

(Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not Or that He may catch them in the midst of their going to and from, so that there be no escape for them Or that He may catch them with gradual wastage. Truly, Your Lord is indeed full of kindness, Most Merciful) 16:45-47 . Allah's saying;

(فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسُنَا إِلَّا أَنْ قَالُوا
إِنَّا كُنَّا ظَالِمِينَ)

(No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers.") This means, when the torment came to them, their cry was that they admitted their sins and that they deserved to be punished. Allah said in a similar Ayah,

(وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَلِيمَةً)

(How many a town given to wrongdoing, have We destroyed) 21:11 , until,

(خَمِدِينَ)

(Extinct) 21:15 . Allah's saying.

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ)

(Then surely, We shall question those (people) to whom it (the Book) was sent) is similar to the Ayat,

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ)

(And (remember) the Day (Allah) will call them, and say: "What answer gave you to the Messengers") 28:65 , and,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالُوا لَا
عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received" They will say: "We have no knowledge, verily, only You are the Knower of all that is unseen.") 5:109 . Allah will question the nations, on the Day of Resurrection, how

they responded to His Messengers and the Messages He sent them with. He will also question the Messengers if they conveyed His Messages. So, `Ali bin Abi Talhah reported from Ibn `Abbas, who said commenting on the Ayah:

(قَلَنَسَلَنَّا الَّذِيْنَ أَرْسَلْنَا إِلَيْهِمْ وَلَنَسَلَنَّا الْمُرْسَلِينَ)

(Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.) He said; "About what they conveyed." Ibn `Abbas commented on Allah's statement,

(قَلَنَقُصَّنَّا عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ)

(Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.) "The Book will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do."

(وَمَا كُنَّا غَائِبِينَ)

(and indeed We have not been absent) meaning, On the Day of Resurrection, Allah will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything. Rather, He has perfect knowledge of what the eyes are deluded by and what the hearts conceal,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ)

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

(وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ)

(8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).) (9. And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Ayat.)

The Meaning of weighing the Deeds

Allah said,

(وَالْوَزْنَ)

(And the weighing), of deeds on the Day of Resurrection,

(الْحَقَّ)

(will be the true (weighing)), for Allah will not wrong anyone. Allah said in other Ayat,

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا
بِهَا وَكَفَىٰ بِنَا حَسِيبِينَ)

(And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.) 21:47 ,

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً
يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

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

فَأَمَّا مَنْ تَقَلَّتْ مَوَازِينُهُ فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأَمَّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا
هِيَ نَارٌ حَامِيَةٌ)

(Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hawiyah (pit, Hell). And what will make you know what it is (It is) a fiercely blazing Fire!
101:6-11 and,

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا
يَتَسَاءَلُونَ - فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُقْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ)

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide) 23:101-103 . As for what will be placed on the Balance on the Day of Resurrection, it has been said that the deeds will be placed on it, even though they are not material objects. Allah will give these deeds physical weight on the Day of Resurrection. Al-Baghawi said that this was reported from Ibn `Abbas. It is recorded in the Sahih that Al-Baqarah (chapter 2) and Al `Imran (chapter 3) will come on the Day of Resurrection in the shape of two clouds, or two objects that provide shade, or two lined groups of birds. It is also recorded in the Sahih that the Qur'an will come to its companion (who used to recite and preserve it) in the shape of a pale-faced young man. He will ask (the young man), "Who are you" He will reply, "I am the Qur'an, who made you stay up sleeplessly at night and caused you thirst in the day. " The Hadith that Al-Bara' narrated about the questioning in the grave states,

«فَيَأْتِي الْمُؤْمِنَ شَابٌ حَسَنُ اللَّوْنِ طَيِّبُ الرَّيْحِ
فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحِ»

(A young man with fair color and good scent will come to the believer, who will ask, `Who are you' He will reply, `I am your good deeds'). The Prophet mentioned the opposite in the case of the disbeliever and the hypocrite. It was also said that the Book of Records that contains the deeds will be weighed. A Hadith states that a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight

can reach. He will then be brought a card on which `La ilaha illallah' will be written. He will say, "O Lord! What would this card weigh against these scrolls" Allah will say, "You will not be wronged." So the card will be placed on the other side of the Balance, and as the Messenger of Allah said,

«فَطَاشَتِ السَّجِّاتُ وَتَقَلَّتِ الْبِطَاقَةُ»

(Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.) At-Tirmidhi recorded similar wording for this Hadith and said that it is authentic. It was also said that the person who performed the deed will be weighed. A Hadith states,

«يُؤْتَى يَوْمَ الْقِيَامَةِ بِالرَّجُلِ السَّمِينِ فَلَا يَزِنُ عِنْدَ
اللَّهِ جَنَاحَ بَعُوضَةٍ»

(On the Day of Resurrection, a fat man will be brought forth, but he will not weigh with Allah equal to the wing of a mosquito). He then recited the Ayah,

(فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا)

(And on the Day of Resurrection, We shall assign no weight for them) 18:105 . Also, the Prophet said about `Abdullah bin Mas`ud,

«أَتَعْجَبُونَ مِنْ دِقَّةِ سَاقَيْهِ وَالَّذِي نَفْسِي بِيَدِهِ لُهُمَا
فِي الْمِيزَانِ أَثْقَلُ مِنْ أَحَدٍ»

(Do you wonder at the thinness of his legs By He in Whose Hand is my soul! They are heavier on the Balance than (Mount) Uhud.) It is also possible to combine the meanings of these Ayat and Hadiths by stating that all this will truly occur, for sometimes the deeds will be weighed, sometimes the scrolls where they are recorded will be weighed, and sometimes those who performed the deeds will be weighed. Allah knows best.

(وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا
مَعِيشًا قَلِيلًا مَا تَشْكُرُونَ)

(10. And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.)

All Bounties in the Heavens and Earth are for the Benefit of Mankind

Allah reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Allah made the clouds work for them (bringing rain) so that they may produce their sustenance from them. He also created the ways and means of earnings, commercial activities and other professions. Yet, most of them give little thanks for this. Allah said in another Ayah,

(وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ)

(And if you count the blessings of Allah, never will you be able to count them. Verily, man is indeed a wrongdoer, an ingrate.) 14:34

(وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ)

(11. And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated, except Iblis (Shaytan), he refused to be of those who prostrated.)

Prostration of the Angels to Adam and Shaytan's Arrogance

Allah informs the Children of Adam about the honor of their father and the enmity of Shaytan, who still has envy for them and for their father Adam. So they should beware of him and not follow in his footsteps. Allah said,

(وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا)

(And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated.) This is like His saying,

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَلِقُ بَشَرًا مِّنْ
صَلٰٓصِلٍ مِّنْ حَمَآءٍ مَّسْنُوْنٍ - فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ
فِيْهِ مِنْ رُّوْحِىْ فَسَجُّوْا لَهٗ سٰجِدِيْنَ)

(And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him.") 15:28-29 . After Allah created Adam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allah's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate. We explained this subject in the beginning of Surat Al-Baqarah. Therefore, the Ayah (7:11) refers to Adam, although Allah used the plural in this case, because Adam is the father of all mankind. Similarly, Allah said to the Children of Israel who lived during the time of the Prophet ,

وَظَلَّلْنَا عَلٰىكُمْ الْغَمَامَ وَاَنْزَلْنَا عَلٰىكُمْ الْمَنَّٰ
وَالسَّلٰوٰى)

(And We shaded you with clouds and sent down on you manna and the quail,) 2:57 This refers to their forefathers who lived during the time of Moses. But, since that was a favor given to the forefathers, and they are their very source, then the offspring have also been favored by it. This is not the case in:

(وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ)

(And indeed We created man out of an extract of clay (water and earth.)) 23:12 For this merely means that Adam was created from clay. His children were created from Nutfah (mixed male and female sexual discharge). This last Ayah is thus talking about the origin of mankind, not that they were all created from clay, and Allah knows best.

(قَالَ مَا مَنَعَكَ اِلَّا تَسْجُدَ اِذْ اَمَرْتُكَ قَالَ اَنَاْ خَيْرٌ
مِّنْهُ خَلَقْتَنِىْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ)

(12. (Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay.") Allah said,

(مَا مَنَعَكَ إِلَّا تَسْجُدَ)

(What prevented you (O Iblis) that you did not prostrate) 7: 12 meaning, what stopped and hindered you from prostrating after I ordered you to do so, according to Ibn Jarir. This meaning is sound, and Allah knows best. Iblis, may Allah curse him, said,

(أَنَا خَيْرٌ مِنْهُ)

(I am better than him (Adam)), and this excuse is worse than the crime itself! Shaytan said that he did not obey Allah because he who is better cannot prostrate to he who is less. Shaytan, may Allah curse him, meant that he is better than Adam, "So how can You order me to prostrate before him" Shaytan said that he is better than Adam because he was created from fire while, "You created him from clay, and fire is better." The cursed one looked at the origin of creation not at the honor bestowed, that is, Allah creating Adam with His Hand and blowing life into him. Shaytan made a false comparison when confronted by Allah's command,

(فَقَعُوا لَهُ سَاجِدِينَ)

("Then you fall down prostrate to him") 38:72 . Therefore, Shaytan alone contradicted the angels, because he refused to prostrate. He, thus, became `Ablasa' from the mercy, meaning, lost hope in acquiring Allah's mercy. He committed this error, may Allah curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, for - bearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed Shaytan to failure, while the origin of Adam led him to return to Allah with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allah's forgiveness and pardon for it. Muslim recorded that `Aishah said that the Messenger of Allah said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ إِبْلِيسُ مِنْ مَارج
مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, Shaytan from a smokeless flame of fire, while Adam was created from what was described to you).

Iblis was the First to use Qiyas (Analogical Comparison)

Ibn Jarir recorded that Al-Hasan commented on Shaytan's statement,

(خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ)

("You created me from fire, and him You created from clay.") "Iblis used Qiyas analogy , and he was the first one to do so." This statement has an authentic chain of narration. Ibn Jarir recorded that Ibn Srin said, "The first to use Qiyas was Iblis, and would the sun and moon be worshipped if it was not for Qiyas" This statement also has an authentic chain of narration.

(قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَّكَبَرَ فِيهَا
فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ - قَالَ أَنْظِرْنِي إِلَى
يَوْمٍ يُبْعَثُونَ - قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ)

(13. (Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.") (14. (Iblis) said: "Allow me respite till the Day they are raised up (the Day of Resurrection).") (15. (Allah) said: "You are of those respited.") Allah ordered Iblis;

(فَاهْبِطْ مِنْهَا)

(Get down from this) "because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here," in Paradise, according to the scholars of Tafsir. It could also refer to particular status which he held in the utmost highs. Allah said to Iblis,

(فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ)

(Get out, for you are of those humiliated and disgraced.) as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance). This is when the cursed one remembered and asked for respite until the Day of Judgment,

(قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ - قَالَ فَإِنَّكَ
مِنَ الْمُنْظَرِينَ)

(Then allow me respite till the Day they are raised up. (Allah) said: "Then you are of those respited.") 15: 36-37 Allah gave Shaytan what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

(قَالَ فِيمَا أُغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ
- ثُمَّ لَأَتِيَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ

أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ
(

(16. (Iblis) said: "Because You have `Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path. (17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful.") Allah said that after He gave respite to Shaytan,

(إِلَى يَوْمٍ يُبْعَثُونَ)

(till the Day they are raised up (resurrected)) and Iblis was sure that he got what he wanted, he went on in defiance and rebellion. He said,

(فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ)

("Because You have `Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path.") meaning, as You have sent me astray. Ibn `Abbas said that `Aghwaytani' means, "Misguided me." Others said, "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for." He went on,

(صِرَاطَكَ الْمُسْتَقِيمَ)

(Your straight path), the path of truth and the way of safety. I (Iblis) will misguide them from this path so that they do not worship You Alone, because You sent me astray. Mujahid said that the `straight path', refers to the truth. Imam Ahmad recorded that Saburah bin Abi Al-Fakih said that he heard the Messenger of Allah saying,

«إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطَرُقِهِ، فَقَعَدَ لَهُ
بِطَرِيقِ الْإِسْلَامِ، فَقَالَ: أَسْلِمُ وَتَدْرُ دِينَكَ وَدِينِ
آبَائِكَ؟ قَالَ: فَعَصَاهُ وَأَسْلَمُ»

:

«قَعَدَ لَهُ بِطَرِيقِ الْهَجْرَةِ فَقَالَ: أَتُهَاجِرُ وَتَدَعُ
أَرْضَكَ وَسَمَاءَكَ؟ وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَالْفَرَسِ
فِي الطَّوْلِ، فَعَصَاهُ وَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطَرِيقِ
الْجِهَادِ وَهُوَ جِهَادُ النَّفْسِ وَالْمَالِ، فَقَالَ: تُقَاتِلُ
فَتُقْتَلُ فَنُكِّحُ الْمَرْأَةَ وَيُقَسِّمُ الْمَالَ، قَالَ: فَعَصَاهُ
وَجَاهَدُ»

«فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَمَاتَ، كَانَ حَقًّا عَلَى اللَّهِ
أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ قُتِلَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ
يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ
يُدْخِلَهُ الْجَنَّةَ أَوْ وَقَصَّتْهُ دَابَّةٌ كَانَ حَقًّا عَلَى اللَّهِ
أَنْ يُدْخِلَهُ الْجَنَّةَ»

(Shaytan sat in wait for the Son of Adam in all his paths. He sat in the path of Islam, saying, 'Would you embrace Islam and abandon your religion and the religion of your forefathers? However, the Son of Adam disobeyed Shaytan and embraced Islam. So Shaytan sat in the path of Hijrah (migration in the cause of Allah), saying, 'Would you migrate and leave your land and sky? But the parable of the Muhajir is that of a horse in his stamina. So, he disobeyed Shaytan and migrated. So Shaytan sat in the path of Jihad, against one's self and with his wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihad. Therefore, whoever among them (Children of Adam) does this and dies, it will be a promise from Allah that He admits him into Paradise. If he is killed, it will be a promise from Allah that He admits him into Paradise. If he drowns, it will be a promise from Allah that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allah that He admits him into Paradise.) `Ali bin Abi Talhah reported that Ibn `Abbas commented on:

«ثُمَّ لَا تَبَيَّنُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ»

(Then I will come to them from before them) Raising doubts in them concerning their Hereafter,

(وَمِنْ خَلْفِهِمْ)

(and (from) behind them), making them more eager for this life,

(وَعَنْ أَيْمَانِهِمْ)

(from their right), causing them confusion in the religion,

(وَعَنْ شَمَائِلِهِمْ)

(and from their left) luring them to commit sins." This is meant to cover all paths of good and evil. Shaytan discourages the people from the path of good and lures them to the path of evil. Al-Hakam bin Abban said that `Ikrimah narrated from Ibn `Abbas concerning the Ayah,

(ثُمَّ لَأْتِيَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ)

(Then I will come to them from before them and behind them, from their right and from their left,) "He did not say that he will come from above them, because the mercy descends from above." `Ali bin Abi Talhah reported that Ibn `Abbas said,

(وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ)

(and You will not find most of them to be thankful.) "means, those who single Him out in worship ." When Shaytan said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allah said,

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا
مِّنَ الْمُؤْمِنِينَ - وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطٰنٍ إِلَّا

لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ
وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ)

(And indeed Iblis (Shaytan) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.) 34:20-21 . tThis is why there is a Hadith that encourages seeking refuge with Allah from the lures of Shaytan from all directions. Imam Ahmad narrated that `Abdullah bin `Umar said, "The Messenger of Allah used to often recite this supplication in the morning and when the night falls,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ
وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ
رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ
خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي»

(O Allah! I ask You for well-being in this life and the Hereafter. O Allah! I ask You for pardon and well-being in my religion, life, family and wealth. O Allah! Cover my errors and reassure me in times of difficulty. O Allah! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.)" Waki` commented (about being killed from below), "This refers to earthquakes." Abu Dawud, An-Nasa'i, Ibn Majah, Ibn Hibban and Al-Hakim collected this Hadith, and Al-Hakim said, "Its chain is Sahih. "

(قَالَ اخْرُجْ مِنْهَا مَذْعُومًا مَذْحُورًا لِمَنْ تَبِعَكَ
مِنْهُمْ لِأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ)

(18. (Allah) said (to Iblis): "Get out from this (Paradise), Madh'uman Madhura. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.") Allah emphasized His cursing, expelling, banishing and turning Shaytan away from the uppermost heights, saying; Ibn Jarir said, "As for Madh'um, it is disgraced." And he said, "Madhur is the distanced, that is, he is banished and expelled." `Abdur-Rahman bin Zayd bin Aslam said, "We do not know of any who

is Madh'uh and Madhmum except for one." Sufyan Ath-Thawri narrated from Abu Ishaq from At-Tamimi from Ibn `Abbas,

(اَخْرَجَ مِنْهَا مَذْءُومًا مَذْحُورًا)

(Get out from this (Paradise), Madh'uman Madhura) "despised." `Ali bin Abi Talhah reported that Ibn `Abbas commented on,

(اَخْرَجَ مِنْهَا مَذْءُومًا مَذْحُورًا)

(Get out from this (Paradise), Madh'uman Madhura) 7:18 "Belittled and despised", while As-Suddi commented, "Hateful and expelled." Qatadah commented, "Cursed and despised", while Mujahid said, "Expelled and banished." Ar-Rabi` bin Anas said that `Madh'um' means banished, while, `Madhura' means belittled. Allah said,

(لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ)

(Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.) This is similar to

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ
جَزَاءً مَوْفُورًا - وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ
بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدْتَهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ
إِلَّا غُرُورًا - إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ
وَكَفَىٰ بِرَبِّكَ وَكِيلًا)

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. And gradually delude those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shaytan promises them nothing but deceit. "Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.") 17:63-65

(وَيَادِمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ - فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ - وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ)

(19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.) (20. Then Shaytan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals.") (21. And he Qasamahuma: "Verily, I am one of the sincere well-wishers for you both.")

Shaytan's Deceit with Adam and Hawwa' and Their eating from the Forbidden Tree

Allah states that He allowed Adam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. We have already discussed this in Surat Al-Baqarah. Thus, Shaytan envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

(وَقَالَ)

(He (Shaytan) said) uttering lies and falsehood,

(مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ)

("Your Lord did not forbid you this tree save you should become angels...") meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said. In another Ayah,

(قَالَ يَادَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا
يَبْلَى)

(Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away") 20:120 . Here, the wording is similar, so it means, `so that you do not become angels' as in;

(يُبَيِّنُ اللَّهُ لَكُمُ أَن تَضِلُّوا)

((Thus) does Allah make clear to you (His Law) lest you go astray.) 4:176 meaning, so that you do not go astray, and,

(وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ)

(And He has affixed into the earth mountains standing firm, lest it should shake with you;) 16:15 that is, so that the earth does not shake with you.

(وَقَاسَمَهُمَا)

(And he Qasamahuma), swore to them both by Allah, saying,

(إِنِّي لَكُمْ مِنَ النَّاصِحِينَ)

("Verily, I am one of the sincere well-wishers for you both.") for I was here before you and thus have better knowledge of this place. It is a fact that the believer in Allah might sometimes become the victim of deceit. Qatadah commented on this Ayah, "Shaytan swore by Allah, saying, `I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you."

(فَدَلَّهُمَا بِعُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتَا لَهُمَا
سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ
الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَن تِلْكَمَا
الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُّبِينٌ -

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَسِرِينَ)

(22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise. And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaytan is an open enemy unto you") (23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.") Ubayy bin Ka`b said, "Adam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, 'Release me,' but it said, 'No, I will not release you.' So his Lord called him, 'O Adam! Do you run away from Me' He said, 'O Lord! I felt ashamed before You.'" Ibn Jarir and Ibn Marduwyah collected this statement using several chains of narration from Al-Hasan from Ubayy bin Ka`b who narrated it from the Prophet . However, relating the Hadith to Ubayy is more correct. Ibn `Abbas commented on the Ayah,

(وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ)

(And they began to cover themselves with the leaves of Paradise.) "Using fig leaves." This statement has an authentic chain of narration leading to Ibn `Abbas. Mujahid said that they began to cover themselves with the leaves of Paradise, "Making them as a dress (or garment)." Commenting on Allah's statement,

(يَنزِعُ عَنْهُمَا لِبَاسَهُمَا)

(Stripping them of their raiment) 7:27 Wahb bin Munabbih said, "The private parts of Adam and Hawwa' had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them." Ibn Jarir reported this statement with an authentic chain of narration. Abdur-Razzaq reported from Qatadah, "Adam said, 'O Lord! What if I repented and sought forgiveness' Allah said, 'Then, I will admit you into Paradise.' As for Shaytan, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for." Ad-Dahhak bin Muzahim commented,

(رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَسِرِينَ)

("Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.") "These are the words that Adam received from his Lord."

(قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ - قَالَ فِيهَا
تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ)

(24. (Allah) said: "Get down, one of you an enemy to the other. On earth will be a dwelling place for you and an enjoyment for a time.") (25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).")

Sending Them All Down to Earth

It was said that,

(اهْبِطُوا)

(Get down), was addressed to Adam, Hawwa', Iblis and the snake. Some scholars did not mention the snake, and Allah knows best. The enmity is primarily between Adam and Iblis, and Hawwa' follows Adam in this regard. Allah said in Surah Ta Ha,

(اهْبِطَا مِنْهَا جَمِيعًا)

("Get you down (from the Paradise to the earth), both of you, together...") 20:123 . If the story about the snake is true, then it is a follower of Iblis. Some scholars mentioned the location on earth they were sent down, but these accounts are taken from the Israelite tales, and only Allah knows if they are true. If having known these areas was useful for the people in matters of religion or life, Allah would have mentioned them in His Book, and His Messenger would have mentioned them too. Allah's statement,

(وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ)

(On earth will be a dwelling place for you and an enjoyment for a time.) means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen, counted by Predestination and written in the First Record.

(قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ)
(

(He (Allah) said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).") This Ayah is similar to Allah's other statement,

(مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى)

(Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.) 20:55 . Allah states that He has made the earth a dwelling place for the Children of Adam, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allah will gather the first and last of creatures and reward or punish each according to his or her deeds.

(يَبْنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ)

(26. O Children of Adam! We have bestowed Libas (raiment) upon you to cover yourselves with, and as Fīsh (adornment); and the Libas (raiment) of Taqwa, that is better. Such are among the Ayat of Allah, that they may remember.)

Bestowing Raiment and Adornment on Mankind

Allah reminds His servants that He has given them Libas and Fīsh. Libas refers to the clothes that are used to cover the private parts, while Fīsh refers to the outer adornments used for purposes of beautification. Therefore, the first type is essential while the second type is complimentary. Ibn Jarir said that Fīsh includes furniture and outer clothes. `Abdur-Rahman bin Zayd bin Aslam commented on the Ayah,

(وَلِبَاسُ التَّقْوَىٰ)

(and the Libas (raiment) of Taqwa...) "When one fears Allah, Allah covers his errors. Hence the `Libas of Taqwa' (that the Ayah mentions)."

(يَبْنِي آدَمَ لَا يَقْتَنِيكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبْوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا)

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا
جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ)

(27. O Children of Adam! Let not Shaytan deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shayatin friends of those who believe not.)

Warning against the Lures of Shaytan

Allah warns the Children of Adam against Iblis and his followers, by explaining about his ancient enmity for the father of mankind, Adam peace be upon him. Iblis plotted to have Adam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from Shaytan towards Adam and mankind). Allah said in a similar Ayah,

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا)

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me, while they are enemies to you What an evil is the exchange for the wrongdoers.) 18:50 .

(وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ - قُلْ أَمَرَ رَبِّي
بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ - فَرِيقًا
هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا

الشَّيْطَانِ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ)

(28. And when they commit a Fahishah, they say: "We found our fathers doing it, and Allah has commanded it for us." Say: "Nay, Allah never commands Fahishah. Do you say about Allah what you know not") (29. Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again.") (30. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayatin as supporters instead of Allah, and think that they are guided.)

Disbelievers commit Sins and claim that Allah commanded Them to do so!

Mujahid said, "The idolators used to go around the House (Ka`bah) in Tawaf while naked, saying, `We perform Tawaf as our mothers gave birth to us.' The woman would cover her sexual organ with something saying, `Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at!).'" Allah sent down the Ayah,

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا)

(And when they commit a Fahishah (sin), they say: "We found our fathers doing it, and Allah has commanded it for us.") 7:28 I say, the Arabs, with the exception of the Quraysh, used to perform Tawaf naked. They claimed they would not make Tawaf while wearing the clothes that they disobeyed Allah in. As for the Quraysh, known as Al-Hums, they used to perform Tawaf in their regular clothes. Whoever among the Arabs borrowed a garment from one of Al-Hums, he would wear it while in Tawaf. And whoever wore a new garment, would discard it and none would wear it after him on completion of Tawaf. Those who did not have a new garment, or were not given one by Al-Hums, then they would perform Tawaf while naked. Even women would go around in Tawaf while naked, and one of them would cover her sexual organ with something and proclaim, "Today, a part or all of it will appear, but whatever appears from it I do not allow it." Women used to perform Tawaf while naked usually at night. This was a practice that the idolators invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allah. Allah then refuted them, Allah said,

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا)

(And when they commit a Fahishah, they say: "We found our fathers doing it, and Allah has commanded it for us.")

Allah does not order Fahsha', but orders Justice and Sincerity

Allah replied to this false claim,

(قُلْ)

(Say), O Muhammad, to those who claimed this,

(إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ)

("Nay, Allah never commands Fahsha'...") meaning, the practice you indulge in is a despicable sin, and Allah does not command such a thing.

(أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

("Do you say about Allah what you know not") that is, do you attribute to Allah statements that you are not certain are true Allah said next,

(قُلْ أَمَرَ رَبِّي بِالْقِسْطِ)

(Say: "My Lord has commanded justice, (fairness and honesty)"),

(وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ)

("And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him...") This Ayah means, Allah commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they

conveyed from Allah and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of Shirk.

The Meaning of being brought into Being in the Beginning and brought back again

Allah's saying

(كَمَا بَدَأَكُمْ تَعُودُونَ)

(As He brought you in the beginning, so shall you be brought into being again) 7:29 . Until;

(الضَّلَّةُ)

(error.) There is some difference over the meaning of:

(كَمَا بَدَأَكُمْ تَعُودُونَ)

(As He brought you in the beginning, so shall you be brought into being again.) Ibn Abi Najih said that Mujahid said that it means, "He will bring you back to life after you die." Al-Hasan Al-Basri commented, "As He made you begin in this life, He will bring you back to life on the Day of Resurrection." Qatadah commented on:

(كَمَا بَدَأَكُمْ تَعُودُونَ)

(As He brought you in the beginning, so shall you be brought into being again.) "He started their creation after they were nothing, and they perished later on, and He shall bring them back again." `Abdur-Rahman bin Zayd bin Aslam said, "As He created you in the beginning, He will bring you back in the end." This last explanation was preferred by Abu Ja`far Ibn Jarir and he supported it with what he reported from Ibn `Abbas, "The Messenger of Allah stood up and gave us a speech, saying,

«يَا أَيُّهَا النَّاسُ إِنَّكُمْ تُحْشَرُونَ إِلَى اللَّهِ حُفَاءَ عُرَاةٍ
عُرُلًا

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

(O people! You will be gathered to Allah while barefooted, naked and uncircumcised, (As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it)). 21:104 This Hadith was collected in the Two Sahihs. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(كَمَا بَدَأَكُمْ تَعُودُونَ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ
الضَّلَالَةُ)

(As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;) "Allah, the Exalted, began the creation of the Sons of Adam, some believers and some disbelievers, just as He said,

(هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers) 64:2 . He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers. I say, what supports this meaning, is the Hadith from Ibn Mas`ud that Al-Bukhari recorded, (that the Prophet said:)

«فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ
الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ
ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ
النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ
النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ
فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ
فَيَدْخُلُ الْجَنَّةَ»

(By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it. And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.) We should combine this meaning -- if it is held to be the correct meaning for the Ayah -- with Allah's statement:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا

(So set you your face towards the religion, Hanifan. Allah's Fitrah with which He has created mankind) 30:30 , and what is recorded in the Two Sahihs from Abu Hurayrah who said that the Messenger of Allah said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ
وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.) Muslim recorded that `lyad bin Himar said that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ،
فَجَاءَتْهُمْ الشَّيَاطِينُ فَأَجْتَالَتْهُمْ عَنْ دِينِهِمْ»

(Allah said, `I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion.) The collective meaning here is, Allah created His creatures so that some of them later turn believers and some turn disbelievers. Allah has originally created all of His servants able to recognize Him, to single Him out in worship, and know that there is no deity worthy of worship except Him. He also took their covenant to fulfill the implications of this knowledge, which He placed in their consciousness and souls. He has decided that some of them will be miserable and some will be happy,

(هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers) 64:2 . Also, a Hadith states,

«كُلُّ النَّاسِ يَعْذُوبُ قَبَائِعُ نَفْسِهِ فَمُعْتِقُهَا أَوْ مُوِقِفُهَا»

(All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.) Allah's decree will certainly come to pass in His creation. Verily, He it is

(وَالَّذِي قَدَّرَ فَهَدَى)

(Who has measured (everything); and then guided) 87: 3 , and,

(الَّذِي أُعْطِيَ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

(He Who gave to each thing its form and nature, then guided it aright) 20:50 . And in the Two Sahih:

«فَأَمَّا مَنْ كَانَ مِنْكُمْ مِنْ أَهْلِ السَّعَادَةِ فَيُسِّرُ
لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ
الشَّقَاوَةِ فَيُسِّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ»

(As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable). This is why Allah said here,

(فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ)

(A group He has guided, and a group deserved to be in error;) Allah then explained why,

(إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ)

(because) surely, they took the Shayatin as supporters instead of Allah). Ibn Jarir said, "This is one of the clearest arguments proving the mistake of those who claim that Allah does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allah has differentiated between the two in this noble Ayah, doing so in both name and judgement."

(يَبْنِي ءَادَمَ خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا
وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

(31. O Children of Adam! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allah) likes not the wasteful.)

Allah commands taking Adornment when going to the Masjid

This honorable Ayah refutes the idolators' practice of performing Tawaf around the Sacred House while naked. Muslim, An-Nasa'i and Ibn Jarir, (the following wording is that of Ibn Jarir) recorded that Shu'bah said that Salamah bin Kuhayl said that Muslim Al-Batin said that Sa'id bin Jubayr said that Ibn `Abbas said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow." Allah said in reply,

(خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)

(Take your adornment to every Masjid,) Al-`Awfi said that Ibn `Abbas commented on:

(خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)

(Take your adornment to every Masjid) o"There were people who used to perform Tawaf around the House while naked, and Allah ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer." Mujahid, `Ata', Ibrahim An-Nakha'i, Sa'id bin Jubayr, Qatadah, As-Suddi, Ad-Dahhak and Malik narrated a similar saying from Az-Zuhri, and from several of the Salaf. They said that this Ayah was revealed about the idolators who used to perform Tawaf around the House while naked. This Ayah (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and `Id prayers. It is also recommended for men to wear perfume for prayer, because it is adornment, and to use Swak for it is part of what completes adornment. The best color for clothes is white, for Imam Ahmad narrated that Ibn `Abbas said that the Messenger of Allah said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ
ثِيَابِكُمْ، وَكَفُّوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمْ
الْإِئْتِدَاءُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ»

(Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.) This Hadith has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imam Muslim. Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said, "Hasan Sahih."

Prohibiting Extravagance

Allah said,

(وَكُلُوا وَاشْرَبُوا)

(And eat and drink..). Al-Bukhari said that Ibn `Abbas said, "Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance." Ibn Jarir said that Muhammad bin `Abdul-A`la narrated to us that Muhammad bin Thawr narrated to us from Ma`mar from Ibn Tawus from his father who said that Ibn `Abbas said, "Allah has allowed eating and drinking, as long as it does not contain extravagance or arrogance." This chain is Sahih. Imam Ahmad recorded that Al-Miqdam bin Ma`dika'rib Al-Kindi said that he heard the Messenger of Allah saying,

«مَا مَلَأَ ابْنُ آدَمَ وَعَاءَ شَرًّا مِنْ بَطْنِهِ بِحَسْبِ ابْنِ
آدَمَ أَكَلَاتٍ يُقْمِنَ صَلْبَهُ فَإِنْ كَانَ فَاعِلًا لَمْ يَحَالَةَ
فَتَلَّتْ طَعَامٌ وَتَلَّتْ شَرَابٌ وَتَلَّتْ لِنَفْسِهِ»

(The Son of Adam will not fill a pot worse for himself than his stomach. It is enough for the Son of Adam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.) An-Nasa'i and At-Tirmidhi collected this Hadith, At-Tirmidhi said, "Hasan" or "Hasan Sahih" according to another manuscript. `Ata' Al-Khurasani said that Ibn `Abbas commented on the Ayah,

(وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ)

(And eat and drink but waste not by extravagance, certainly He (Allah) likes not the wasteful.) "With food and drink." Ibn Jarir commented on Allah's statement,

(إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

(Certainly He (Allah) likes not the wasteful.) "Allah the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded."

(قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي
الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ
الآيَاتِ لِقَوْمٍ يَعْلَمُونَ)

(32. Say: "Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants, and At-Tayyibat (good things) of sustenance" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection." Thus We explain the Ayat in detail for people who have knowledge.)

**Allah refutes those who prohibit any type of food, drink or clothes
according to their own understanding, without relying on what
Allah has legislated,**

(قُلْ)

(Say) O Muhammad, to the idolators who prohibit some things out of false opinion and fabrication,

(مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ)

(Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants) meaning, these things were created for those who believe in Allah and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطْنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا

بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ)

(33. Say: "(But) the things that my Lord has indeed forbidden are the Fawahish (immoral deeds) whether committed openly or secretly, and lthm, and transgression without right, and joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.")

Fahishah, Sin, Transgression, Shirk and Lying about Allah are prohibited

Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا
ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ
مِنَ اللَّهِ»

(None is more jealous than Allah, and this is why He prohibited Fawahish, committed openly or in secret. And none likes praise more than Allah). This was also recorded in the Two Sahihs. In the explanation of Surat Al-An`am, we explained the Fahishah that is committed openly and in secret. Allah said next,

(وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ)

(and lthm, and transgression without right,) 7:33 . As-Suddi commented, "Al-lthm means, `disobedience'. As for unrighteous oppression, it occurs when you transgress against people without justification." Mujahid said, "lthm includes all types of disobedience. Allah said that the oppressor commits oppression against himself." Therefore, the meaning of, lthm is the sin that one commits against himself, while `oppression' pertains to transgression against other people, and Allah prohibited both. Allah's statement,

(وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا)

(and joining partners with Allah for which He has given no authority,) prohibits calling partners with Allah in worship.

(وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

(and saying things about Allah of which you have no knowledge.) such as lies and inventions, like claiming that Allah has a son, and other evil creeds that you -- O idolators -- have no knowledge of. This is similar to His saying:

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ)

(So shun the abomination (worshipping) of the idols) 22:30 .

(وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ - يَبْنَى آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(34. And every Ummah has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).) (35. O Children of Adam! If there come to you Messengers from among you, reciting to you My Ayat, then whosoever has Taqwa and becomes righteous, on them shall be no fear nor shall they grieve.) (36. But those who reject Our Ayat and treat them with arrogance, they are the dwellers of the Fire, they will abide therein forever.) Allah said,

(وَلِكُلِّ أُمَّةٍ)

(And every Ummah has), meaning, each generation and nation,

(أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ)

(its appointed term; when their term comes) which they were destined for,

(لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ)

(neither can they delay it nor can they advance it an hour (or a moment)). Allah then warned the Children of Adam that He sent to them Messengers who conveyed to them His Ayat. Allah also conveyed good news, as well as warning,

(فَمَنْ اتَّقَى وَأَصْلَحَ)

(then whosoever has Taqwa and becomes righteous) by abandoning the prohibitions and performing acts of obedience,

(فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا)

(on them shall be no fear nor shall they grieve. But those who reject Our Ayat and treat them with arrogance,) meaning, their hearts denied the Ayat and they were too arrogant to abide by them,

(أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(they are the dwellers of the Fire, they will abide therein forever.) without end to their dwelling in it.

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا
جَاءَهُمْ رَسُولُنَا يُتَوَقَّوْنَهُمْ قَالُوا أَيَّنَ مَا كُنْتُمْ
تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ)

(37. Who is more unjust than one who invents a lie against Allah or rejects His Ayat For such their appointed portion will reach them from the Book (of Decrees) until Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They

have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.)

Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death

Allah said,

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ

(Who is more unjust than one who invents a lie against Allah or rejects His Ayat) meaning, none is more unjust than whoever invents a lie about Allah or rejects the Ayat that He has revealed. Muhammad bin Ka' b Al-Qurazi said that,

أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِّنَ الْكِتَابِ

(For such their appointed portion will reach them from the Book) refers to each person's deeds, allotted provisions and age. Similar was said by Ar-Rabi` bin Anas and `Abdur-Rahman bin Zayd bin Aslam. Allah said in similar statements,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) 10:69-70 and,

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ
فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ
نُمتَّعُهُمْ قَلِيلًا

(And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allah is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while.) 31:23-24 . Allah said next,

(حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَقَّوْنَهُمْ)

(until when Our messengers come to them to take their souls.) Allah states that when death comes to the idolators and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying, "Where are the so-called partners (of Allah) whom you used to call in the life of this world, invoking and worshipping them instead of Allah Call them so that they save you from what you are suffering." However, the idolators will reply,

(ضَلُّوا عَنَّا)

("They have vanished and deserted us") meaning, we have lost them and thus, we do not hope in their benefit or aid,

(وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ)

(And they will bear witness against themselves) they will admit and proclaim against themselves,

(أَنَّهُمْ كَانُوا كَافِرِينَ)

(that they were disbelievers.)

(قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ
وَإِنْسٍ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ
لَأُولَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا
مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِن لَّا تَعْلَمُونَ -

وَقَالَتْ أُولَهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ
فَضْلٍ فَدُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ)

(38. (Allah) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they are all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not.") (39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn.")

People of the Fire will dispute and curse Each Other Allah mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His Ayat,

(ادْخُلُوا فِي أُمَّةٍ)

(Enter you in the company of nations), who are your likes and similar to you in conduct,

(قَدْ خَلَتْ مِنْ قَبْلِكُمْ)

(Who passed away before you) from the earlier disbelieving nations,

(مِّنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ)

(Of men and Jinn, into the Fire.) Allah said next,

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

(Every time a new nation enters, it curses its sister nation (that went before)) Al-Khalil (Prophet Ibrahim), peace be upon him, said,

(ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ)

("But on the Day of Resurrection, you shall deny each other) 29:25 . Also, Allah said,

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ - وَقَالَ الَّذِينَ
اتَّبَعُوا لَوْ أَنَّا كَرِهْنَا لَمَا كَرِهُوا مِمَّنْ تَبَرَّأُوا مِنَّا
كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ
بِخَارِجِينَ مِنَ النَّارِ)

(When those who were followed declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would declare ourselves as innocent from them as they have declared themselves as innocent from us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire) 2:166-167 . Allah's statement,

(حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا)

(until they are all together in the Fire) means, they are all gathered in the Fire,

(قَالَتْ أَخْرَاهُمُ لَأُولَهُمْ)

(The last of them will say to the first of them) that is, the nation of followers that enter last will say this to the first nations to enter. This is because the earlier nations were worse criminals than those who followed them, and this is why they entered the Fire first. For this reason, their followers will complain against them to Allah, because they were the ones who misguided them from the correct path, saying,

(رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ
النَّارِ)

("Our Lord! These misled us, so give them a double torment of the Fire.") multiply their share of the torment. Allah said in another instance,

(يَوْمَ نُقَلِّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا
أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ - وَقَالُوا رَبَّنَا إِنَّا
أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا رَبَّنَا
ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ)

(On the Day when their faces will be turned over in the Fire, they will say: "Oh! Would that we had obeyed Allah and obeyed the Messenger." And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment." 33:66-68 . Allah said in reply,

(قَالَ لِكُلِّ ضِعْفًا)

(He will say: "For each one there is double (torment)..."), We did what you asked, and recompensed each according to their deeds.' Allah said in another Ayah,

(الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا)

(Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment) 16:88 . Furthermore, Allah said,

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ)

(And verily, they shall bear their own loads, and other loads besides their own) 29:13 and,

(وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ)

(And also (some thing) of the burdens of those whom they misled without knowledge) 16:25 .

(وَقَالَتْ أُولَهُمْ لِأَخْرَاهُمْ)

(The first of them will say to the last of them) meaning, the followed will say to the followers,

(فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ)

("You were not better than us. ..") meaning, you were led astray as we were led astray, according to As-Suddi.

(فَدُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ)

("So taste the torment for what you used to earn.") Allah again described the condition of the idolators during the gathering (of Resurrection), when He said;

(قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ
صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ
مُجْرِمِينَ - وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ
تَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لِمَا
رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ
كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it come to you Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do) 34:32-33

(إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ
لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلْجَ
الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ)

- لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ
نَجْزِي الظَّالِمِينَ)

(40. Verily, those who belie Our Ayat and treat them with arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamal goes through the eye of the needle. Thus do We recompense the criminals.) (41. Theirs will be Mihad from the Fire, and over them Ghawash. Thus do We recompense the wrongdoers.)

**Doors of Heaven shall not open for Those Who deny Allah's Ayat,
and They shall never enter Paradise**

Allah said,

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ)

(for them the gates of the heavens will not be opened,) meaning, their good deeds and supplication will not ascend through it, according to Mujahid, Sa`id bin Jubayr and Ibn `Abbas, as Al-`Awfi and `Ali bin Abi Talhah reported from him. Ath-Thawri narrated that, Layth said that `Ata' narrated this from Ibn `Abbas. It was also said that the meaning here is that the doors of the heavens will not be opened for the disbelievers' souls, according to Ad-Dahhak who reported this from Ibn `Abbas. As-Suddi and several others mentioned this meaning. What further supports this meaning, is the report from Ibn Jarir that Al-Bara' said that the Messenger of Allah mentioned capturing the soul of the `Fajir' (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet said,

«فَيَصْعَدُونَ بِهَا، فَلَا تَمُرُّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ
إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانٌ
بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُدْعَى بِهَا فِي الدُّنْيَا،
حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ فَيَسْتَفْتَحُونَ بِأَبْهَا لَهُ
فَلَا يَفْتَحُ لَهُ»

(So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this' They will reply, `The soul of so-and-so,' calling him by the worst names he was called in this life. When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.) The Prophet then recited,

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ)

(For them the gates of heaven will not be opened). This is a part of a long Hadith which was also recorded by Abu Dawud, An-Nasa'i and Ibn Majah. Ibn Jurayj commented on the Ayah,

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ)

(for them the gates of heaven will not be opened,) "(The gates of heaven) will not be opened for their deeds or souls." This explanation combines the two meanings we gave above, and Allah knows best. Allah's statement,

(وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ)

(and they will not enter Paradise until the Jamal goes through the eye of the needle.) refers to the male camel. Ibn Mas'ud said it is a male camel from the she camel. In another narration it refers to the spouse of the she camel. Mujahid and `Ikrimah said that Ibn `Abbas used to recite this Ayah this way, "Until the Jummal goes through the eye of the needle", whereas `Jummal' is a thick rope. Allah's statement,

(لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ)

(Theirs will be Mihad from the Fire) means, beds, while;

(وَمِنْ فَوْقِهِمْ غَوَاشٍ)

(and over them Ghawash), means, coverings, according to Muhammad bin Ka'b Al-Qurazi. Similar was said by Ad-Dahhak bin Muzahim and As-Suddi. Allah said next,

(وَكَذَلِكَ نَجْزِي الظَّالِمِينَ)

(Thus do We recompense the wrongdoers.)

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ
نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا

خَالِدُونَ - وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ
تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي
هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ
أُورَثْتُمْوهَا بِمَا كُنْتُمْ تَعْمَلُونَ)

(42. But those who believed, and worked righteousness -- We burden not any person beyond his scope -- such are the dwellers of Paradise. They will abide therein.) (43. And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.")

Destination of Righteous Believers

After Allah mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(But those who believed, and worked righteousness) Their hearts have believed and they performed good deeds with their limbs and senses, as compared to those who disbelieved in the Ayat of Allah and were arrogant with them. Allah also said that embracing faith and implementing it are easy, when He said,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ
نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ)

(But those who believed, and worked righteousness -- We burden not any person beyond his scope -- such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any Ghill;) meaning, envy and hatred. Al-Bukhari recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَأَقْتَصَّ لَهُمْ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُدُّبُوا وَنُقِّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَدَلُّ مِنْهُ بِمَسْكَنِهِ كَانَ فِي الدُّنْيَا»

(After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.) As-Suddi said about Allah's statement,

(وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ)

(And We shall remove from their breasts any Ghill; rivers flowing under them.) "When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty." An-Nasa'i and Ibn Marduwyah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allah said,

«كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ لَهُ حَسْرَةٌ»

(Each of the people of Paradise will see his seat in the Fire and he will say, `Had not Allah guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, `Might that Allah had guided me!' So it will be a cause of anguish for him.) This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told, "This is the Paradise that you inherited because of what you used to do. " This means, because of your good deeds, you earned Allah's mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds. This is the proper meaning here, for it is recorded in the Two Sahihs that the Prophet said,

«وَأَعْلَمُوا أَنَّ أَحَدَكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

(And know that the good deeds of one of you will not admit him into Paradise.) They said, "Not even you, O Allah's Messenger" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

(Not even I, unless Allah grants it to me out of His mercy and favor.)

(وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ
وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ
رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ
اللَّهِ عَلَى الظَّالِمِينَ - الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ
اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ)

(44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.") (45. Those who hindered (men) from the path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter.)

People of Hellfire will feel Anguish upon Anguish

Allah mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,

(قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا
وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ)

("We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)" They shall say: "Yes.") In Surat As-Saffat, Allah mentioned the one who had a disbelieving companion,

(فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْجَحِيمِ - قَالَ تَاللَّهِ إِنْ
كِدْتَ لِتُرْدِينِ - وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ
الْمُحْضَرِينَ - أَفَمَا نَحْنُ بِمَيِّتِينَ - إِلَّا مَوْتَتَنَا
الْأُولَى وَمَا نَحْنُ بِمُعَدِّيْنَ)

(So he looked down and saw him in the midst of the Fire. He said: "By Allah! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)." (The dwellers of Paradise will say!) "Are we then not to die (any more) Except our first death, and we shall not be punished") 37:55-59 . Allah will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying,

(هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ - أَفَسِحْرٌ هَذَا
أَمْ أَنْتُمْ لَا تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا
تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِمَّا تُجْزَوْنَ مَا كُنْتُمْ
تَعْمَلُونَ)

(This is the Fire which you used to belie. Is this magic or do you not see Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do) 52:14-16 . The Messenger of Allah admonished the inhabitants of the well at Badr:

«يَا أَبَا جَهْلَ بْنَ هِشَامٍ وَيَا عُتْبَةَ بْنَ رَيْبَعَةَ وَيَا
شَيْبَةَ بْنَ رَيْبَعَةَ وَسَمَّى رُؤُوسَهُمْ هَلْ وَجَدْتُمْ مَا
وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي
حَقًّا»

(O Abu Jahl bin Hisham! O `Utbah bin Rabi` ah! O Shaybah bin Rabi` ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire) I certainly found what my Lord has promised me to be true (victory).) `Umar said, "O Allah's Messenger! Do you address a people who have become rotten carrion" He said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ
وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا»

(By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.) Allah's statement,

(فَادَّنَ مُؤَدِّنٌ بَيْنَهُمْ)

(Then a crier will proclaim between them) will herald and announce,

(أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ)

(The curse of Allah is on the wrongdoers) meaning, the curse will reside with the wrongdoers. Allah then described them by saying,

(الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا)

(Those who hindered (men) from the path of Allah, and would seek to make it crooked) meaning, they hindered the people from following Allah's path, His Law, and what the Prophets brought. They sought to make Allah's path appear crooked and winding, so that no one would follow it. Allah said,

(وَهُمْ بِالْآخِرَةِ كَافِرُونَ)

(and they were disbelievers in the Hereafter) They disbelieved in the Meeting with Allah in the Hereafter, They used to deny this will ever occur, not accepting it nor believing in it. This is why they used to discount the seriousness of the evil deeds and statements that they committed, because they did not fear any reckoning or punishment. Therefore, they were and are indeed the worst people in statement and action.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ
كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا
عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ - وَإِذَا صُرِفَتْ
أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا
تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ)

(46. And between them will be a (barrier) screen and on Al-A`raf will be men, who would recognize all, by their marks. And they will call out to the dwellers of Paradise, "Peace be on you" and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).) (47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers.")

The People of Al-A`raf

After Allah mentioned that the people of Paradise will address the people of the Fire, He stated that there is a barrier between Paradise and the Fire, which prevents the people of the Fire from reaching Paradise. Ibn Jarir said, "It is the wall that Allah described,

فَضْرِبَ بَيْنَهُمْ سُورًا لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وَوَظْهُرُهُ مِنْ قِبَلِهِ الْعَذَابُ)

(So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) 57:13 It is also about Al-A`raf that Allah said,

وَعَلَى الْأَعْرَافِ رِجَالٌ)

(and on Al-A`raf will be men)." Ibn Jarir recorded that As-Suddi said about Allah's statement,

وَبَيْنَهُمَا حِجَابٌ)

(And between them will be a screen) "It is the wall, it is Al-A`raf." Mujahid said, "Al-A`raf is a barrier between Paradise and the Fire, a wall that has a gate." Ibn Jarir said, "Al-A`raf is plural for `Urf, where every elevated piece of land is known as `Urf to the Arabs." As-Suddi said, "Al-A`raf is so named because its residents recognize (Ya`rifun) the people. Al-A`raf's residents are those whose good and bad deeds are equal, as Hudhayfah, Ibn `Abbas, Ibn Mas`ud and several of the Salaf and later generations said." Ibn Jarir recorded that Hudhayfah was asked about the people of Al-A`raf and he said, "A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire. Therefore, they are stopped there on the wall until Allah judges them." Ma`mar said that Al-Hasan recited this Ayah,

(لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ)

(and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).) Then he said, "By Allah! Allah did not put this hope in their hearts, except for an honor that He intends to bestow on them." Qatadah said; "Those who hope are those among you whom Allah informed of their places." Allah said next,

(وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ
قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ)

(And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers.") Ad-Dahhak reported that Ibn `Abbas said, "When the people of Al-A`raf look at the people of the Fire and recognize them, they will supplicate, `O Lord! Do not place us with the people who are wrongdoers."

(وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجَالًا يَعْرِفُونَهُمْ
بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ)

(أَهْوَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ
ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ)

(48. And the men on Al-A`raf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you was your gathering, and your arrogance") (49. "Are they those, of whom you swore that Allah would never show them mercy (Behold! It has been said to them): `Enter Paradise, no fear shall be on you, nor shall you grieve.") Allah states that the

people of Al-A`raf will admonish some of the chiefs of the idolators whom they recognize by their marks in the Fire, saying,

(مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ)

("Of what benefit to you was your gathering...") meaning, your great numbers,

(وَمَا كُنْتُمْ تَسْتَكْبِرُونَ)

("...and your arrogance") This Ayah means, your great numbers and wealth did not save you from Allah's torment. Rather, you are dwelling in His torment and punishment. `Ali bin Abi Talhah reported from Ibn `Abbas,

(أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ)

(Are they those, of whom you swore that Allah would never show them mercy) refers to the people of Al-A`raf who will be told when Allah decrees:

(ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ)

((Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve.")

(وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ
أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا
إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ - الَّذِينَ اتَّخَذُوا
دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ
نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا
بِآيَاتِنَا يَجْحَدُونَ)

(50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden for the disbelievers.) (51. "Who took their religion as amusement and play, and

the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat.)

The Favors of paradise are Prohibited for the People of the Fire

Allah emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that. As-Suddi said,

(وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ
أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ)

(And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with.") "That is food". Ath-Thawri said that `Uthman Ath-Thaqafi said that Sa`id bin Jubayr commented on this Ayah, "One of them will call his father or brother, 'I have been burned, so pour some water on me.' The believers will be asked to reply, and they will reply,

(إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ)

("Both Allah has forbidden to the disbelievers.")" `Abdur-Rahman bin Zayd bin Aslam said that,

(إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ)

("Both Allah has forbidden to the disbelievers.") "Refers to the food and drink of Paradise." Allah describes the disbelievers by what they used to do in this life, taking the religion as amusement and play, and being deceived by this life and its adornment, rather than working for the Hereafter as Allah commanded,

(فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So this Day We shall forget them as they forgot their meeting of this Day) meaning, Allah will treat them as if He has forgotten them. Certainly, nothing escapes Allah's perfect watch and He never forgets anything. Allah said in another Ayah,

(فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى)

(In a Record. My Lord neither errs nor forgets) 20:52 Allah said -- that He will forget them on that Day -- as just recompense for them, because,

(نَسُوا اللَّهَ فَنَسِيَهُمْ)

(They have forgotten Allah, so He has forgotten them) 9:67

(كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى)

(Like this: Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected) 20:126 and,

(وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours.") 45:34 Al-`Awfi reported that Ibn `Abbas commented on,

(فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So this Day We shall forget them as they forgot their meeting of this Day) "Allah will forget the good about them, but not their evil." And `Ali bin Abi Talhah reported that Ibn `Abbas said, "We shall forsake them as they have forsaken the meeting of this Day of theirs." Mujahid said, "We shall leave them in the Fire." As-Suddi said, "We shall leave them from any mercy, just as they left any action on behalf of the meeting on this Day of theirs." It is recorded in the Sahih that Allah will say to the servant on the Day of Resurrection:

«أَلَمْ أَزَوِّجْكَ؟ أَلَمْ أَكْرِمَكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ
وَالْإِيلَ وَأَذْرَكَ تَرَأْسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَى،
فَيَقُولُ: أَظَنَنْتَ أَنَّكَ مُلَاقِيٌّ؟ فَيَقُولُ: لَأ، فَيَقُولُ اللَّهُ
تَعَالَى: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسَيْتَنِي»

("Have I not gotten you married Have I not honored you Have I not made horses and camels subservient for you and allowed you to become a leader and a master" He will say, "Yes." Allah will say, "Did you think that you will meet Me" He will say, "No." Allah the Exalted will say, "Then this Day, I will forget you as you have forgotten Me.")