - لِيُؤْفِقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ)

(29. Verily, those who recite the Book of Allah, and perform the Salah, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.) (30. That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.)

The Muslims will be the Ones Who gain in the Hereafter

Here Allah tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allah has provided for them secretly and openly,

(يَرْجُونَ تِجْرَةً لَّان تَبُورَ)

(they hope for a (sure) trade-gain that will never perish.) means, they hope for a reward from Allah which will inevitably be theirs. Allah says:

(لِيُؤْفِقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّن فَضْلِهِ)

(That He may pay them their wages in full, and give them (even) more, out of His grace.) meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

(إِنَّهُ غَفُورٌ)

(Verily, He is Oft-Forgiving,) means, He forgives their sins,

(شَكُورٍ)

(Most Ready to appreciate.) means, He appreciates even a little of their good deeds.

(وَالَّذِي أُوحِيَْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

(31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it. Verily, Allah is indeed All-Aware and All-Seer of His servants.)

The Qur'an is The true Book of Allah

(وَالَّذِي أُوحِيَْنَا إِلَيْكَ)

And what We have revealed to you -- O Muhammad, of the Book, i.e., the Qur'an,

(هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ)

(it is the (very) truth confirming that which was (revealed) before it.) means, of the previous books. It confirms them just as they bore witness to the coming of the Qur'an and that it would be sent down from the Lord of the worlds.

(إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ)

(Verily, Allah is indeed All-Aware and All-Seer of His servants.) means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. the Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muhammad is higher than that of all the others, may the blessings and peace of Allah be upon them all.

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا
فَمِنْهُمْ ظَلِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ
بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

(32. Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds. That -- that is indeed a great grace.)

The Inheritance of the Qur'an is of three kinds

Allah says: 'Then We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this Ummah, who are divided into three types.' Allah says:

﴿فَمِنْهُمْ ظَلِمٌ لِنَفْسِهِ﴾

(Then of them are some who wrong themselves,) these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

﴿وَمِنْهُمْ مُقْتَصِدٌ﴾

(and of them are some who follow a middle course,) these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

﴿وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ﴾

(and of them are some who are, by Allah's leave, foremost in good deeds.) these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾

(Then We gave the Book as inheritance to such of Our servants whom We chose.) "This refers to the Ummah of Muhammad . Allah caused it to inherit every Book that He had revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account." Abu Al-Qasim At-Tabarani reported from Ibn `Abbas that the Messenger of Allah said one day:

«شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي»

(My intercession will be for those among my Ummah who commit major sins.)" Ibn `Abbas, may Allah be pleased with him, said, "Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the mercy of Allah; and those who wrong themselves and Ashab Al-A`raf will enter Paradise by the intercession of Muhammad ." It was also reported from a number of the Salaf that those among this Ummah who wrong themselves are still among those whom Allah has chosen, even though they are imperfect and fell short)by not adhering to the straight path(. Others said that those who wrong themselves are not part of this Ummah and are not among those whom Allah has chosen and who inherited the Book. The correct view is that they are also part of this Ummah.

The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy. Imam Ahmad, may Allah have mercy on him, recorded that Qays bin Kathir said, "One of the people of Al-Madinah came to Abu Ad-Darda', may Allah be pleased with him, when he was in Damascus.)Abu Ad-Darda'(said, `What brought you here, my brother' He said, `A Hadith which I heard that you narrate from the Messenger of Allah .' He said, `Have you come for trade' He said, `No.' He said, `Have you come for any other reason' He said, `No.' He said, `Have you come only to seek this Hadith' He said, `Yes.' He, may Allah be pleased with him said, `I heard the Messenger of Allah say:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللَّهُ
تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ
أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْحَيَّتَانِ فِي
الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ
عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ
الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا
دِرْهَمًا، وَإِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ
بِحِظِّ وَافِرٍ»

(Whoever follows a path to seek knowledge, Allah will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The

superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinars and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.)" It was also reported by Abu Dawud, At-Tirmidhi and Ibn Majah.

(جَنَّتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ - وَقَالُوا
الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ
شَكُورٌ - الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا
يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ)

(33. `Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.) (34. And they will say: "All praise and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate.") (35. "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.") Allah tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allah.

(يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا)

(therein will they be adorned with bracelets of gold and pearls,) It was recorded in the Sahih from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

(The ornaments of the believer will reach as far as his Wudu'.)

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk.) For this reason it is forbidden for them (the males) in this world, but Allah will permit it for them in the Hereafter. It was recorded in the Sahih that the Messenger of Allah said:

«مَنْ لَيْسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي
الْآخِرَةِ»

(Whoever wears silk in this world, will not wear it in the Hereafter.) And he said:

«هِيَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ»

(It is for them in this world, and for you in the Hereafter.)

(وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ)

(And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief..." which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter. Ibn `Abbas, may Allah be pleased with him, and others said, "He forgives them for their major sins, and appreciates even the smallest of their good deeds."

(الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ)

(Who, out of His grace, has lodged us in a home that will last forever,) means, `Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the Sahih that the Messenger of Allah said: -

«لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ»

(None of you will enter Paradise by virtue of his good deeds.) They said, "Not even you, O Messenger of Allah" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ تَعَالَى بِرَحْمَةٍ مِنْهُ
وَفَضْلٍ»

(Not even me, unless Allah encompasses me with His mercy and grace.)

(لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ)

(where toil will touch us not nor weariness will touch us.) means, neither hardship nor exhaustion will touch us. The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that neither their bodies nor their souls will become exhausted; and Allah knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allah says:

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ
(

(Eat and drink at ease for that which you have sent on before you in days past!) (69:24)

(وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ
فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ
نَجْزِي كُلَّ كَافِرٍ - وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا
أَخْرَجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ
نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ)

(36. But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever !) (37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do." (Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you. For the wrongdoers there is no helper.")

The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allah now starts to tell us what the state of doomed will be. He says:

(وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ
فَيَمُوتُوا)

(But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die) This is like the Ayah:

(لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ)

(Wherein he will neither die nor live) (20:74). It was reported in Sahih Muslim that the Messenger of Allah said:

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا
وَلَا يَحْيَوْنَ»

(As for the people of Hell who will dwell therein, they will neither live nor die there.) And Allah says:

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ
مَكِينُونَ)

(And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever.") (43:77). When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them. Allah says:

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ
عَذَابِهَا)

(Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.) This is like the Ayat:

(إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ - لَا
يُفْرِّقُهُمْ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ)

(Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.) (43:74-75).

(كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا)

(whenever it abates, We shall increase for them the fierceness of the Fire) (17:97), and

(فَدُوقُوا قَلْنِ نَزِيدَكُمْ إِلَّا عَذَابًا)

(So taste you. No increase shall We give you, except in torment.) (78:30). Then Allah says:

(كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ)

(Thus do We requite every disbeliever!) meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

(وَهُمْ يَصْطَرِحُونَ فِيهَا)

(Therein they will cry) means, they will call out in the Fire, beseeching Allah with their voices:

(رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا
نَعْمَلُ)

("Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do.") which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allah, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea. This is like the Ayah where Allah tells us that they will say:

(فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ لِّكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ
وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا)

(Then is there any way to get out (of the Fire). (It will be said): "This is because, when Allah Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed!) (40:11,12) i.e., `there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.' Allah says here:

(أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ
النَّذِيرُ)

(Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you.) meaning, `did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes' Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«لَقَدْ أَعَدَرَ اللَّهُ تَعَالَى إِلَى عَبْدٍ أَحْيَاهُ حَتَّى بَلَغَ
سِتِّينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَعَدَرَ اللَّهُ تَعَالَى إِلَيْهِ،
لَقَدْ أَعَدَرَ اللَّهُ تَعَالَى إِلَيْهِ»

(Allah has left no excuse for the person who lives to be sixty or seventy years old; Allah has left no excuse for him; Allah has left no excuse for him.) Imam Al-Bukhari also recorded, in the Book of Rīqaq in his Sahih, that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَعَدَرَ اللَّهُ عَزَّ وَجَلَّ إِلَى امْرِئٍ آخَرَ عُمُرَهُ
حَتَّى بَلَغَ سِتِّينَ سَنَةً»

(Allah has left no excuse for a man who reaches the age of sixty.)" Ibn Jarir recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ عَمَّرَهُ اللَّهُ تَعَالَى سِتِّينَ سَنَةً فَقَدْ أَعَدَرَ إِلَيْهِ
فِي الْعُمُرِ»

(Whoever is granted a long life until the age of sixty, Allah has left no excuse for him.)" This was also recorded by Imam Ahmad and An-Nasa'i in Ar-Rīqaq. Because this is the age at which Allah removes any excuse from His servants, this is the usual age of people in this Ummah, as was reported in the Hadith of Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah said:

«أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ،
وَأَقْلُهُمْ مَنْ يَجُوزُ ذَلِكَ»

(The usual life span in my Ummah is between sixty and seventy years, and only a few pass this age.)" This was also recorded by At-Tirmidhi and Ibn Majah in the Book of Zuhd)of his Sunan(.

(وَجَاءَكُمْ النَّذِيرُ)

(And the warner came to you.) It was reported that Ibn `Abbas, may Allah be pleased with him, `Ikrimah, Abu Ja`far Al-Baqir, may Allah be pleased with him, Qatadah and Sufyan bin `Uyaynah said, "This means grey hair." As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said, "This means the Messenger of Allah " and Ibn Zayd recited,

(هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَى)

(This is a warner of the (series of) warners of old.) (53:56). This is the correct view according to Shayban who narrated that Qatadah said, "Proof will be established against them by the fact that they lived long enough and that Messengers came to them." This is also the view favored by Ibn Jarir, and it is the apparent meaning of the Ayah:

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ
مَكِينُونَ - لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ
كِرْهُونَ)

(And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." Indeed We have brought the truth to you, but most of you have a hatred for the truth.) (43:77-78) meaning: `We showed you the truth clearly through the Messengers, but you rejected it and opposed it.' And Allah says:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger) (17:15).

(تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ
خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ
فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي
ضَلَالٍ كَبِيرٍ)

(Every time a group is cast therein, its keepers will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we denied him and said: `Allah never sent down anything; you are only in great error'.") (67:8-9).

(فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ)

(So taste you. For the wrongdoers there is no helper.) means, `taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ)

(هُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ فَمَنْ كَفَرَ
فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ
إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا)

(38. Verily, Allah is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.) (39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.) Here Allah tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts. And He tells us that He will reward or punish everyone according to his deeds. Then Allah says:

(هُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ)

(He it is Who has made you successors generations after generations in the earth,) meaning, all people succeed one another, generation after generation. This is like the Ayah:

(وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ)

(and makes you inheritors of the earth, generations after generations) (27:62).

(فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ)

(so whosoever disbelieves, on him will be his disbelief.) means, he and no one else will have to bear the consequences of that.

(وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا)

(And the disbelief of the disbelievers adds nothing but hatred of their Lord.) means, the longer they persist in their disbelief, the more Allah hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection. This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

(قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِّنْهُ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا - إِنْ اللَّهُ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

(40. Say: "Have you considered your partners whom you call upon besides Allah Show Me, what they have created of the earth. Or have they any share in the heavens Or have We given them a Book, so that they act on clear proof therefrom Nay, the wrongdoers promise one another nothing but delusions.") (41. Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.)

The Helplessness of the false gods and the Power of Allah

Allah tells His Messenger to say to the idolators:

(أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ)

(Have you considered your partners whom you call upon besides Allah) the idols and rivals.

(أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ)

(Show Me what they have created of the earth. Or have they any share in the heavens) meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

(أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِّنْهُ)

(Or have We given them a Book, so that they act on clear proof therefrom) meaning, 'have We revealed to them a Book on which they base their Shirk and disbelief' This is not the case at all.

بَلْ إِنْ يَعِدُّ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

(Nay, the wrongdoers promise one another nothing but delusions.) means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood. Then Allah tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them. He says:

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا

(Verily, Allah grasps the heavens and the earth lest they should move away from their places,) means, lest they should shift from where they are. This is like the Ayat:

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

(He withholds the heaven from falling on the earth except by His leave) (22:65), and

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

(And among His signs is that the heaven and the earth stand by His command) (30:25).

وَلَئِنْ زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ

(and if they were to move away from their places, there is not one that could grasp them after Him.) means, no one can make them stay and preserve them except Him. He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them. He says:

إِنَّهُ كَانَ حَلِيمًا غَفُورًا

(Truly, He is Ever Most Forbearing, Oft-Forgiving.)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ
لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ

مَا زَادَهُمْ إِلَّا نُفُورًا - اسْتِكْبَارًا فِي الْأَرْضِ
وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأُولِينَ فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ
تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا)

(42. And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations; yet when a warner came to them, it increased in them nothing but flight (from the truth).) (43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old So, no change will you find in Allah's Sunnah, and no turning off will you find in Allah's Sunnah.)

They longed for a Warner to come, but when He came, They disbelieved in Him

Allah tells us how Quraysh and the Arabs swore by Allah their most binding oath before the Messenger came to them,

لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِيحَادِي
الْأُمَّمِ

(that if a warner came to them, they would be more guided than any of the nations;) i.e., than any of the nations to whom Messengers had been sent. This was the view of Ad-Dahhak and others. This is like the Ayat:

(أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِنْ
قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفْلِينَ أَوْ تَقُولُوا لَوْ
أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ
بَيِّنَةٌ مِنْ رَبِّكُمْ وَهَدَىٰ وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّنْ
كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا)

(Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayat of Allah and turns away therefrom) (6:156-157)

(وَإِنْ كَانُوا لَيَقُولُونَ - لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ
الْأُولَئِينَ)

(لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ - فَكَفَرُوا بِهِ فَسَوْفَ
يَعْلَمُونَ)

(And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allah!" But they disbelieve therein, so they will come to know!) (37:167-170) Allah says:

(فَلَمَّا جَاءَهُمْ نَذِيرٌ)

(yet when a warner came to them,) -- meaning, Muhammad with the Book revealed to him, i.e., the Clear Qur'an,

(مَا زَادَهُمْ إِلَّا نُفُورًا)

(it increased in them nothing but flight (from the truth).) means, they only increased in their disbelief. Then Allah explains this further:

(اسْتَكْبَارًا فِي الْأَرْضِ)

((They took to flight because of their) arrogance in the land) means, they were too arrogant to follow the signs of Allah.

(وَمَكْرَ السَّيِّئِ)

(and their plotting of evil.) means, they plotted to prevent people from following the path of Allah.

(وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ)

(But the evil plot encompasses only him who makes it.) means, the evil consequences of that will come back upon them and not on others.

(فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ)

(Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old meaning, the punishment of Allah for disbelieving in His Messengers and going against His command.

(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا)

(and no turning off will you find in Allah's Sunnah.) means, it does not change or alter, and this is what happens to every disbeliever.

(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا)

(and no turning off will you find in Allah's Sunnah.) means,

(وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ)

(But when Allah wills a people's punishment, there can be no turning back of it) (13:11). This means, no one can remove that from them or ward it off from them. And Allah knows best.

**(أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَقِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا
كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا - وَلَوْ يُؤَاخِذُ اللَّهُ
النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ
وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا)**

(44. Have they not traveled in the land, and seen what was the end of those before them -- though they were superior to them in power Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Able.) (45. And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the

earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His servants.)

Remember the Bad Consequences of disbelieving in the Prophets

Allah says: `say, O Muhammad, to these people who disbelieve the Message you have brought: travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allah destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allah when the command of the Lord came. Nothing is impossible for Him when He wants it to happen in the heavens or on earth.'

(إِنَّهُ كَانَ عَلِيمًا قَدِيرًا)

(Verily, He is All-Knowing, All-Able.) means, He knows all that exists and is able to do all things.

The Wisdom behind delaying the Punishment Then Allah says:

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

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;) meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops. Sa`id bin Jubayr and As-Suddi commented on the Ayah:

(مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ)

(He would not leave a moving creature on the surface of the earth;) "This means, He would have stopped sending rain to them, and all the animals would have died as a result."

(وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى)

(but He gives them respite to an appointed term,) means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him. He says:

(فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا)

(and when their term comes, then verily, Allah is Ever All-Seer of His servants.) This is the end of the Tafsir of Surah Fatir. All praise and gratitude is due to Allah.

The Tafsir of Surah Ya Sin

(Chapter - 36)

Which was revealed in Makkah

The Virtues of Surah Ya Sin

Al-Hafiz Abu Ya`la recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حَمَّ الَّتِي يُذَكَّرُ فِيهَا الدُّخَانَ أَصْبَحَ مَغْفُورًا لَهُ»

(Whoever recites Ya Sin in the night, will wake up forgiven, and whoever recites Ha Mim in which Ad-Dukhan (the Smoke) is mentioned, will wake up forgiven.) Its chain of narration is good (Jayyid) . Ibn Hibban recorded in his Sahih that Jundub bin `Abdullah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللَّهِ عَزَّ وَجَلَّ غُفِرَ لَهُ»

(Whoever recites Ya Sin in the night, seeking the Face of Allah, will be forgiven.)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يس - وَالْقُرْءَانَ الْحَكِيمِ - إِنَّكَ لَمِنَ الْمُرْسَلِينَ -
عَلَى صِرَاطٍ مُسْتَقِيمٍ - تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ -
لِيُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ - لَقَدْ
حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ)

(1. Ya Sn.) (2. By the Qur'an, full of wisdom,) (3. Truly, you are one of the Messengers,) (4. On the straight path.) (5. Sent down by the Almighty, the Most Merciful,) (6. In order that you may warn a people whose forefathers were not warned, so they are heedless.) (7. Indeed the Word has proved true against most of them, so they will not believe.)

The Messenger was sent as a Warner

We have already discussed the individual letters at the beginning of Surat Al-Baqarah.

(وَالْقُرْءَانَ الْحَكِيمِ)

(By the Qur'an, full of wisdom) means, Al-Muhkam (perfect) which falsehood cannot come to from before it or behind it.

(إِنَّكَ)

(Truly, you) means, O Muhammad,

(لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(are one of the Messengers, on the straight path.) means, following a straight methodology and religion, and an upright Law.

(تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ)

(Sent down by the Almighty, the Most Merciful.) means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants. This is like the Ayah:

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُوراً نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ - صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ)

(And verily, you are indeed guiding (mankind) to the straight path. The path of Allah to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allah all matters return.) (42:52-53).

(لِنُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ)

(In order that you may warn a people whose forefathers were not warned, so they are heedless.) This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the Ayat and Mutawatir Hadiths which state that the mission of the Prophet is universal, when we discussed the meaning of the Ayah:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") (7:158).

(لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ)

(Indeed the Word has proved true against most of them,) Ibn Jarir said, "The punishment has become inevitable for most of them, because Allah has decreed in the Mother of the Book (Al-Lawh Al-Mahfuz) that they will not believe.

(فَهُمْ لَا يُؤْمِنُونَ)

(so they will not believe.) in Allah, or in His Messengers.

(إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ - وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ - وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ - إِنَّمَا نُنذِرُ مَنْ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ - إِنَّا نَحْنُ نُحْيِي

المَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَعَآتَارَهُمْ وَكُلَّ شَيْءٍ
أُحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ)

(8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.) (9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.) (10. It is the same to them whether you warn them or you warn them not, they will not believe.) (11. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.) (12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in Imam Mubin (a Clear Book).)

The State of Those Who are decreed to be among the Doomed

Allah says: `In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allah says:

(فَهُمْ مُّقْمَحُونَ)

(so that their heads are raised up.) Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication. Al-`Awfi said, narrating from Ibn `Abbas, may Allah be pleased with him, concerning the Ayah:

(إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ
فَهُمْ مُّقْمَحُونَ)

(Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.) This is like the Ayah:

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ)

(And let not your hand be tied (like a miser) to your neck)(17:29). meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.

(فَهُمْ مُّقْمَحُونَ)

(so that their heads are raised up.) according to Mujahid it means their heads are raised, and their hands are placed over their mouths, so they are restrained from doing anything good.

(وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا)

(And We have put a barrier before them,) Mujahid said, "Between them and the truth."

(وَمِنْ خَلْفِهِمْ سَدًّا)

(and a barrier behind them,) Mujahid said, "Between them and the truth, so they are confused." Qatadah said, "They move from one form of misguidance to another."

(فَأَغْشَيْنَاهُمْ)

(and We have covered them up,) means, 'We have blinded their eyes to the truth.'

(فَهُمْ لَا يُبْصِرُونَ)

(so that they cannot see.) means, they cannot benefit from goodness or be guided to it. Ibn Jarir said, "It was narrated from Ibn `Abbas, may Allah be pleased with him, that he used to recite "Fa a`shaynahum" instead of Fa'aghshaynahum(, from Al-`Asha (weakness of the sight, blindness), which is a complaint of the eye." `Abdur-Rahman bin Zayd bin Aslam said, "Allah placed this barrier between them and Islam and Iman, so that they will never reach it," and he recited:

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.) (10:96-97). Then he said, "Whoever has been prevented by Allah, will never be able." `Ikrimah said, "Abu Jahl said, 'If I see Muhammad, I will do such and such.' Then Allah revealed:

(إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا)

(Verily, We have put on their necks iron collars...) up to:

(فَهُمْ لَا يُبْصِرُونَ)

(so that they cannot see.)" He said, "They used to say, 'Here is Muhammad,' and he would say, 'Where is he Where is he' And he would not be able to see him." Ibn Jarir also recorded this.

وَسَوَاءٌ عَلَيْهِمْ أَعَذَّرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ)

(It is the same to them whether you warn them or you warn them not, they will not believe.) means, Allah has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of Surat Al-Baqarah, and Allah also says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.)(10:96-97).

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ)

(You can only warn him who follows the Reminder,) means, `only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'an.

وَخَشِيَ الرَّحْمَنَ الْغَيْبِ)

(and fears the Most Gracious unseen.) means, even when no one sees him except Allah, may He be blessed and exalted, he knows that Allah is watching him and sees what he does.

فَبَشِّرْهُ بِمَغْفِرَةٍ)

(Bear you to such one the glad tidings of forgiveness,) i.e., of his sins,

وَأَجْرٍ كَرِيمٍ)

(and a generous reward.) means, one that is vast and great and beautiful. This is like the Ayah:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ)

(Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)(67:12).

(إِنَّا نَحْنُ نُحْيِي الْمَوْتَى)

(Verily, We give life to the dead,) means, on the Day of Resurrection. This also indicates that Allah gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth. As Allah says after mentioning hardness of the heart:

(اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ)

(Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, that you may understand.) (57:17)

(وَنَكْتُبُ مَا قَدَّمُوا)

(and We record that which they send before (them),) means, their deeds.

(وَأَثَارَهُمْ)

(and their traces) means, `We write down the deeds which they used to do themselves, and the legacy they left behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.' This is like the Hadith:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يُنْقِصَ مِنْ أَوْزَارِهِمْ شَيْئًا»

(Whoever starts (or sets an example of) something good in Islam, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest. Whoever starts (or sets an example of) something evil in Islam, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.) This was recorded by Muslim from Jarir bin `Abdullah Al-Bajali, may Allah be pleased with him in which is detailed a story of the people from the Mudar tribe, who were wearing woollen rags. Ibn Abi Hatim recorded this

Hadith in full from Jarir bin `Abdullah, may Allah be pleased with him. In it the Prophet then recited:

(وَنَكْتُبُ مَا قَدَّمُوا وَعَاءَاتِرَهُمْ)

(and We record that which they send before (them), and their traces) Muslim also recorded it with a different chain of narration. There is also another Hadith recorded in Sahih Muslim from Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ»

(When the son of Adam dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind.)" Sufyan Ath-Thawri reported that Abu Sa`id said, "I heard Mujahid say concerning the Ayah:

(إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَعَاءَاتِرَهُمْ)

(Verily, We give life to the dead, and We record that which they send before (them), and their traces) `What they left behind of misguidance.'" Ibn Abi Najih and others said, narrating from Mujahid:

(مَا قَدَّمُوا)

(that which they send before (them),) "Their deeds."

(وَعَاءَاتِرَهُمْ)

(and their traces). He said, "Their footsteps." This was also the view of Al-Hasan and Qatadah.

(وَعَاءَاتِرَهُمْ)

(and their traces) means their footsteps. Qatadah said, "If Allah were to have neglected anything with regard to you, O son of Adam, He would have neglected what the wind could remove of these footsteps." But He takes into account the footsteps of the son of Adam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of

obeying Allah or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allah, let him do that. Imam Ahmad recorded that Jabir bin `Abdullah, may Allah be pleased with him, said, "There was an empty area around the Masjid, and Banu Salamah wanted to move to be closer to the Masjid. When the Messenger of Allah heard about that, he said to them:

«إِنَّهُ بَلَّغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَتَّقِلُوا قُرْبَ
الْمَسْجِدِ؟»

(I have heard that you want to move close to the Masjid.) They said, `Yes, O Messenger of Allah, that is what we want.' He said:

«يَا بَنِي سَلَمَةَ دِيَارَكُمْ تُكْتَبُ آثَارُكُمْ، دِيَارَكُمْ
تُكْتَبُ آثَارُكُمْ»

(O Banu Salamah, stay where you are, and your footsteps will be recorded, stay where you are, and your footsteps will be recorded.)" This was also recorded by Muslim from Jabir, may Allah be pleased with him. Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said, "A man died in Al-Madinah and the Prophet prayed over him, and said,

«يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِهِ»

(Would that he had died somewhere other than in his place of birth!) A man among the people said, `Why, O Messenger of Allah' The Messenger of Allah said:

«إِنَّ الرَّجُلَ إِذَا تُوَفِّيَ فِي غَيْرِ مَوْلِدِهِ، قِيسَ لَهُ
مِنْ مَوْلِدِهِ إِلَى مُنْقَطِعِ أَثَرِهِ فِي الْجَنَّةِ»

(When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.)" It was also recorded by An-Nasa'i and Ibn Majah. Ibn Jarir narrated that Thabit said, "I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, `I walked with Zayd bin Thabit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down" There is no contradiction between this and the first report, on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are more likely to be recorded. And Allah knows best.

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ)

(and all things We have recorded with numbers (as a record) in Imam Mubin (a Clear Book).) means, everything that exists is precisely dictated in a record in Al-Lawh Al-Mahfuz. Al-Imam Al-Mubin here refers to the source of all records. This was the view of Mujahid, Qatadah and `Abdur-Rahman bin Zayd bin Aslam. Similarly, Allah also says:

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

((And remember) the Day when We shall call together all human beings with their (respective) Imam (record of good and bad deeds)) (17:71). meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad. This is like the Ayat:

(وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ)

(and the Book will be placed (open), and the Prophets and the witnesses will be brought forward) (39:69), and

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49).

(وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ - إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ - قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ - قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ - وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ)

(13. And put forward to them a similitude; the Dwellers of the Town, when there came Messengers to them.) (14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.") (15. They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.") (16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,") (17. "And our duty is only to convey plainly.")

The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed

Allah says, `O Muhammad, tell your people who disbelieve in you,'

(مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ)

(a similitude; the Dwellers of the Town, when there came Messengers to them.) In the reports that he transmitted from Ibn `Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih - Ibn Ishaq reported that it was the city of Antioch, in which there was a king called Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allah sent to him three Messengers, whose names were Sadiq, Saduq and Shalum, and he disbelieved in them. It was also narrated from Buraydah bin Al-Husayb, `Ikrimah, Qatadah and Az-Zuhri that it was Antioch. Some of the Imams were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allah wills.

(إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا)

(When We sent to them two Messengers, they denied them both;) means, they hastened to disbelieve in them.

(فَعَزَّزْنَا بِثَالِثٍ)

(so We reinforced them with a third,) means, `We supported and strengthened them with a third Messenger. ' Ibn Jurayj narrated from Wahb bin Sulayman, from Shu`ayb Al-Jaba'i, "The names of the first two Messengers were Sham`un and Yuhanna, and the name of the third was Bulus, and the city was Antioch (Antakiyah).

(فَقَالُوا)

(and they said) means, to the people of that city,

(إِنَّا إِلَيْكُمْ مُّرْسَلُونَ)

(Verily, we have been sent to you as Messengers.) meaning, `from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.' This was the view of Abu Al-`Aliyah. Qatadah bin Di`amah claimed that they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

(قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا)

(They said: "You are only human beings like ourselves..") means, `so how could you receive revelation when you are human beings and we are human beings, so why do we not receive revelation like you If you are Messengers, you should be angels.' This is like what many of the nations said who disbelieved, as Allah has told us in the Ayah: c

(ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَعَالُوا
أَبَشَرٌ يَهْدُونَنَا)

(That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us") (64: 6) meaning that they were amazed by that and they denied it. And Allah says:

(قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا
عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَنٍ مُبِينٍ)

(They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.") (14:10). And Allah tells us that they said:

(وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ)

("If you were to obey a human being like yourselves, then verily, you indeed would be losers.") (23:34). And Allah says:

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا
أَنْ قَالُوا أُبَعَثَ اللَّهُ بَشَرًا رَسُولًا)

(And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger") (17:94). These people said:

(قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ
مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ - قَالُوا رَبَّنَا يَعْلَمُ إِنَّا
إِلَيْكُمْ لَمُرْسَلُونَ)

(You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you.") This means that the three Messengers answered them saying: "Allah knows that we are His Messengers to you. If we were lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter." This is like the Ayah:

(قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَطْلِ
وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ)

(Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.) (29:52)

(وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ)

(And our duty is only to convey plainly.) means, `all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.' And Allah knows best.

(قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ
وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ)

(قَالُوا طَيَّرْنَا مَعَكُمْ أَعِن دُكْرْتُمْ بَلْ أَنْتُمْ قَوْمٌ
مُّسْرِفُونَ)

(18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us.") (19. They (Messengers) said: "Your evil omens be with you! Because you are admonished Nay, but you are a people mischievous.") Then the people of the city said to them,

(إِنَّا تَطَيَّرْنَا بِكُمْ)

(For us, we see an evil omen from you;) meaning, `we do not see in your faces any sign of good for our lives.' Qatadah said, "They were saying, `if something bad befalls us, it will be because of you.'" Mujahid said, "They were saying: People like you never enter a town, but its people are punished."

(لَئِنْ لَمْ تَنْتَهُوا لَنَرَّجُمَنَّكُمْ)

(if you cease not, we will surely stone you,) Qatadah said, "By throwing stones at you."

(وَأَلَيْمَسَّكُمْ مِّنَّا عَذَابٌ أَلِيمٌ)

(and a painful torment will touch you from us.) means, a severe punishment. Their Messengers said to them:

(طَائِرُكُمْ مَعَكُمْ)

(Your evil omens be with you!) meaning, 'they are thrown back at you.' This is like the Ayah where Allah describes the people of Fir`awn:

(فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّعَهُ إِلَّا إِنَّمَا طَائِرُهُمْ
عِنْدَ اللَّهِ)

(But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him. Be informed! Verily, their evil omens are with Allah) (7:131). And the people of Salih said:

(اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ)

("We augur ill omen from you and those with you." He said: "Your ill omen is with Allah.") (27:47) And Allah said:

(وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ
مِّنْ عِنْدِ اللَّهِ فَمَا لَهُمْ لَئِنْ قَامُوا لَيَقْفَاهُنَّ
حَدِيثًا)

(And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word) (4:78)

(أَعِن دُكْرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ)

((Do you call it "evil omen") because you are admonished Nay, but you are a people mischievous.) means, `because of us, because we admonished you and told you to worship Allah Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.' Qatadah said, "This means, `Because we reminded you about Allah, you saw an evil omen in us. Nay, but you are a mischievous people'."

(وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ - اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ - وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ - أَعْتَكِدُ مِنْ دُونِهِ ءَالِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِي عَنْهُمْ شَيْئًا وَلَا يُنْقِدُونَ - إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ - إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ)

(20. And there came a man running from the farthest part of the town. He said, "O my people! Obey the Messengers.") (21. "Obey those who ask no wages of you, and who are rightly guided.") (22. "And why should I not worship Him Who has created me and to Whom you shall be returned.") (23. "Shall I take besides Him gods If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.") (24. "Then verily, I should be in plain error.") (25. "Verily, I have believed in your Lord, so listen to me!") Quoting what reached him from Ibn `Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih -- Ibn Ishaq reported that, "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Habib, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his Fitrah (natural inclination) was sound." Shabib bin Bishr said, narrating from `Ikrimah, from Ibn `Abbas, may Allah be pleased with him, that the name of the man mentioned in Ya Sn was Habib An-Najjar, and he was killed by his people.

(قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ)

(He said: "O my people! Obey the Messengers.") -- he urged his people to follow the Messengers who had come to them.

(اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا)

(Obey those who ask no wages of you,) means, `for the Message which they convey to you, and they are rightly-guided in what they are calling you to, the worship of Allah Alone with no partner or associate.'

(وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي)

(And why should I not worship Him Who has created me) means, `and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate'

(وَالِيهِ تُرْجَعُونَ)

(and to Whom you shall be returned.) means, `on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

(أَتَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً)

(Shall I take besides Him gods) This is a rhetorical question intended to rebuke and chastise.

(إِنْ يُرِذِنُ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ)

(If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.) means, `these gods whom you worship instead of Him possess no power whatsoever, if Allah wills me some harm,'

(فَلَا كَشْفَ لَهُ إِلَّا هُوَ)

(none can remove it but He) (6:17). `These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

(إِنِّي إِذَا لَفِيَ ضَلَلٍ مُّبِينٍ)

(Then verily, I should be in plain error.) means, `if I were to take them as gods instead of Allah.'

(إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ)

(Verily, I have believed in your Lord, so listen to me!) Ibn Ishaq said, quoting from what had reached him from Ibn `Abbas, may Allah be pleased with him, Ka`b and Wahb, "He said to his people:

(إِنِّي ءَامَنْتُ بِرَبِّكُمْ)

(` Verily, I have believed in your Lord) in Whom you have disbelieved,

(فَاسْمَعُونَ)

(so listen to me!)' means, listen to what I say." Or it may be that he was addressing the Messengers when he said:

(إِنِّي ءَامَنْتُ بِرَبِّكُمْ)

(Verily, I have believed in your Lord,) meaning, `Who has sent you,'

(فَاسْمَعُونَ)

(so listen to me!) meaning, `bear witness to that before Him.' This was narrated by Ibn Jarir, who said, "And others said that this was addressed to the Messengers, and he said to them: `Listen to what I say and bear witness to what I say before my Lord, that I have believed in your Lord and have followed you.' This interpretation is more apparent, and Allah knows best. Ibn Ishaq said, quoting from what had reached him from Ibn `Abbas, may Allah be pleased with him, Ka`b and Wahb, `When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that.'" Qatadah said, "They started to stone him while he was saying, `O Allah, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for them.' May Allah have mercy on him."

(قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ - بِمَا
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ - وَمَا
أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ
وَمَا كُنَّا مُنْزِلِينَ - إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا
هُمْ خَمْدُونَ)

(26. It was said: "Enter Paradise." He said: "Would that my people knew.") (27. "That my Lord (Allah) has forgiven me, and made me of the honored ones!") (28. And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such a thing).) (29. It was but one Sayhah and lo! they (all) were still.) Muhammad bin Ishaq reported from

some of his companions from Ibn Mas`ud, may Allah be pleased with him, that they stamped on him until his intestines came out of his back passage. Allah said to him:

(ادْخُلِ الْجَنَّةَ)

("Enter Paradise.") so he entered it with all its bountiful provision, when Allah had taken away from him all the sickness, grief and exhaustion of this world. Mujahid said, "It was said to Habib An-Najjar, 'Enter Paradise.' This was his right, for he had been killed. When he saw the reward,

(قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ)

(He said: "Would that my people knew...")." Qatadah said, "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allah had honored him, he said:

(قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ - بِمَا
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ)

(He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!") He wished that his people could know about what he was seeing with his own eyes of the honor of Allah." Ibn `Abbas said, "He was sincere towards his people during his lifetime by saying,

(يَقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ)

(O my people! Obey the Messengers), and after his death by saying:

(قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ - بِمَا
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ)

(Would that my people knew that my Lord (Allah) has forgiven me, and made me of the honored ones!) This was recorded by Ibn Abi Hatim. Sufyan Ath-Thawri narrated from `Asim Al-Ahwal from Abu Mijlaz:

(بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ)

(That my Lord has forgiven me, and made me of the honored ones!) "Because of my faith in my Lord and my belief in the Messengers." He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May

Allah have mercy on him and be pleased with him, for he was so keen that his people should be guided.

(وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ)

(And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.) Allah tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for they had disbelieved in His Messengers and killed His close friend. Allah tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that. This was the view of Ibn Mas`ud, according to the reports of Ibn Ishaq from some of his companions concerning the Ayah:

(وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ)

(And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.) He said: " We did not seek to outnumber them, for the matter was simpler than that."

(إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ)

(It was but one Sayhah and lo! they (all) were still.) He said, "So Allah destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind. It was said that the words

(وَمَا كُنَّا مُنْزِلِينَ)

(nor was it needful for Us to send (such a thing).) mean, `We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.' It was said that the words:

(وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ)

(And We sent not against his people after him an army from the heaven,) mean, another Message to them. This was the view of Mujahid and Qatadah. Qatadah said, "Allah did not rebuke his people after they killed him,

(إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ)

(It was but one Sayhah and lo! they (all) were still)." Ibn Jarir said, "The former view is more correct, because the Message does not need to be brought by an army." The scholars of Tafsir said, "Allah sent Jibril, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one Sayhah upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body." We have already referred to the reports from many of the Salaf that this city was Antioch, and that these three Messengers were messengers sent from the Messiah `Isa bin Maryam, peace be upon him, as Qatadah and others stated. This is not mentioned by any of the later scholars of Tafsir besides him, and this issue must be examined from a number of angles. (The first) is that if we take this story at face value, it indicates that these men were Messengers from Allah, may He be glorified, not from the Messiah, peace be upon him, as Allah says:

(إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ)

(When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.") up to:

(قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ - وَمَا عَلَيْنَا إِلَّا الْبَلَّغُ الْمُبِينُ)

("Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly (the Message).") If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allah knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them,

(إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا)

("You are only human beings like ourselves") (The second) is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are: Jerusalem, because it is the city of the Messiah; Antioch, because it was the first city where all of the people believed in the Messiah; Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion. When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned by several historian, such as Sa`id bin Batriq and others, both People of the Book and Muslims. If we accept that, then the people of Antioch were the first to believe, but Allah tells us that the people of this town rejected His Messengers and that He destroyed them with one Sayhah and lo! they (all) were still. And Allah knows best. (The third) is that the story of Antioch and the Disciples of the Messiah happened

after the Tawrah had been revealed. Abu Sa`id Al-Khudri, may Allah be pleased with him, and others among the Salaf stated that after revealing the Tawrah, Allah, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the Ayah:

(وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا
الْقُرُونَ الْأُولَى)

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture) (28:43). This implies that the city mentioned in the Qur'an is a city other than Antioch, as also stated by more than one of the Salaf. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allah knows best.

(يَحْسِرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا
كَانُوا بِهِ يَسْتَهْزِءُونَ - أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ
مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ - وَإِن كُلٌّ لَّمَّا
جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(30. Alas for mankind! There never came a Messenger to them but they used to mock at him.)
(31. Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) (32. And surely, all -- everyone of them will be brought before Us.)

Woe to the Disbelievers!

Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

(يَحْسِرَةَ عَلَى الْعِبَادِ)

(Alas for mankind!), this means, woe to mankind! Qatadah said:

(يَحْسِرَةَ عَلَى الْعِبَادِ)

(Alas for mankind!) means, "Alas for mankind, who have neglected the command of Allah." The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allah and went against the commands of Allah, for they used to disbelieve in them in this world.

(مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(There never came a Messenger to them but they used to mock at him.) means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

The Refutation of the Belief in the Transmigration of Souls

Then Allah says:

(أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ
لَا يَرْجِعُونَ)

(Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) meaning, 'do you not learn a lesson from those whom Allah destroyed before you of those who disbelieved in the Messengers They came to this world only once, and will not return to it.' It is not as many of those ignorant and immoral people claim that

(إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا)

("There is nothing but our life of this world! We die and we live!") (23:37). This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allah refuted their false belief and said:

(أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ
لَا يَرْجِعُونَ)

(Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) Allah's saying:

(وَإِن كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(And surely, all -- everyone of them will be brought before Us.) means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allah, may He be glorified and exalted, on the Day of Judgement, and they will be requited according to their good and evil deeds. This is like the Ayah:

(وَإِنَّ كُلًّا لَّمَّا لِيُوقَىٰ يَهُمُّ رَبُّكَ أَعْمَالَهُمْ)

(And verily, to each of them your Lord will repay their works in full.) (11:111).

(وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ - وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَقَفَّارًا فِيهَا مِنَ الْعُيُونِ - لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ - سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ)

(33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.) (34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.) (35. So that they may eat of the fruit thereof -- and their hands made it not. Will they not then give thanks) (36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.)

Proof of the Creator of the Universe and of Life after Death

Allah, may He be glorified and exalted, says:

(وَأَيَّةٌ لَهُمُ)

(And a sign for them) means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

(الْأَرْضُ الْمَيِّتَةُ)

(is the dead land.) means, when it is dead and arid, with no vegetation, then Allah sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). Allah says:

(أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ)

(We give it life, and We bring forth from it grains, so that they eat thereof.) meaning, 'We have made it a provision for them and their cattle.'