

وَيَرْجُونَ رَحْمَتَهُ وَيَخْفُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ
كَانَ مَحْذُورًا)

(56. Say: "Call upon those - besides Him whom you pretend. They have neither the power to remove the adversity from you nor even to shift (it from you to another person).") (57. Those whom they call upon, desire a means of access to their Lord, as to which of them should be the nearest; and they hope for His mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!)

The gods of the Idolators can neither benefit nor harm; rather they themselves seek to draw close to Allah

Allah says:

(قُلْ)

(Say) O Muhammad to these idolators who worship things other than Allah,

ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ)

(Call upon those - besides Him whom you pretend.) such as idols and rivals of Allah. Even if you turn to them,

فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ)

(They have neither the power to remove the adversity from you) they have no such power at all,

(وَلَا تَحْوِيلًا)

(nor even to shift (it from you to another person.)) to lift the distress from you and give it to someone else. The meaning is that the only one Who is able to do that is Allah Alone, with no partner or associate, Who is the One Who creates and issues commands.

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ)

(Say: "Call upon those whom you pretend) Al-`Awfi reported from Ibn `Abbas, "The people of Shirk used to say, `we worship the angels and the Messiah and `Uzayr,' while these (the angels and the Messiah and `Uzayr) themselves call upon Allah."

(أُولَئِكَ الَّذِينَ يَدْعُونَ)

(Those whom they call upon, desire) Al-Bukhari recorded from Sulayman bin Mahran Al-A` mash, from Ibrahim, from Abu Ma` mar, from ` Abdullah:

(أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ)

(Those whom they call upon, desire a means of access to their Lord,) "Some of the Jinn used to be worshipped, then they became Muslims." According to another report: "Some humans used to worship some of the Jinn, then those Jinn became Muslim, but those humans adhered to their religion (of worshipping the Jinn)."

(وَيَرْجُونَ رَحْمَتَهُ وَيَخْفُونَ عَذَابَهُ)

(they hope for His mercy and fear His torment.) Worship cannot be complete or perfect unless it is accompanied by both fear and hope. Fear stops one from doing things that are forbidden, and hope makes one do more good deeds.

(إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا)

(Verily, the torment of your Lord is (something) to be afraid of!) meaning, one should beware of it and be afraid lest it happen. We seek refuge with Allah from that.

(وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا)

(58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our decrees))

The Destruction or Torment of all Disbelieving Towns before the Hour begins

Here Allah tells us that He has decreed and it is written in Al-Lawh Al-Mahfuz (The Preserved Tablet) which is with Him, that there is no town that He will not destroy by wiping out all its people or by punishing them,

(عَذَابًا شَدِيدًا)

(with a severe torment.) either by killing them or sending calamities upon them as He wills. This will be because of their sins, as Allah says of the past nations:

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ)

(We wronged them not, but they wronged themselves.))11:101(

(فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا)

(So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss.))65:9(

(وَكَايِنٍ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ)

(And many a town (population) revolted against the command of its Lord and His Messengers;))65:8(and many Ayat.

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا
الْأُولُونَ وَءَاتَيْنَا تَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا
وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا)

(59. And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to make them afraid (of destruction).)

The Reason why Allah did not send Signs or Miracles

Sa`id bin Jubayr said, "The idolators said: `O Muhammad, you claim that before you there were Prophets, among whom was one to whom the wind was subjugated, and another who could bring the dead back to life. If you want us to believe in you, ask your Lord to turn As-Safa' into gold for us.' Allah conveyed to him by inspiration (Wahy): `I have heard what they have said. If you wish, I will do what they say, but if they do not believe after that, the punishment will come down upon them, because after the sign has been sent, there is no room for speculation. Or if you wish, I will be patient with your people and give them more time.' He said:

«يَا رَبِّ اسْتَأْنِ بِهِمْ»

(O Lord, give them more time.)" This was also narrated by Qatadah, Ibn Jurayj and others. Imam Ahmad recorded that Ibn `Abbas said, "The people of Makkah asked the Prophet to turn As-Safa' into gold for them, and to remove the mountains (from around Makkah) so that they could cultivate the land. It was said to him (by Allah): `If you wish, I will be patient and give

them more time, or if you wish, I will do what they are asking, but if they then disbelieve, they will be destroyed as the nations before them were destroyed.' He said,

«لَا، بَلْ اسْتَأْنِ بِهِمْ»

(No, be patient and give them more time.) Then Allah revealed:

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

(And nothing stops Us from sending the Ayat but that the people of old denied them.) An-Nasa'i also reported this from the Hadith of Jarir. Imam Ahmad recorded that Ibn `Abbas said: The Quraysh said to the Prophet , "Ask your Lord to turn As-Safa' into gold and we will believe in you." He said,

«وَتَفْعَلُونَ؟»

(Will you really do that) They said, "Yes." So he asked his Lord, and Jibril came to him and said: "Your Lord conveys His Salam to you and says, `If you wish, I will turn As-Safa' into gold for them, then whoever of them disbelieves after that, will be punished with a torment the like of which has never be seen in creation; or if you wish, I will open the gates of repentance and mercy for them.'" He said,

«بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ»

(Rather the gates of repentance and mercy.)

(وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا)

(And We sent not the signs except to make them afraid (of destruction).) Qatadah said, "Allah makes people afraid with whatever signs He wills, so that they may learn a lesson and remember and return to Him. We were told that Al-Kufah was shaken at the time of Ibn Mas`ud, who said: `O people, your Lord is rebuking you, so pay heed!" Similarly, it was reported that Al-Madinah was struck by several earthquakes at the time of `Umar bin Al-Khattab. `Umar said: "You have changed, by Allah, and if such a quake were to strike again, I will subject you to such and such." The Prophet said, in a Hadith whose authenticity is agreed upon:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَأِ
يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللَّهَ عَزَّ

وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ
فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِعْفَارِهِ ثُمَّ قَالَ: يَا
أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا أَحَدٌ أُغِيرَ مِنَ اللَّهِ أَنْ يَزْنِيَ
عَبْدُهُ أَوْ تَزْنِيَ أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ
تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا»

(The sun and the moon are two of the signs of Allah, and they are not eclipsed for the death or life of anyone. Allah uses them to make His servants afraid, so if you see them, hasten to remember Him, call on Him and seek His forgiveness.) Then he said: (O Ummah of Muhammad, by Allah, no one has a greater sense of jealousy than Allah if He sees His servant, or female servant, committing Zina (illegal sexual intercourse). O Ummah of Muhammad, if you knew what I know, you would laugh little and weep much.)

(وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا
الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ
الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا
طُغْيَانًا كَبِيرًا)

(60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which We showed you but a trial for mankind, and (likewise) the accursed tree in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah.)

Allah has encompassed Mankind and made the Vision of His Prophet a Trial for Them

Allah says to His Messenger , encouraging him to convey the Message and informing him that He is protecting him from the people, that He is able to deal with them and that they are in His grasp and under His domination and control.

(وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ)

(And (remember) when We told you: "Verily, your Lord has encompassed mankind..") Mujahid, `Urwah bin Az-Az-Zubayr, Al-Hasan, Qatadah and others said, "This means, He protected you from them."

(وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أُرِينَا إِلَّا فِتْنَةً لِلنَّاسِ)

(And We made not the vision which We showed you but a trial for mankind,) Al-Bukhari recorded that Ibn `Abbas said:

(وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أُرِينَا إِلَّا فِتْنَةً لِلنَّاسِ)

(And We made not the vision which We showed you but a trial for mankind,) "This is the vision which the Messenger of Allah saw with his own eyes on the night when he was taken on the Night Journey (Al-Isra').

(وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْءَانِ)

and (likewise) the accursed tree in the Qur a0n. refers to the Tree of Zaqqum." This was also recorded by Ahmad, `Abdur-Razzaq and others. It was also reported by Al-`Awfi from Ibn `Abbas. It was also interpreted as referring to the Night of the Isra' by Mujahid, Sa`id bin Jubayr, Al-Hasan, Masruq, Ibrahim, Qatadah, `Abdur-Rahman bin Zayd and several others. We have already quoted at length a comprehensive collection of Hadith about the Isra' at the beginning of this Surah, praise be to Allah. We have also already stated that some people gave up their Islam after they had been following the truth, because their hearts and minds could not comprehend that, and they denied what their knowledge could not grasp, but Allah caused it to increase and strengthen the faith of others, and so He says:

(إِلَّا فِتْنَةً)

(but a trial), meaning a test. As for the cursed tree, this is the Tree of Zaqqum. When the Messenger of Allah told them that he had seen Paradise and Hell, and seen the Tree of Zaqqum, they did not believe that, and Abu Jahl, upon whom be the curses of Allah, even said, "Bring us some dates and butter," and he started eating them and saying, "Let us have some Zaqqum, we don't know any other Zaqqum but this." This was narrated by Ibn `Abbas, Masruq, Abu Malik, Al-Hasan Al-Basri and others. Everyone who interpreted the Ayah to refer to the Night of the Isra', also interpreted it to refer to the Tree of Zaqqum.

(وَنُخَوِّفُهُمْ)

(We) make them afraid) meaning, `We make the disbelievers afraid with Our warnings and punishments and torment.'

(فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا)

(but it only increases them in naught save great disbelief, oppression and disobedience to Allah.) means, it only pushes them further into their disbelief and misguidance, and this is because Allah has forsaken them.

(وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ قَالَ أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا - قَالَ
أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أُخِّرْتَنِّي إِلَى
يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا)

(61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except Iblis. He said: "Shall I prostrate myself to one whom You created from clay") (62. He said: "See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely, seize and mislead his offspring, all but a few!")

The Story of Adam and Iblis

Allah mentions here the enmity of Iblis, may the curse of Allah be upon him and his progeny. This is an ancient hatred, dating from the time that Allah created Adam, when He commanded the angels to prostrate to Adam, and all of them prostrated except Iblis, who was too arrogant and he haughtily refused to prostrate to him. He said in a tone indicating contempt:

(قَالَ أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا)

(He said: "Shall I prostrate myself to one whom You created from clay") According to another Ayah, he said:

(أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ)

(I am better than he. You created me from fire, and You created him from clay.) 7:12(He also said, speaking to the Lord with disbelief and insolence, but the Lord bore it patiently:

(قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ)

(He said: "See this one whom You have honored above me...") `Ali bin Abi Talhah reported that Ibn `Abbas said, "He is saying, `I am going to dominate his offspring, all but a few.'" Mujahid said (it means), "I am going to surround them." Ibn Zayd said (it means), "I am going to lead them astray." All of them are close in meaning, and the meaning of the Ayah is, "Do You see this one whom You have honored and made greater than me If You give me time, I will lead his descendants astray, all but a few of them."

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

(63. (Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense.) (64. "And fool them gradually, those whom you can among them with your voice, Ajlib upon 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.) (65. "Verily, My servants, you have no authority over them. And All-Sufficient is your Lord as a Guardian.") When Iblis asked for respite, Allah said to him:

(اذْهَبْ)

'(Go,) I will give you respite.' According to another Ayah (Allah) said:

(قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ - إِلَىٰ يَوْمِ الْوَقْتِ
الْمَعْلُومِ)

(Verily, you are of those allowed respite till the Day of the time appointed.) (38:80-81). Then Allah warned him and those who follow him among the progeny of Adam about Hell:

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ)

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all)) meaning, for your deeds.

(جَزَاءً مَوْفُورًا)

(an ample recompense.) Mujahid said, "Sufficient recompense." Qatadah said, "It will be abundant for you and will not be decreased for you."

(وَاسْتَقْرَزَ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ)

(And fool them gradually those whom you can among them with your voice,) It was said that this refers to singing. Mujahid said, "With idle entertainment and singing," meaning, influence them with that.

(وَاسْتَقْرَزَ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ)

(And fool them gradually those whom you can among them with your voice,) Ibn ` Abbas said, "Every caller who calls people to disobey Allah." This was the view of Qatadah, and was also the opinion favored by Ibn Jarir.

(وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ)

(Ajib upon them with your cavalry and your infantry.) Send your troops and cavalry and infantry against them. The meaning is, send whatever forces you have at your disposal against them. This is a command (related to the divine decree), as Allah says elsewhere:

(أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
تَوَزُّؤُهُمْ أَرْأَىٰ)

(See you not that We have sent the Shayatin against the disbelievers to push them to do evil.) (19:83), meaning, to provoke them and drive them towards evil.

(وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ)

(Ajlib upon them with your cavalry and your infantry,) Ibn ` Abbas and Mujahid said, "Everyone who rides or walks to go and commit sin and disobey Allah." Qatadah said, "He has infantry and cavalry among the Jinn and among humans. They are the ones who obey him." The Arabs use the verb Ajlaba when describing somebody shouting at another person. Hence it is forbidden in races to shout at one another and push one another. From this root is also derived the word Jalabah, which means raising voices.

(وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ)

(and share with them wealth and children,) Ibn ` Abbas and Mujahid said, "This means what he commands them to do of spending money in disobedience to Allah, may He be exalted."

(وَالْأَوْلَادِ)

(and children,) Ibn' Abbas, as reported by Al-`Awfi, Mujahid and Ad-Dahhak said, "This means the children of Zina (i.e., illegitimate children)." `Ali bin Abi Talhah reported that Ibn `Abbas said, "This means the children whom they used to kill out of folly, without knowledge." Qatadah reported that Al-Hasan Al-Basri said: "Allah caused Shaytan to take a share of wealth and children by making them Magians, Jews and Christians, and making them follow any religion other than Islam, and by making them give a part of their wealth to the Shaytan." Qatadah said the same.

(وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ)

(and share with them wealth and children.) The fact that only wealth and children are mentioned in this Ayah, does not mean that it is limited only to those things. Everything in which a person disobeys Allah or obeys the Shaytan means that he is sharing with him. It was reported in Sahih Muslim from `Iyad bin Himar that the Messenger of Allah said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمَتُ
عَلَيْهِمْ مَا أَحَلَّتْ لَهُمْ»

(Allah the Mighty and Exalted says, "I have created My servants as Hunafa')monotheists(, then the Shayatin come to them and lead them astray from their religion and (tell that) what I have permitted for them is forbidden to them.") According to the Two Sahihs, the Messenger of Allah said:

«لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ
اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا
رَزَقْتَنَا فَإِنَّهُ إِنْ يُقَدَّرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ
يُضُرَّهُ الشَّيْطَانُ أَبَدًا»

(When one of you wants to have intercourse with his wife, let him say, `In the Name of Allah. O Allah, keep us away from Shaytan and keep Shaytan away from what you bestow on us (children).' Then if a child is decreed for them from that, the Shaytan will never harm him.)

(وَعِدُّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا)

("...and make promises to them." But Shaytan promises them nothing but deceit.) As Allah tells us, Iblis will say, on the Day when the matter is decided:

(إِنَّ اللَّهَ وَعَدَّكُمْ وَعَدَّ الْحَقُّ وَوَعَدْتُمْ فَأَخْلَقْتُمْ)

(Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you.)
)14:22(

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ)

(Verily, My servants, you have no authority over them.) Here Allah tells us that He supports His believing servants, and guards and protects them against the accursed Shaytan. Allah says:

(وَكَفَىٰ بِرَبِّكَ وَكِيلًا)

(And All-Sufficient is your Lord as a Guardian.) meaning, as a Protector, Supporter and Helper.

(رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا
مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا)

(66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is ever Most Merciful towards you.)

Ships are a Sign of the Mercy of Allah

Allah tells us of His kindness towards His servants by subjugating for them ships on the sea. He makes it easy for them to use ships to serve their interests, seeking His bounty through trade between one region and another. He says:

(إِنَّهُ كَانَ بِكُمْ رَحِيمًا)

(Truly, He is ever Most Merciful towards you.) meaning, He does this for you out of His grace and mercy towards you.

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

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

When Harm befalls Them, the Disbelievers do not remember anyone except Allah

Allah tells us that when harm befalls people, they call on Him, turning to Him and sincerely beseeching Him. Hence Allah says:

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ
إِلَّا إِلَٰهًا)

(And when harm touches you upon the sea, those that you call upon vanish from you except Him.) meaning, everything they worship besides Allah disappears from their hearts and minds. Similar happened to `Ikrimah bin Abi Jahl when he fled from the Messenger of Allah after the conquest of Makkah, and headed for Ethiopia. He set out across the sea to go to Ethiopia, but a stormy wind arose. The people said to one another: "None can save you except Allah Alone." `Ikrimah said to himself, "By Allah if none can benefit on the sea except Allah then no doubt none can benefit on land except Allah. `O Allah! I promise You that if You bring me safely out of this, I will go and put my hand in the hand of Muhammad and surely, I will find him full of pity, kindness and mercy." They came out of it safely and were delivered from the sea. Then `Ikrimah went to the Messenger of Allah , and declared his Islam, and he became a good Muslim, may Allah be pleased with him.

(فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ)

(But when He brings you safe to land, you turn away.) means, you forget what you remembered of Divine Oneness (Tawhid) when you were on the sea, and you turn away from calling on Him Alone with no partner or associate.

(وَكَانَ الْإِنْسَانُ كَفُورًا)

(And man is ever ungrateful.) means, by nature he forgets and denies His blessings, except for those whom Allah protects.

(أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا)

(68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a Hasib Then, you shall find no guardian.)

Does not the Punishment of Allah come on Land too

Allah says, do you think that by emerging onto dry land you will be safe from His vengeance and punishment, that a side of the land will not swallow you up or He will not send against you a Hasib - which is a kind of rain that carries stones This was the view of Mujahid and others. As Allah says:

(إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ
بِسَحَرٍ نُّعْمَةً مِّنْ عِنْدِنَا)

(Verily, We sent against them, except the family of Lut, them We saved in the last hour of the night, As a favor from Us.) (54:34-35) Elsewhere, Allah says:

(وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ)

(and We rained on them stones of Sijjil, in a well-arranged manner one after another)

(أَءَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ
فَإِذَا هِيَ تَمُورٌ - أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ)

(Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a Hasib Then you shall know how (terrible) has been My warning) (67: 16-17)

(ثُمَّ لَا تَجِدُوا لَكُمْ وَكَيلًا)

(Then, you shall find no guardian.) no helper to turn the punishment away from you and save you.

(أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ
عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغَرِّقُكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا
تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا)

(69. Or do you feel secure that He will not send you back a second time to sea and send against you a Qasif and drown you because of your disbelief Then you will not find any avenger therein against Us.)

Perhaps He will send You back to the Sea

Allah says,

(أَمْ أَمِنْتُمْ)

(Or do you feel secure), `you who turn away from Us after acknowledging Our Oneness at sea once you are back upon dry land,'

(أَنْ يُعِيدَكُمْ)

(that He will not send you back) to sea a second time

(فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ)

(and send against you a Qasif) which will destroy your masts and sink your vessels. Ibn `Abbas and others said, "Al-Qasif is the wind of the sea which destroys vessels and sinks them."

(فَيُغْرِقْكُمْ بِمَا كَفَرْتُمْ)

(and drown you because of your disbelief) means because of your rejection and turning away from Allah.

(ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا)

(Then you will not find any avenger therein against Us.) Ibn `Abbas said that this means a helper. Mujahid said, "A helper who will avenge you," i.e., take revenge on your behalf. Qatadah said it means, "We are not afraid that anyone will pursue Us with anything of that nature (i.e., vengeance)."

(وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ
مِّمَّنْ خَلَقْنَا تَفْضِيلًا)

(70. And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat, and have preferred them above many of those whom We have created with a marked preferment).

The Honor and noble Nature of Man

Allah tells us how He has honored the sons of Adam and made them noble by creating them in the best and most perfect of forms, as He says:

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ)

(Verily, We created man in the best stature (mould).) (95:4) He walks upright on his two feet and eats with his hand, while other living creatures walk on four feet and eat with their mouths, and He has given him hearing, sight and a heart with which to understand all of that, to benefit from it, and distinguish between things to know which are good for him and which are harmful, in both worldly and religious terms.

(وَحَمَلْنَاهُمْ فِي الْبَرِّ)

(and We have carried them on land) means, on animals such as cattle, horses and mules, and also on the sea in ships and boats, great and small.

(وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ)

(and have provided them with At-Tayyibat,) meaning agricultural produce, fruits, meat, and milk with all kinds of delicious and desirable flavors and colors and beautiful appearance, and fine clothes of all kinds of shapes colors and sizes, which they make for themselves or are brought to them by others from other regions and areas.

(وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا)

(and have preferred them above many of those whom We have created with a marked preferment.) means, over all living beings and other kinds of creation. This Ayah indicates that human are also preferred over the angels.

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ
بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا
- وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ
أَعْمَى وَأَضَلُّ سَبِيلًا)

(71. (And remember) the Day when We shall call together all human beings with their (respective) Imam (i.e. the Book of deeds). So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.) (72. And whoever is blind in this)world(then he will be blind in the Hereafter, and most astray from the path.)

Everyone will be called by his Imam on the Day of Resurrection

Allah tells us that on the Day of Resurrection, he will call each people to account by its Imam. The scholars differed as to the meaning of this (i.e. Imam. Mujahid and Qatadah said that it meant each nation would be called to account by its Prophet. Some of the Salaf said this is the greatest honor for the people of Hadith, because their leader is the Prophet . Ibn Zayd said it means they would be called to account by their Book which was revealed to their Prophet with its laws. This was also the view favored by Ibn Jarir. Ibn Abi Najih narrated that Mujahid said, "With their Books." It may be that what is meant here is what Al-`Awfi narrated from Ibn `Abbas concerning this Ayah,

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

((And remember) the Day when We shall call together all human beings with their (respective) Imam), which is that it refers to the Book (or record) of their deeds. This was also the view of Abu Al-`Aliyah, Al-Hasan and Ad-Dahhak. This view is the most correct, because Allah says:

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ)

(and all things We have recorded with numbers (as a record) in a Clear Book)Fi Imamin Mubin()
)36:12(

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ)

(And the Book (one's record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein))18:49(

(وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا
الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ
مَا كُنْتُمْ تَعْمَلُونَ)

(And you will see each nation humbled to their knees, each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do. This Our record speaks about you with truth. Verily, We were recording what you used to do.) (45:28-29) This does not contradict the fact that the Prophet will be brought forward when Allah judges between his

Ummah, for he will inevitably be a witness against his Ummah over their deeds. But what is meant here by Imam is the Book of deeds. Allah says:

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ
بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ)

((And remember) the Day when We shall call together all human beings with their (respective) Imam. So whosoever is given his record in his right hand, such will read their records,) means, because of their happiness and joy at what is recorded therein of good deeds - they will read it and want to read it. As Allah says:

(فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَآؤُمُ اقْرَءُوا
كِتَابِي)

(Then as for him who will be given his record in his right hand will say: "Here! read my record!) until His saying,

(وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ)

(But as for him who will be given his record in his left hand,))69:19-29(

(وَلَا يُظْلَمُونَ فَتِيلًا)

(and they will not be dealt with unjustly in the least)Fatilan(.) We have already mentioned that the Fatil is the long thread in the groove of a date-pit. Al-Hafiz Abu Bakr Al-Bazzar recorded a Hadith from Abu Hurayrah according to which the Prophet said, concerning the Ayah,

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

((And remember) the Day when We shall call together all human beings with their (respective) Imam.)

«يُدْعَى أَحَدُهُمْ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَيَمْدُّ لَهُ فِي
جِسْمِهِ، وَيَبْيِضُّ وَجْهَهُ، وَيَجْعَلُ عَلَى رَأْسِهِ تَاجٌ
مِنْ لَوْلُؤَةٍ يَتَلَأَأُ، فَيَنْطَلِقُ إِلَى أَصْحَابِهِ فَيَرَوْنَهُ

مِنْ بَعِيدٍ، فَيَقُولُونَ: اللَّهُمَّ آتِنَا بِهِدَا، وَبَارِكْ لَنَا
 فِي هَذَا، فَيَأْتِيهِمْ فَيَقُولُ لَهُمْ: أَبَشِّرُوا فَإِنَّ لِكُلِّ
 رَجُلٍ مِنْكُمْ مِثْلَ هَذَا، وَأَمَّا الْكَافِرُ فَيَسْوَدُّ وَجْهُهُ،
 وَيَمْدُّ لَهُ فِي جِسْمِهِ، وَيَرَاهُ أَصْحَابُهُ فَيَقُولُونَ:
 نَعُودُ بِاللَّهِ مِنْ هَذَا، أَوْ مِنْ شَرِّ هَذَا اللَّهُمَّ لَا تَأْتِنَا
 بِهِ فَيَأْتِيهِمْ فَيَقُولُونَ: اللَّهُمَّ أَخْزِهِ. فَيَقُولُ: أَبْعَدَكُمْ
 اللَّهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا»

(One of you will be called and will be given his Book in his right hand. He will be in a good physical state, with a white face, and there will be placed on his head a crown of shining pearls. He will go to his companions and they will see him from afar, and will say, "O Allah, let him come to us and bless us with this." Then he will come to them and will say to them, "Rejoice, for every man among you will be like this." As for the disbeliever, his face will be black and his body will be enlarged. His companions will see him from afar and will say, "We seek refuge in Allah from this, or from the evil of this, O Allah, do not let him come to us." "Then he will come to them and they will say, O Allah, humiliate him!" He will say, "May Allah cast you away, every man among you will be like this.") Then Al-Bazzar said: "This was only reported through this chain."

(وَمَنْ كَانَ فِي هَذِهِ أَعْمَى)

(And whoever is blind in this) Ibn `Abbas, Mujahid, Qatadah and Ibn Zayd said: this means in this worldly life.

(أَعْمَى)

(blind) means, blind to the signs and proofs of Allah.

(فَهُوَ فِي الْأُخْرَةِ أَعْمَى)

(then he will be blind in the Hereafter,) as he was blind in this world.

(وَأَضَلُّ سَبِيلًا)

(and most astray from the path.) most astray as he was in this world. We seek refuge with Allah from that.

(وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ
لَتَفْتُرِي عَلَيْنَا غَيْرَهُ وَإِذَا لَاتَّخَذُوكَ خَلِيلًا - وَلَوْ لَا
أَنْ تَبَّئْنَا لَقَدْ كِدْتُمْ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا - إِذَا
لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا
تَجِدُ لَكَ عَلَيْنَا نَصِيرًا)

(73. Verily, they were about to tempt you away from that which We have revealed to you, to fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend! (74. And had We not made you stand firm, you would nearly have inclined to them a little.) (75. In that case We would have made you taste a double portion in this life and a double portion after death. And then you would have found none to help you against Us.)

How the Prophet would have been punished if He had given in at all to the Disbelievers' Demands that He change some of the Revelation

Allah tells us how He supported His Prophet and protected him and kept him safe from the evil plots of the wicked transgressors. Allah is the One Who took care of him and helped him, and would not leave him to any of His creation. He is the One Who is His Helper, Supporter and Protector, the One Who is to help him achieve victory and make His religion prevail over those who resist him and oppose him and fight him in the east and in the west. May Allah send peace and blessings upon him until the Day of Judgement.

(وَأِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لَيُخْرِجُوكَ
مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا - سُنَّةَ مَنْ قَدْ
أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا)

(76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while.) (77. A Sunnah with which We sent Our Messengers before you and you will not find any alteration in Our Sunnah.)

The Reason why these Ayat were revealed

This was revealed concerning the disbelievers among the Quraysh, when they wanted to expel the Messenger of Allah from among themselves. So Allah issued a warning to them in this Ayah, telling them that if they expelled him, they would not stay in Makkah for very long after that. And this is what happened after he migrated from them when their persecution became so intense. Only a year and a half after that, Allah brought him and them together on the battlefield of Badr, without any pre-arranged appointment, and He caused him to prevail over them and defeat them, so he killed their leaders and took their families as captives. Hence Allah said:

(سُنَّةٌ مِّن قَدْ أَرْسَلْنَا)

(A Sunnah with which We sent) meaning this is what We usually do to those who reject Our Messengers and persecute them by driving the Messenger out from among themselves - the punishment comes to them. If it were not for the fact that the Prophet was the Messenger of Mercy, vengeance would have come upon them such as had never been seen before in this world. So Allah says:

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)

(And Allah would not punish them while you are among them.))8:33(

(أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ
وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَنْ يَبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُودًا)

(78. Perform the Salah from midday till the darkness of the night, and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.) (79. And in some parts of the night (also) offer the Salah with it as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.)

The Command to offer the Prayers at their appointed Times

Allah says, commanding His Messenger to offer the prescribed prayers at the appointed times:

(أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ)

(Perform the Salat from midday.) Hushaym narrated from Mughirah from Ash-Sha`bi from Ibn `Abbas: "Midday means when the sun is at its zenith." This was also reported by Nafi` from Ibn `Umar, and by Malik in his Tafsir from Az-Zuhri from Ibn `Umar. This was the opinion of Abu Barzah Al-Aslami and Mujahid, and of Al-Hasan, Ad-Dahhak, Abu Ja`far Al-Baqir and Qatadah. It is also understood to generally refer to the times of the five prayers. Allah said;

(لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ)

(from midday till the darkness of the night,) meaning darkness, or it was said, sunset. This was understood to mean Zuhr `Asr, Maghrib and `Isha'.

(وَقُرْءَانَ الْفَجْرِ)

(and recite the Qur'an in the early dawn.) meaning Salat Al-Fajr. The details of the timings of the prayers were reported in the Mutawatir Sunnah from the words and deeds of the Prophet , and this is what the people of Islam have followed until the present day, passing it down from generation to generation, century after century, as we have stated in the appropriate place, praise be to Allah.

The Meeting of the Angels at the Times of Fajr and `Asr Prayers

(إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(Verily the recitation of the Qur'an in the early dawn is ever witnessed.) Ibn Mas`ud reported from Abu Hurayrah (may Allah be pleased with them both) that the Prophet said concerning this Ayah :

(وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.)

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

(It is witnessed by the angels of the night and the angels of the day.) Al-Bukhari narrated from Abu Hurayrah that the Prophet said:

«فَضْلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الْوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ»

(The prayer offered in congregation is twenty-five degrees better than the prayer offered individually, and the angels of the night and the angels of the day meet at Salat Al-Fajr.) Abu Hurayrah said: Recite, if you wish:

(وَقَرَأَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.) Imam Ahmad recorded from Ibn Mas'ud and Abu Hurayrah that the Prophet said, concerning the Ayah:

(وَقَرَأَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.)

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

(It is witnessed by the angels of the night and the angels of the day.) This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah. At-Tirmidhi said, "It is Hasan Sahih." According to the version recorded in the Two Sahihs from Abu Hurayrah, the Prophet said:

«يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةُ بِاللَّيْلِ وَمَلَائِكَةُ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَفِي صَلَاةِ الْعَصْرِ، فَيَعْرِجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِكُمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

(The angels of the night and the angels of the day come amongst you in successive groups (in shifts). They meet at the Morning prayer (Fajr) and at the Mid-afternoon prayer ('Asr). Those who stayed amongst you at ascend, and their Lord asks them, although He knows best about you, "How did you leave My servants" They say, "We came to them when they were praying and we

left them when they were praying.") `Abdullah bin Mas`ud said, "The two guards meet at Salat Al-Fajr, and one group ascends while the other stays where it is." These were the comments of Ibrahim An-Nakha`i, Mujahid, Qatadah and others on the Tafsir of this Ayah.

The Command to pray Tahajjud

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ)

(And in some parts of the night (also) offer the Salah with it as an additional prayer for you.) Here Allah commands him (the Prophet) to offer further prayers at night after the prescribed prayers. It was reported in Sahih Muslim from Abu Hurayrah that when the Messenger of Allah was asked which prayer is best after the prescribed prayers, he said,

«صَلَاةُ اللَّيْلِ»

(The Night prayer) Allah commanded His Messenger to pray the Night prayer after offering the prescribed prayers, and the term Tahajjud refers to prayer that is offered after sleeping. This was the view of `Alqamah, Al-Aswad, Ibrahim An-Nakha`i and others. It is also well-known from the Arabic language itself. A number of Hadiths report that the Messenger of Allah used to pray Tahajjud after he had slept. These include reports from Ibn `Abbas, `A'ishah and other Companions, may Allah be pleased with them. This has been discussed in detail in the appropriate place, praise be to Allah. Al-Hasan Al-Basri said, "This is what comes after `Isha', or it could mean what comes after sleeping."

(نَافِلَةٌ لَّكَ)

(an additional prayer (Nawafil)) means the Night prayer has been made an extra prayer specifically for the Prophet , because all his previous and future sins had been forgiven. But for other members of his Ummah, offering optional prayers may expiate for whatever sins they may commit. This was the view of Mujahid, and it was reported in Al-Musnad from Abu Umamah Al-Bahili.

(عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)

(It may be that your Lord will raise you to Maqam Mahmud.) meaning, `do that which you are commanded to do, and We will raise you to a station of praise and glory (Maqam Mahmud) on the Day of Resurrection, where all of creation will praise you,' as will their Creator, may He be glorified and exalted. Ibn Jarir said, "Most of the commentators said, `This is the position to which Muhammad will be raised on the Day of Resurrection, to intercede for the people so that their Lord will relieve them of some of the hardships they are facing on that Day.'" It was reported that Hudhayfah said, "Mankind will be gathered in one arena, where they will all hear the call and will all be seen. They will be standing barefoot and naked as they were created, and no person shall speak except by the leave of Allah. He will call out, `O Muhammad,' and he will respond,

«لِبَيْتِكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ
إِلَيْكَ، وَالْمَهْدِيُّ مَنْ هَدَيْتَ، وَعَبْدُكَ بَيْنَ يَدَيْكَ،
وَمِنْكَ وَإِلَيْكَ لَا مَنْجَى وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ،
تَبَارَكْتَ وَتَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ»

(At your service, all goodness is in Your Hands and evil is not to be attributed to You. The one who is guided is the one whom You guide. Your servant is before You, from You, and to You and there is no salvation or refuge from You except with You. May You be blessed and exalted, Glory be to You, Lord of the House (the Ka`bah.) This is the position of praise and honor (Maqam Mahmud) which was mentioned by Allah." Ibn `Abbas said, "The position of praise and honor is the position of intercession." Ibn Abi Najih reported something similar from Mujahid, and this was also the view of Al-Hasan Al-Basri. Qatadah said, "He is the first one for whom the earth will be opened on the Day of Resurrection, and he will be the first one to intercede." So the scholars consider this the position of praise and glory to which Allah referred in the Ayah:

(عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا)

(It may be that your Lord will raise you to Maqam Mahmud.) I, Ibn Kathir, say: the Messenger of Allah will have honors in the Day of Resurrection in which no one else will have a share, honors which will not be matched by anyone else. He is the first one for whom the earth will be opened and he will come forth riding to the gathering place. He will have a banner under which Adam and anyone else will gather, and he will have the Hawd (Lake) to which no one else will have more access than he. He will have the right of the Grand Intercession with Allah when He comes to judge between His creation. This will be after the people ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa to intercede, and each of them will say, "I am not able for that." Then they will come to Muhammad , and he will say,

«أَنَا لَهَا أَنَا لَهَا»

(I can do that, I can do that.) We will mention this in more detail shortly, If Allah wills. Part of that will be that he will intercede for some people who had been commanded to be taken to Hell, and they will be brought back. He is the first Prophet whose Ummah will be judged, and the first to take them across the Bridge over the Fire, and the first to intercede in Paradise, as was reported in Sahih Muslim. In the Hadith about the Trumpet, it says that none of the believers will enter Paradise except through his intercession. He will be the first to enter Paradise, and his Ummah will be the first nation to enter. He will intercede for the status to be raised for people whose deeds could not get them there. He is the one who will reach Al-Wasilah, which is the highest position in Paradise, which befits no one but him. When Allah gives permission for intercession on behalf of sinners, the angels, Prophets and believers will intercede, and he will intercede for people whose number is known only to Allah. No one will intercede like him and no one will match him in intercession. This has been explained in comprehensive detail at the end of the Book of Srah, in the chapter on the specific qualities. Praise be to Allah. Now with the help of Allah we will mention the Hadiths that were reported concerning Al-Maqam Al-Mahmud. Al-Bukhari recorded that Ibn `Umar said: "On the Day of

Resurrection, the people will be humbled to their knees, each nation following its Prophet and saying, 'O so-and-so, intercede,' 'O so-and-so, intercede,' until the power of intercession is given to Muhammad, and that will be the day when Allah raises him to a position of praise and glory. Ibn Jarir recorded that `Abdullah bin `Umar said that the Messenger of Allah said:

«إِنَّ الشَّمْسَ لَتَدْنُو حَتَّى يَبْلُغَ العَرَقُ نِصْفَ الأُذُنِ، فَبَيْنَمَا هُمْ كَذَلِكَ اسْتَعَاثُوا بِأَدَمَ فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ، ثُمَّ بِمُوسَى فَيَقُولُ كَذَلِكَ، ثُمَّ بِمُحَمَّدٍ فَيَشْفَعُ بَيْنَ الخَلْقِ فَيَمْشِي حَتَّى يَأْخُذَ بِحَلْقَةِ بَابِ الجَنَّةِ، فَيَوْمِئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا»

(The sun will come close until the sweat reaches halfway up one's ears. When the people are in that state, they will ask Adam for help, and he will say, "I am not the one to do that." Then they will ask Musa, and he will say likewise, then they will ask Muhammad, and he will intercede for the people and will go and take hold of the handle of the gate of Paradise, and that will be the Day when Allah resurrects him to a position of praise and glory.) Al-Bukhari also recorded it in the Book of Zakah, where he added:

«فَيَوْمِئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا، يَحْمَدُهُ أَهْلُ الجَمْعِ كُلُّهُمْ»

(That will be the Day when Allah resurrects him to a position of praise and glory, and all the people will praise him.) Abu Dawud At-Tayalisi recorded that `Abdullah said, "Then Allah will give permission for intercession, and Ar-Ruh Al-Quddus, Jibril, will stand up, then Ibrahim, the close Friend of Allah will stand up, then `Isa or Musa will stand up - Abu Az-Za`ra' said, 'I do not know which of them, ' -- then your Prophet will stand up and will intercede, and no one after him will intercede as much as he does. This is the position of praise and glory to which Allah referred:

(عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا)

(It may be that your Lord will raise you to Maqam Mahmud.)"

The Hadith of Abu Hurayrah

Imam Ahmad (may Allah have mercy on him) recorded that Abu Hurayrah said, "Some meat was brought to the Messenger of Allah, and he lifted up the arm, which he used to like, and took one bite, then he said:

«أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَذَرُونَ مَعَّ
ذَٰكَ؟ يَجْمَعُ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ
وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِيَ، وَيَنْفُذُهُمُ الْبَصَرَ، وَتَذْنُو
الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا
يُطِيقُونَ، وَلَا يَحْتَمِلُونَ فَيَقُولُ بَعْضُ النَّاسِ
لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ مِمَّا قَدْ بَلَغَكُمْ، أَلَا
تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ
النَّاسِ لِبَعْضٍ:

عَلَيْكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا
آدَمُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ
رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا
إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ
بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ
غَضَبًا لَمْ يَعْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَعْضَبَ بَعْدَهُ
مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ،
نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا
إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ أَنْتَ
أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ

عَبْدًا شَكُورًا، اشفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ
فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ نُوحٌ: إِنَّ رَبِّي
قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ
يَعْضَبَ بَعْدَهُ مِثْلَهُ قَطُّ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ
دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا
إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ
فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ
أَهْلِ الْأَرْضِ، اشفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ
فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ
غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ
يَعْضَبَ بَعْدَهُ مِثْلَهُ فَذَكَرَ كَذِبَاتِهِ نَفْسِي نَفْسِي
نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى،
فَيَأْتُونَ مُوسَى عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا مُوسَى
أَنْتَ رَسُولُ اللَّهِ اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَيَكَلَّمَهُ
عَلَى النَّاسِ، اشفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ
فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ لَهُمْ مُوسَى: إِنَّ
رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْضَبْ قَبْلَهُ
مِثْلَهُ، وَلَنْ يَعْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ

نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا
إِلَى غَيْرِي اذْهَبُوا إِلَى عَيْسَى، فَيَأْتُونَ عَيْسَى
فَيَقُولُونَ: يَا عَيْسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا
إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ
صَبِيًّا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ،
أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ لَهُمْ عَيْسَى: إِنَّ رَبِّي
قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْضَبْ قَبْلَهُ مِثْلَهُ،
وَلَنْ يَعْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْبًا، نَفْسِي
نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى
مُحَمَّدٍ، فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ
رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا
تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا
تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَأَقُومُ
فَأَتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ،
ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ وَحُسْنِ
النِّسَاءِ عَلَيْهِ مَا لَمْ يَفْتَحْهُ عَلَيَّ أَحَدٌ قَبْلِي، فَيُقَالُ: يَا
مُحَمَّدُ ارْفَعْ رَأْسَكَ وَسَلِّ نُعْطَهُ، وَاشْفَعْ تُشَفِّعُ،
فَارْفَعْ رَأْسِي فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ،

أُمَّتِي يَا رَبِّ، فَيُقَالُ: يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ
 مَنْ لَمْ يَحْسَبْ عَلَيْهِ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ
 الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ
 الْأَبْوَابِ، ثُمَّ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا
 بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ
 مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى»

(I will be the leader of mankind on the Day of Resurrection. Do you know why it will be so Allah will gather the first and the last in one place, and they will hear a voice calling out, and they will all be seen. The sun will come close until their anguish and distress becomes unbearable, and some will say to others, "Do you not see how much you are suffering Why do you not find someone to intercede for you with your Lord" And some of the people will say to others, "How about Adam" So they will go to Adam and say, "O Adam, you are the father of mankind, Allah created you with His Hand and breathed into you of His spirit, and commanded the angels to prostrate to you. Intercede for us with your Lord, do you not see the state we are in, how bad it is" Adam will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. He forbade me to approach the Tree and I disobeyed Him. Myself, myself, myself)i.e., I am only concerned about myself(. Go to someone else. Go to Nuh." So they will go to Nuh and say, "O Nuh, you are the first of the Messengers sent to the people of earth, and Allah called you a grateful servant. Intercede for us with your Lord, do you not see the state we are in, how bad it is" Nuh will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. There is a prayer that I prayed against my people. Myself, myself, myself)i.e., I am only concerned about myself(. Go to someone else. Go to Ibrahim. " So they will go to Ibrahim and say, "O Ibrahim, you are the Prophet of Allah and His close Friend among the people of earth. Intercede for us with your Lord, do you not see the state we are in, how bad it is" Ibrahim will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he mentioned some untruths he had told. "Myself, myself, myself)i.e., I am only concerned about myself(. Go to someone else. Go to Musa."

So they will go to Musa and say, "O Musa, you are the Messenger of Allah, Allah chose you above others by selecting you to convey His Message and by speaking to you directly. Intercede for us with your Lord, do you not see the state we are in, how bad it is" Musa will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. I killed a soul whom I had not been commanded to kill. Myself, myself, myself)i.e., I am only concerned about myself(. Go to someone else. Go to `Isa." So they will go to `Isa and say, `O `Isa, you are the Messenger of Allah and His Word which He bestowed upon Maryam and a spirit created by Him. You spoke to the people as an infant in the cradle. Intercede for us with your Lord, do you not see the state we are in, how bad it is" `Isa will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he will not mention any sin. "Myself, myself, myself)i.e., I am only concerned about myself(. Go to someone else. Go to Muhammad." So they will go to Muhammad and will say, "O Muhammad, you are the Messenger of Allah and the Last of the Prophets, Allah forgave all your past and future sins. Intercede for us with your Lord, do you not see the state we are in, how

bad it is" I will stand up and come before the Throne, and will fall prostrating to my Lord, may He be glorified and exalted. Then Allah will inspire me to speak and I will speak beautiful words of praise such as no one has ever been inspired with before. It will be said, "O Muhammad, raise your head and ask, it will be granted to you. Intercede, and your intercession will be heard." So I will raise my head and say, "My Ummah, O Lord, my Ummah, O Lord, my Ummah, O Lord." It will be said, "O Muhammad, admit those who will not be brought to account from among your Ummah through the right-hand gate of Paradise. Then the rest of your Ummah will share the other gates with the rest of the people." Then he said, ("By the One in Whose Hand is the soul of Muhammad, the distance between two of the gateposts of Paradise is like the distance between Makkah and Hajar, or between Makkah and Busra.) It was also reported in the Two Sahihs.

(وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ
مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا
نَّصِيْرًا - وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَطْلُ اِنَّ
الْبَطْلَ كَانَ زَهُوْقًا)

(80. And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority,") (81. And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.")

The Command to emigrate

Imam Ahmad recorded that Ibn `Abbas said: The Prophet was in Makkah, then he was commanded to emigrate, and Allah revealed the words:

(وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ
مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا
نَّصِيْرًا)

(And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority.") At-Tirmidhi said, "This is Hasan Sahih." Al-Hasan Al-Basri commented on this Ayah, "When the disbelievers of Makkah conspired to kill the Messenger of Allah , or expel him or imprison him, Allah wanted him to fight the people of Makkah, and commanded him to go to Al-Madinah. What Allah said was:

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ
مُخْرَجَ صِدْقٍ

(And say: "My Lord! Let my entry be good, and (likewise) my exit be good...")

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ

(And say: "My Lord! Let my entry be good...") means, my entry to Al-Madinah.

وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ

(and (likewise) my exit be good,) means, my exit from Makkah. This was also the view of `Abdur-Rahman bin Zayd bin Aslam.

وَاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

(And grant me from You a helping authority.) Al-Hasan Al-Basri explained this Ayah; "His Lord promised to take away the kingdom and glory of Persia and give it to him, and the kingdom and glory of Byzantium and give it to him." Qatadah said, "The Prophet of Allah knew that that he could not achieve this without authority or power, so he asked for authority to help him support the Book of Allah, the Laws of Allah, the obligations of Allah and to establish the religion of Allah. Authority is a mercy from Allah which He places among His servants, otherwise some of them would attack others, and the strong would consume the weak." Alongside the truth, he also needed power and authority in order to suppress those who opposed and resisted him, hence Allah said:

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ

(Indeed We have sent Our Messengers with clear proofs,) until His saying,

وَ اَنْزَلْنَا الْحَدِيْدَ

(And We brought forth iron))57:25(

A Threat to the Disbelievers of the Quraysh

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبٰطِلُ

(And say: "Truth has come and falsehood has vanished...") This is a threat and a warning to the disbelievers of the Quraysh, for there has come to them from Allah the truth of which there can be no doubt and which they have no power to resist. This is what Allah has sent to them of the Qur'an, faith and beneficial knowledge. Their falsehood has perished or vanished and been destroyed, it cannot remain or stand firm in the face of the truth.

(بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ)

Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. Al-Bukhari recorded that `Abdullah bin Mas`ud said: The Prophet entered Makkah (at the Conquest), and around the House (the Ka`bah) were three hundred and sixty idols. He started to strike them with a stick in his hand, saying,

(جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا)

(Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.) 17:81

(جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ)

(Truth has come, and falsehood can neither create anything nor resurrect (anything).) 34:49

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

(82. And We send down of the Qur'an that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss.)

The Qur'an is a Cure and a Mercy

Allah tells us that His Book, which He has revealed to His Messenger Muhammad , the Qur'an to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise, is a cure and a mercy for the believers, meaning that it takes away whatever is in their hearts of doubt, hypocrisy, Shirk, confusion and inclination towards falsehood. The Qur'an cures all of that. It is also a mercy through which one attains faith and wisdom and seeks goodness. This is only for those who believe in it and accept it as truthful, it is a cure and a mercy only for such people. As for the disbeliever who is wronging himself by his disbelief, when he hears the Qur'an, it only makes him further from the truth and increases him in his disbelief. The problem lies with the disbeliever himself, not with the Qur'an, as Allah says:

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا
يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى
أُولَئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ

(Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).") 41:44

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ
زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ
إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ - وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ
كَافِرُونَ

(And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.) (9:124-125) And there are many other similar Ayat.

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ

(And We send down of the Qur'an that which is a cure and a mercy to the believers.) Qatadah said, "When the believer hears it, he benefits from it and memorizes it and understands it."

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

(and it increases the wrongdoers in nothing but loss.) They do not benefit from it or memorize it or understand it, for Allah has made this Qur'an a cure and a mercy for the believers.

(وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ
وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا)

(قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَاتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ
أَهْدَى سَبِيلًا)

(83. And when We bestow Our grace on man, he turns away and becomes arrogant. And when evil touches him, he is in great despair.) (84. Say: "Each one does according to Shakilatihi, and your Lord knows best of him whose path is right.")

Turning away from Allah at Times of Ease and despairing at Times of Calamity

Allah tells us about the weakness that is inherent in man, except for those whom He protects at both times of ease and calamity. If Allah blesses a man with wealth, good health, ease, provision and help, and he gets what he wants, he turns away from the obedience and worship of Allah, and becomes arrogant. Mujahid said, "(It means) he goes away from Us." I say, this is like the Ayah:

(فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى
ضُرِّ مَسَّهُ)

(But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!))10:12(and;

(فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ)

(But when He brings you safe to land, you turn away.) When man is stricken with evil, which means disasters, accidents and calamities,

(كَانَ يَئُوسًا)

(he is in great despair.), meaning that he thinks he will never have anything good again. As Allah says,

وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ
 إِنَّهُ لَيَبُوءُ كُفُورًا - وَلَئِنْ أَدْقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَّاءَ
 مَسَّهُ لَيَقُولُنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ
 فَخُورٌ - إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ
 أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ)

(And if We give man a taste of mercy from Us, and remove it from him, verily, He is despairing, ungrateful. But if We let him taste good after evil has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward.) (11:9-11)

(قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ)

(Say: "Each one does according to Shakilatihi...") Ibn `Abbas said, "According to his inclinations." Mujahid said, "According to his inclinations and his nature." Qatadah said, "According to his intentions." Ibn Zayd said, "According to his religion." All these suggestions are close in meaning. This Ayah - and Allah knows best - is a threat and a warning to the idolators, like the Ayah:

(وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اْعْمَلُوا عَلَىٰ مَكَانَتِكُمْ)

(And say to those who do not believe: "Act according to your ability and way") (11:121) So Allah says:

(قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ
 أَهْدَىٰ سَبِيلًا)

(Say: "Each one does according to Shakilatihi, and your Lord knows best of him whose path is right.") meaning either us or you. Everyone will be rewarded in accordance with his deeds, for nothing whatsoever is hidden from Allah.

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
 وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا)

(85. And they ask you concerning the Ruh (the spirit). Say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.")

The Ruh (spirit)

Al-Bukhari recorded in his Tafsir of this Ayah that `Abdullah bin Mas`ud said, "While I was walking with the Prophet on a farm, and he was resting on a palm-leaf stalk, some Jews passed by. Some of them said to the others, `Ask him about the Ruh.' Some of them said, `What urges you to ask him about that' Others said, `Do not ask him, lest he gives you a reply which you do not like.' But they said, `Ask him.' So they asked him about the Ruh. The Prophet kept quiet and did not give them an answer, and I knew that he was receiving revelation, so I stayed where I was. When the revelation was complete, the Prophet said:

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي)

(And they ask you concerning the Ruh (the spirit). Say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord...") This context would seem to imply that this Ayah was revealed in Al-Madinah, and that it was revealed when the Jews asked him this question in Al-Madinah, although the entire Surah was revealed in Makkah. This may be answered with the suggestion that this Ayah may have been revealed to him in Al-Madinah a second time, after having previously been revealed in Makkah, or that he was divinely inspired to respond to their question with a previously-revealed Ayah, namely the Ayah in question. Ibn Jarir recorded that `Ikrimah said, "The People of the Book asked the Messenger of Allah about the Ruh, and Allah revealed:

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ)

(And they ask you concerning the Ruh...) They said, `You claim that we have only a little knowledge, but we have been given the Tawrah, which is the Hikmah,

(وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا)

(and he, to whom Hikmah is granted, is indeed granted abundant good.)')2:269(Then the Ayah

(وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ
يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ)

(And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply),))31:27(was revealed. He said, "Whatever knowledge you have been given, if Allah saves you from the Fire thereby, then it is great and good, but in comparison to the knowledge of Allah, it is very little."

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ)

(And they ask you concerning the Ruh.) Al-`Awfi reported that Ibn `Abbas said, "This was when the Jews said to the Prophet , `Tell us about the Ruh and how the Ruh will be punished that is in the body - for the Ruh is something about which only Allah knows, and there was no revelation concerning it.' He did not answer them at all, then Jibril came to him and said:

(قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا
قَلِيلًا)

(Say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.") So the Prophet told them about that, and they said, `Who told you this' He said,

«جَاءَنِي بِهِ جِبْرِيلُ مِنْ عِنْدِ اللَّهِ»

(Jibril brought it to me from Allah.) They said, `By Allah, no one has told you that except our enemy)i.e., Jibril(. Then Allah revealed:

(قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ
بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ)

(Say: "Whoever is an enemy to Jibril (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it.)")2:97(

The Ruh and the Nafs

As-Suhayili mentioned the dispute among the scholars over whether the Ruh is the same as the Nafs, or something different. He stated that it is light and soft, like air, flowing through the body like water through the veins of a tree. He states that the Ruh which the angel breathes into the fetus is the Nafs, provided that it joins the body and acquires certain qualities because of it, whether good or bad. So then it is either a soul in (complete) rest and satisfaction (89:27) or inclined to evil (12:53), just as water is the life of the tree, then by mixing with it, it produces something else, so that if it mixes with grapes and the grapes are then squeezed, it becomes juice or wine. Then it is no longer called water, except in a metaphorical sense. Thus we should understand the connection between Nafs and Ruh; the Ruh is not called Nafs except when it joins the body and is affected by it. So in conclusion we may say: the Ruh is the origin and essence, and the Nafs consists of the Ruh and its connection to the body. So they are the same in one sense but not in another. This is a good explanation, and Allah knows best. I say: people speak about the essence of the Ruh and its rulings, and many books have been written on this topic. One of the best of those who spoke of this was Al-Hafiz Ibn Mandah in a book which we have heard about the Ruh.

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ
لَكَ بِهِ عَلَيْنَا وَكِيلًا)

(إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا
- قُل لِّئِن اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا
بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا - وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي
هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا
كُفُورًا)

(86. And if We willed, We could surely take away that which We have revealed to you. Then you would find no protector for you against Us in that respect.) (87. Except as a mercy from your Lord. Verily, His grace unto you is ever great.) (88. Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.") (89. And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.)

If Allah willed, He could take away the Qur'an

Allah mentions the blessing and great bounty that He has bestowed upon His servant and Messenger Muhammad by revealing to Him the Noble Qur'an to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise. Ibn Mas'ud said, "A red wind will come to the people, meaning at the end of time, from the direction of Syria, and there will be nothing left in a man's Mushaf (copy of the Qur'an) or in his heart, not even one Ayah." Then Ibn Mas'ud recited:

(وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ)

(And if We willed, We could surely take away that which We have revealed to you.)

Challenging by the Qur'an

Then Allah points out the great virtue of the Qur'an, and says that even if mankind and the Jinn were all to come together and agree to produce something like that which was revealed to His Messenger, they would never be able to do it, even if they were to cooperate and support and help one another. This is something which is impossible. How could the words of created beings be like the Words of the Creator Who has no equal and peer, for there is none like unto Him

(وَلَقَدْ صَرَّفْنَا لِلنَّاسِ)

(And indeed We have fully explained to man-kind,) meaning, 'We have furnished them with evidence and definitive proof, and We have shown them the truth and explained it in detail, yet despite that most of mankind insist on disbelief, i.e., denying and rejecting the truth.'

(وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ
يَبُوعًا - أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ
فَتُفَجَّرَ الْأَنْهَارُ خِلْفَهَا تَفْجِيرًا - أَوْ تُسْقَطَ السَّمَاءُ
كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ
قَبِيلًا - أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَى
فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزَّلَ عَلَيْنَا
كِتَابًا نَّقْرَأُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا
رَّسُولًا)

(90. And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;") (91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly;") (92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face;") (93. "Or you have a house of Zukhruf, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger")

The Demand of Quraysh for a specific Sign, and the Rejection of that

Ibn Jarir recorded from Muhammad bin Ishaq, "An old man from among the people of Egypt who came to us forty-odd years ago told me, from `Ikrimah, from Ibn `Abbas, that `Utbah and Shaybah -- the two sons of Fabi'ah, Abu Sufyan bin Harb, a man from Bani `Abd Ad-Dar, Abu Al-Bakhtari -- the brother of Bani Asad, Al-Aswad bin Al-Muttalib bin Asad, Zam`ah bin Al-Aswad,

Al-Walid bin Al-Mughirah, Abu Jahl bin Hisham, `Abdullah bin Abi Umayyah, Umayyah bin Khalaf, Al-`As bin Wa'il, and Nabih and Munabbih - the two sons of Al-Hajjaj As-Sahmin, gathered all of them or some of them behind the Ka`bah after sunset. Some of them said to others, `Send for Muhammad and talk with him and argue with him, so that nobody will think we are to blame.' So they sent for him saying, `The nobles of your people have gathered for you to speak to them.' So the Messenger of Allah came quickly, thinking that maybe they were going to change their minds, for he was very keen that they should be guided, and it upset him to see their stubbornness. So he came and sat with them, and they said, `O Muhammad, we have sent for you so that nobody will think we are to blame. By Allah we do not know any man among the Arabs who has brought to his people what you have brought to your people. You have slandered our forefathers, criticized our religion, insulted our reason, slandered our gods and caused division. There is no objectionable thing that you have not brought between us. If you are preaching these things because you want wealth, we will collect some of our wealth together for you and make you the wealthiest man among us.

If you are looking for position, we will make you our leader. If you are looking for kingship, we will make you our king. If what has come to you is a type of Jinn that has possessed you, then we can spend our money looking for the medicine that will rid you of it so that no one will think we are to blame.' The Messenger of Allah said:

مَا بِي مَا تَقُولُونَ، مَا جِئْتُكُمْ بِمَا جِئْتُكُمْ بِهِ أَطْلُبُ
 أَمْوَالِكُمْ، وَلَا الشَّرْفَ فِيكُمْ، وَلَا الْمُلْكَ عَلَيْكُمْ،
 وَلَكِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ رَسُولًا وَأَنْزَلَ عَلَيَّ كِتَابًا،
 وَأَمَرَنِي أَنْ أَكُونَ لَكُمْ بَشِيرًا وَنَذِيرًا، فَبَلَّغْتُكُمْ
 رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ، فَإِنْ تَقَبَلُوا مِنِّي مَا
 جِئْتُكُمْ بِهِ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ
 تَرُدُّوهُ عَلَيَّ أَصِيرَ لِأَمْرِ اللَّهِ حَتَّى يَحْكُمَ اللَّهُ بَيْنِي
 وَبَيْنَكُمْ»

(My case is not as you say. I have not brought what I have brought to you because I want your wealth or to be your leader or king. But Allah has sent me to you as a Messenger and has revealed to me a Book and has commanded me to bring you good news and a warning. So, I have conveyed to you the Messages of my Lord and have advised you accordingly. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but

if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.) or words to that effect. They said, `O Muhammad, if you do not accept what we have offered you, then you know that there is no other people whose country is smaller, whose wealth is less and whose life is harder than ours, so ask your Lord Who has sent you with what He has sent you, to move away these mountains for us that are constricting us, to make our land wider and cause rivers to gush forth in it like the rivers of Syria and Iraq, and to resurrect for us those of our forefathers who have passed away.

Let there be among those whom He resurrects Qusayy bin Kilab, for he was a truthful old man, and we will ask them whether what you are saying is true or false. If you do what we are asking, and they (the people who are resurrected) say that you are telling the truth, then we will believe you and acknowledge your status with Allah and believe that He has sent you as a Messenger as you say.' The Messenger of Allah said to them:

«مَا بِهِدَا بُعِثْتُ، إِنَّمَا جِئْتُكُمْ مِنْ عِنْدِ اللَّهِ بِمَا
بَعَثَنِي بِهِ، فَقَدْ بَلَّغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ، فَإِنْ
تَقَبَلُوهُ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ
عَلَيَّ أَصْبِرُ لِأَمْرِ اللَّهِ حَتَّى يَحْكُمَ اللَّهُ بَيْنِي
وَبَيْنَكُمْ»

(I was not sent for this purpose. I have brought to you from Allah that with which He has sent me, and I have conveyed to you the Message with which I was sent to you. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.) They said, `If you will not do this for us, then at least do something for yourself. Ask your Lord to send an angel to confirm that what you are saying is the truth and to speak up on your behalf. Ask Him to give you gardens and treasures and palaces of gold and silver, and to make you independent so that you will not have to do what we see you doing, for you stand in the marketplaces seeking provision just as we do. Then we will know the virtue of your position with your Lord and whether you are a Messenger as you claim.' The Messenger of Allah said to them:

«مَا أَنَا بِفَاعِلٍ، مَا أَنَا بِالَّذِي يَسْأَلُ رَبَّهُ هَذَا، وَمَا
بُعِثْتُ إِلَيْكُمْ بِهِدَا، وَلَكِنَّ اللَّهَ بَعَثَنِي بِشِيرًا وَنَذِيرًا،

فَإِنْ تَقَبَّلُوا مَا جِئْتُمْ بِهِ، فَهُوَ خَطْبُكُمْ فِي الدُّنْيَا
وَالْآخِرَةِ، وَإِنْ تَرُدُّوهَ عَلَيَّ أَصْبِرُ لِأَمْرِ اللَّهِ حَتَّى
يَحْكُمَ اللَّهُ بَيْنِي وَبَيْنَكُمْ»

(I will not do that, and I will not ask my Lord for this. I was not sent to you for this reason. But Allah has sent me to you to bring you good news and a warning. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.) They said, `Then cause the sky to fall upon us, as you claim that if your Lord wills, He can do that. We will not believe in you until you do this.' The Messenger of Allah said to them:

«ذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ فَعَلَ بِكُمْ ذَلِكَ»

(That is for Allah to decide. If He wills, He will do that to you.) They said, `O Muhammad, did your Lord not know that we would sit with you and ask you what we have asked and make the requests that we have made He should have told you beforehand and taught you how to reply to us, and informed you what He would do to us if we do not accept what you have brought to us. We have heard that the one who is teaching you this, is a man in Al-Yamamah called Ar-Rahman. By Allah, we will never believe in Ar-Rahman. We are warning you, O Muhammad, that we will not let you do what you want to do until you or we are destroyed.' One of them said, `We worship the angels who are the daughters of Allah.' Another said, `We will never believe in you until you bring Allah and the angels before (us) face to face.' When they said this, the Messenger of Allah got up and left them. `Abdullah bin Abi Umayyah bin Al-Mughirah bin `Abdullah bin `Umar bin Makhzum, the son of his paternal aunt `Atikah, the daughter of `Abdul-Muttalib, also got up and followed him. He said to him, `O Muhammad, your people have offered you what they have offered you, and you did not accept it. Then they asked for things for themselves so that they would know your position with Allah, and you did not do that for them. Then they asked you to hasten on the punishments with which you are scaring them. By Allah, I will never believe in you unless you take a ladder to heaven and ascend it while I am watching, then you bring with you an open book and four angels to testify that you are as you say. By Allah, even if you did that, I think that I would not believe you.' Then he turned away from the Messenger of Allah, and the Messenger of Allah went home to his family, grieving over having missed out on what he had hoped for when his people had called him, because he saw that they were resisting him even more."

The Reason why the Idolators' Demands were refused

In the case of this gathering where the Quraysh came together to speak with the Messenger of Allah, if Allah knew that they were making these requests in order to be guided, they would have been granted, but He knew that they were making these demands out of disbelief and stubbornness. It was said to the Messenger of Allah, "If you wish, We will give them what they are asking, but if they then disbelieve, I will punish them with a punishment that I have never imposed upon anyone else in the universe; or if you wish, I will open for them the gate of repentance and mercy." He said:

«بَلْ تَقْتَحُ عَلَيْهِمْ بَابَ التَّوْبَةِ وَالرَّحْمَةَ»

(Rather, You open for them the gate of repentance and mercy.) This is like the Ayah:

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا
الْأَوَّلُونَ وَعَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا
وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا)

(And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).) (17:59) And Allah says:

(وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي
فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ
نَذِيرًا - أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ
مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا
مَّسْحُورًا - انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ
فَضَّلُوا فَلَا يَسْتَبْطِئُونَ سَبِيلًا - تَبَارَكَ الَّذِي إِنْ
شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا - بَلْ كَذَّبُوا
بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا)

(And they say: "Why does this Messenger eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat" And the wrongdoers say: "You follow none but a man bewitched." See how they coin similitudes for you, so they have gone astray, and they cannot find a path. Blessed be He Who, if He wills, will assign you better than that - Gardens under which rivers flow and will assign you palaces. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.) (25:7-11) Allah's saying,

(حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا)

(until you cause a spring to gush forth from the earth for us) refers to a spring of flowing water. They asked him to bring forth springs of fresh water in the land of Al-Hijaz, here and there. This is easy for Allah, may He be glorified and exalted; if He willed, He could do that. He could have responded to all their demands, but He knew that they would not be guided by that, as He 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) And Allah says:

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا)

(And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed) 6:111(His saying;

(أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ)

(Or you cause the heaven to fall upon us in pieces, as you have pretended,) means, 'you promised us that on the Day of Resurrection the heavens will be split asunder, being broken and torn up, with parts of it falling down, so do that in this world and make it fall in pieces.' This is like when they said:

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ)

(O Allah! If this (the Qur'an) is indeed the truth from You, then rain down stones on us from the sky.) 8:32(Similarly, the people of Shu'ayb asked him:

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ
الصَّادِقِينَ)

(So cause a piece of the heaven to fall on us, if you are of the truthful!) (26:187) So Allah punished them with the punishment of the day of Shadow (a gloomy cloud), which was the torment of a Great Day.)26:189(As for the Prophet of Repentance and Mercy, who was sent as a mercy to the worlds, he asked Allah to delay their punishment, in the hope that Allah would bring forth from their offspring people who would worship Allah Alone, with no partner or associate. This is what indeed did happen, for among those who are mentioned above were some who later embraced Islam and became good and sincere Muslims, even `Abdullah bin Abi Umayyah, who followed the Prophet (out of that meeting) and spoke to him as he did. He became a sincere Muslim and turned to Allah in repentance.

(أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ)

(Or you have a house of Zukhruf.) Ibn `Abbas, Mujahid and Qatadah said, "This is gold." This was also what was said in the recitation of Ibn Mas`ud, "Or you have a house of gold."

(أَوْ تَرْقَى فِي السَّمَاءِ)

(or you ascend up into the sky,) meaning, you climb up on a ladder while we are watching you.

(وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرَأُهُ)

(and even then we will put no faith in your ascension until you bring down for us a Book that we would read.) Mujahid said, "This means a book in which there would be one page for each person, on which would be the words: `This is a book from Allah to so-and-so the son of so-and-so, which he would find by his head when he woke up in the morning."

(قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا)

(Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger") meaning, `Glorified, exalted and sanctified be He above the notion that anyone would come before Him concerning any matter pertaining to His authority and sovereignty. He is the One Who does what He wills. If He willed, he could have given you what you asked for, or if He willed, he could have refrained. I am only a Messenger to you, sent to convey the Messages of my Lord and advise you. I have done that, and the response to what you have asked is to be decided by Allah, may He be glorified.'

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا
أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا - قُلْ لَوْ كَانَ فِي
الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنزَلْنَا عَلَيْهِمْ
مِّنَ السَّمَاءِ مَلَكًا رَسُولًا)

(94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger") (95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.")

The refusal of the Idolators to believe because the Messenger was a Human -- and its refutation

(وَمَا مَنَعَ النَّاسَ)

(And nothing prevented men) means, most of them,

(أَنْ يُؤْمِنُوا)

(from believing) and following the Messengers, except the fact that they found it strange that human beings would be sent as Messengers, as Allah says:

(أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ)

(Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds"))10:2(And Allah says:

(ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا)

(That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us"))64:6(Firawn and his people said:

(أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ)

(They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!"))23: 47(Similarly, the nations said to their Messengers:

إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا
كَانَ يَعْبُدُ آبَاؤُنَا فَأَتُونَا بِسُلْطَنٍ مُبِينٍ)

("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 there are many other similar Ayat. Then Allah says, pointing out His kindness and mercy towards His servants, that He sends to them Messengers of their own kind so that they will understand what he says and will be able to speak to him directly. If He sent to mankind a Messenger from among the angels, they would not be able to deal with him face to face and learn from him, as Allah says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا
مِّنْ أَنفُسِهِمْ)

(Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves) 3:164(

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ)

(Verily, there has come unto you a Messenger from among yourselves) 10:128(

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا
لَمْ تَكُونُوا تَعْلَمُونَ - فَادْكُرُونِي أذكُرْكُمْ وَاشْكُرُوا
لِي وَلَا تَكْفُرُونِ)

(Similarly, We have sent among you a Messenger of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book and the Hikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me.) (2:151-152) Allah says here:

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ
مُطْمَئِنِّينَ)

(Say: "If there were on the earth, angels walking about in peace and security,) meaning, just as you do,

(لَنزَلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا)

(We should certainly have sent down for them from the heaven an angel as a Messenger). meaning, 'one of their own kind. But as you are human, We have sent to you Messengers from yourselves, as a kindness and a mercy.'

(قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا)

(96. Say: "Sufficient is Allah for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His servants.") Allah tells His Prophet how to prove that what he has brought is true, saying to him to tell them: "He (Allah) is a witness over me and over you. He knows what I have brought to you. If I were lying to you, He would take revenge on me in the severest manner," as Allah says:

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ)

(And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, And then We certainly would have cut off his life artery.) (69:44-46) Allah said;

(إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا)

(Verily, He is Ever the All-Knower, the All-Seer of His servants.) meaning, He knows best who among them deserves blessings, good treatment and guidance, and who deserves to be doomed and led astray. He says:

(وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وَجُوهِهِمْ عُمِيًّا وَبُكْمًا وَصُمًّا مَّاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا)

(97. And he whom Allah guides, he is led aright; and whomever He leaves astray can never find helpers other than Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.)

Guidance and Misguidance are in the Hands of Allah

Allah tells us how He deals with His creation and how His rulings are carried out. He tells us that there is none who can put back His judgement, for whomever He guides cannot be led astray,

(وَمَنْ يُضَلِّلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ)

(and whomever He leaves astray can never find helpers other than Him) to guide him. As Allah says:

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضَلِّلْ فَلَنْ تَجِدَ لَهُ
وَلِيًّا مُرْشِدًا)

(He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him) 18:17

The Punishment of the People of Misguidance

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ)

(and We shall gather them together on the Day of Resurrection on their faces,) Imam Ahmad recorded from Anas bin Malik that the Prophet was asked, "O Messenger of Allah, how will the people be gathered on their faces" He said,

«الَّذِي أَمْشَاهُمْ عَلَىٰ أَرْجُلِهِمْ قَادِرٌ عَلَىٰ أَنْ
يَمْشِيَهُمْ عَلَىٰ وُجُوهِهِمْ»

(The One Who made them walk on their feet is able to make them walk on their faces.) It was also reported (by Al-Bukhari and Muslim) in the Two Sahihs.

(عُمِيًّا)

(blind) means, unable to see.

(وَبُكْمًا)

(dumb) means, unable to speak.

(وَصُمًّا)

(deaf) means, unable to hear. They will be in this state as a punishment for the way they were in this world, blind, dumb and deaf to the truth. This will be their recompense when they are gathered on the Day of Resurrection, at the time when they need these faculties most of all.

(مَأْوَاهُمْ)

(their abode) means, their destination.

(جَهَنَّمَ كُلَّمَا خَبَتْ)

(will be Hell; whenever it abates,) Ibn `Abbas said, "(This means) calms down," Mujahid said, (It means) is extinguished,"

(زِدْنَاهُمْ سَعِيرًا)

(We shall increase for them the fierceness of the Fire.) meaning, increasing its flames and heat and coals, as Allah says:

(فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا)

(So taste you (the results of your evil actions). No increase shall We give you, except in torment.) (78:30)

(ذَلِكَ جَزَاءُ لَهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَعْدَا
كُنَّا عِظَامًا وَرُقَاتًا أَعْنَاءًا لِمَبْعُوثُونَنَا خَلْقًا جَدِيدًا)

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ
أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا)

(98. That is their recompense, because they denied Our Ayat and said: "When we are bones and fragments, shall we really be raised up as a new creation") (99. See they not that Allah, Who