

(قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ)

(Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him..." means, 'I am commanded to worship Allah alone in all sincerity, with no partner or associate.'

(وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ)

(And I am commanded (this) in order that I may be the first of the Muslims.)

(قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي)

(13. Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day.") (14. Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only.") (15. "So, worship what you like besides Him." Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!") (16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allah frightens His servants: "O My servants, therefore have Taqwa of Me!")

Creating Fear of the Punishment of Allah

Allah ` says, say O Muhammad, even though you are the Messenger of Allah:'

(إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ)

(Verily, if I disobey my Lord, I am afraid of the torment of a great Day.) meaning the Day of Resurrection. This is a conditional sentence, and if what is referred to here applies to the Prophet , it applies even more so to others,

(قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي فَاَعْبُدُوا مَا شِئْتُمْ
مِّنْ دُونِهِ)

(Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him.") This is also a threat, and a disowning of them.

(قُلْ إِنَّ الْخَاسِرِينَ)

(Say: "The losers..." means, the greatest losers of all,

(الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ)

(are those who will lose themselves and their families on the Day of Resurrection.) means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

(أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)

(Verily, that will be a manifest loss!) means, this is the clearest and most obvious loss. Then He describes their state in the Fire:

(لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ)

(They shall have coverings of Fire, above them and covering (of Fire) beneath them.) This is like the Ayat:

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

(Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers) (7:41)

(يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ دُوْقُوا مَا كُنْتُمْ تَعْمَلُونَ)

(On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do.") (29:55)

(ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ)

(With this Allah frightens His servants:) means, Allah tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

(يَعِبَادِ فَاتَّقُونِ)

(O My servants, therefore have Taqwa of Me!) means, 'fear My wrath, My anger, My punishment and My vengeance.'

(وَالَّذِينَ اجْتَنَبُوا الطَّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ - الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ)

(17. Those who avoid At-Taghut by not worshipping them and turn to Allah, for them are glad tidings; so announce the good news to My servants.) (18. Those who listen to the Word and follow the best thereof, those are (the ones) whom Allah has guided and those are men of understanding.)

Good News for the Righteous ` Abdur-Rahman bin Zayd bin Aslam said, narrating from his father:

(وَالَّذِينَ اجْتَنَبُوا الطَّغُوتَ أَنْ يَعْبُدُوهَا)

(Those who avoid At-Taghut by not worshipping them) was revealed concerning Zayd bin ` Amr bin Nufayl and Abu Dharr and Salman Al-Farisi, may Allah be pleased with them. The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of Ar-Rahman. These are the people for whom there is good news in this world and in the Hereafter. Then Allah says:

(فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ)

(so announce the good news to My servants -- those who listen to the Word and follow the best thereof,) meaning, those who understand it and act in accordance with it. This is like the Words of Allah, may He be exalted, to Musa, peace be upon him, when He gave him the Tawrah:

(فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا)

(Hold unto these with firmness, and enjoin your people to take the better therein) (7:145).

(أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ)

(those are whom Allah has guided) means, those who are described in this manner are the ones whom Allah has guided in this world and the Hereafter.

(وَأُولَئِكَ هُمُ أُولُو الْأَلْبَابِ)

(and those are men of understanding.) means, they possess sound reasoning and an upright nature.

(أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي
النَّارِ - لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِّنْ
فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ)

(19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil) Will you rescue him who is in the Fire) (20. But those who have Taqwa of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allah, and Allah does not fail in (His) promise.) Allah says, `if He has decreed that someone is to be doomed, can you save him from his misguidance and doom' Which means, no one can guide him apart from Allah, because whomever Allah leaves astray cannot be guided, and whomever He guides cannot be led astray. Then Allah tells us that His blessed servants will have lofty rooms in Paradise.

(مِّنْ فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ)

(are built lofty rooms, one above another), story upon story, solidly-constructed, adorned and high. `Abdullah bin Al-Imam Ahmad recorded that `Ali, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ فِي الْجَنَّةِ لَعُرْفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا،
وَظُهُورُهَا مِنْ بُطُونِهَا»

(In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.) A bedouin asked, `Who are they for, O Messenger of Allah' He said,

«لِمَنْ أَطَابَ الْكَلَامَ، وَأَطَعَمَ الطَّعَامَ، وَصَلَّى
بِاللَّيْلِ وَالنَّاسُ نِيَامُ»

(For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.)" This was also recorded by At-Tirmidhi, who said, "Hasan Gharib". Imam Ahmad recorded from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْعُرْفَةِ فِي الْجَنَّةِ،
كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أَفْقِ السَّمَاءِ»

(The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.) He said, "I told An-Nu`man bin Abi `Ayyash about that, and he said, `I heard Abu Sa`id Al-Khudri, may Allah be pleased with him, narrate it:

«كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأَفْقِ الشَّرْقِيِّ
أَوْ الْغَرْبِيِّ»

(As you see the stars on the horizon of the east or the west.)" It was also recorded in the Two Sahihs. Imam Ahmad said, "Fazarah narrated to us; Fulayh narrated to us; from Hilal bin `Ali, from `Ata' bin Yasar, from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْجَنَّةِ أَهْلَ
الْعُرْفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَارِبَ
فِي الْأَفْقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الدَّرَجَاتِ»

(The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.) They said, "O Messenger of Allah, are those the abodes of the Prophets" He said:

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْوَامٌ آمَنُوا بِاللَّهِ
وَصَدَّقُوا الرَّسُلَ»

(No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allah and in the Messengers.) It was also recorded by At-Tirmidhi, who said, "Hasan Sahih."

(تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(under which rivers flow.) means, the rivers flow wherever the people want them to flow.

(وَعَدَ اللَّهُ)

((This is) the promise of Allah,) means, 'all that We have mentioned here is what Allah has promised to His believing servants.'

(إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(and Allah does not fail in (His) promise.)

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعاً مُخْتَلِفاً
أَلْوَانُهُ ثُمَّ يَهيجُ فَتَرَاهُ مُصْفراً ثُمَّ يَجْعَلُهُ حُطاً
إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَلْبَابِ - أَفَمَنْ شَرَحَ
اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ
لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ
مُّبِينٍ)

(21. See you not that Allah sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding.) (22. Is he whose breast Allah has opened to Islam, so that he is in light from his Lord So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!)

The Parable of the Life of this World

Allah tells us that water originates in the sky. This is like the Ayah:

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُوراً)

(and We send down pure water from the sky) (25:48). So, Allah sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed. Allah says:

(فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ)

(and causes it to penetrate the earth, as water springs,) Sa`id bin Jubayr and `Amir Ash-Sha`bi said that all the water on earth has its origins in the sky. Sa`id bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

(ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ)

(and afterward thereby produces crops of different colors) means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

(ثُمَّ يَهَيِّجُهُ)

(and afterward they wither) means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

(ثُمَّ يَجْعَلُهُ حُطَمًا)

(then He makes them dry and broken pieces.) means, then they become brittle.

(إِنَّ فِي ذَلِكَ لَذِكْرَى لَأُولِي الْأَلْبَابِ)

(Verily, in this is a reminder for men of understanding.) means, those who are reminded by this and who learn the lesson from it, that this world is like this -- it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allah often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle. This is like the Ayah:

(وَاضْرِبْ لَهُم مَّثَلًا الْحَيَاةِ الدُّنْيَا كَمَا إِذَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا)

(And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes

fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything) (18:45)

The People of Truth and the People of Misguidance are not Equal

(أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ
مِّن رَّبِّهِ)

(Is he whose breast Allah has opened to Islam, so that he is in light from his Lord) means, is this person equal to the one who is hard-hearted and far from the truth This is like the Ayah:

(أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَنْ مَتَّئِلُهُ فِي الظُّلُمَاتِ لَيْسَ
بِخَارِجٍ مِّنْهَا كَذَلِكَ)

(Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men -- like him who is in the darkness (i.e., disbelief) from which he can never come out) (6:122) Allah says:

(قَوْلٍ لِّلْقَسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ)

(So, woe to those whose hearts are hardened against remembrance of Allah!) meaning, they do not become soft when Allah is mentioned, and they do not feel humility or fear, and they do not understand.

(أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ)

(They are in plain error!).

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مّتَابِي
تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ

يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ
هَادٍ (

(23. Allah has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He guides therewith whom He wills; and whomever Allah sends astray, for him there is no guide.)

The Description of the Qur'an

Here Allah praises His Book, the Noble Qur'an, which was revealed to His noble Messenger . Allah says,

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيًا)

(Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.) Mujahid said, "This means that the entire Qur'an's parts resemble each other and are oft-repeated." Qatadah said, "One Ayah resembles another and one letter resembles another." Ad-Dahhak said, "It is oft-repeated so that people will understand what their Lord tells them." `Ikrimah and Al-Hasan said, "There may be an Ayah in one Surah, and another Ayah in another Surah that resembles it." Sa`id bin Jubayr narrated from Ibn `Abbas, may Allah be pleased with him: "Oft-repeated means that parts of the Qur'an resemble one another and repeat one another." Some of the scholars said that it was narrated from Sufyan bin `Uyaynah that

(مُتَشَابِهًا مَثَانِيًا)

(its parts resembling each other (and) oft-repeated.) means that some passages of the Qur'an may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated. Examples include the Ayat:

(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ - وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ)

(Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell).) (82:13-14)

(كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ)

(Nay! Truly, the Record of the most wicked is (preserved) in Sjjin) until

(كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ)

(Nay! Verily, the Record of the most righteous is (preserved) in `Illiyyin) (83: 7-18)

(هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ)

(This is a Reminder. And verily, for those who have Taqwa is a good final return (Paradise)) until;

(هَذَا وَإِنَّ لِلطَّغِينَ لَشَرَّ مَآبٍ)

(This is so! And for those who transgress, there will be an evil final return (Fire).) (38:49-55). And there are other similar passages. All of this has to do with it being oft-repeated, i. e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is "its parts resembling each other." This is not the same as the Mutashabihat mentioned in the Ayah:

(مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ)

(In it are Ayat that are entirely clear, they are the foundations of the Book; and others not entirely clear) (3:7). that refers to something else altogether.

(تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.) means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

(ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(Then their skin and their heart soften to the remembrance of Allah.) because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways: First They listen to the recitation of the Ayat)of the Qur'an(, while those (sinners) listen to poetic verse recited by female singers. Second When the Ayat of Ar-Rahman are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allah says:

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ - الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ - أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord; Who perform the Salah and spend out of that We have provided them. It is they who are the believers in it. For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise.) (8:2-4),

(وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا
صُمًّا وَعُمْيَانًا)

(And those who, when they are reminded of the Ayat of their Lord, fall not on them (as if they were) deaf and blind) (25:73). When they hear the Ayat of Allah, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others. Third They adhere to the correct etiquette when they listen to them. As the Companions, may Allah be pleased with them, used to do when they listened to the words of Allah recited by the Messenger of Allah . Their skin Would shiver, and their hearts would soften to the remembrance of Allah. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. they attained the victory of praise from their Lord in this world and the Hereafter. `Abdur-Razzaq said, "Ma` mar told us that Qatadah, may Allah have mercy on him, recited,

(تَقَشَعْرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.) and said, ` This is the characteristic of the friends of Allah; Allah has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allah. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the Shaytan." Allah's saying:

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(That is the guidance of Allah. He guides therewith whom He wills;) means, this is the characteristic of those whom Allah has guided, and anyone who does anything different is one of those whom Allah has sent astray.

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

(and whomever Allah sends astray, for him there is no guide.)

(أَفَمَنْ يَبْقَىٰ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ
وَقِيلَ لِلظَّالِمِينَ دُوقُوا مَا كُنْتُمْ تَكْسِبُونَ - كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ - فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ)

(24. Is he then, who will confront with his face the awful torment on the Day of Resurrection And it will be said to the wrongdoers: "Taste what you used to earn!") (25. Those before them denied, and so the torment came on them from directions they perceived not.) (26. So, Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!)

The Final Destination of the Disbelievers

(أَفَمَنْ يَبْقَىٰ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ)

(Is he then, who will confront with his face the awful torment on the Day of Resurrection) he will be rebuked and he and the evildoers like him will be told:

(دُوقُوا مَا كُنْتُمْ تَكْسِبُونَ)

(Taste what you used to earn!) `Is this like the one who comes secure on the Day of Resurrection' as Allah says:

(أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way) (67:22);

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ)

(The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!") (54:48), and

(أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ)

(Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection) (41:40) In each of these Ayat, it was sufficient to refer to one of the two groups.

(كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ)

(Those before them denied, and so the torment came on them from directions they perceived not.) means, the previous generations who denied the Messengers were destroyed by Allah for their sins. And none had they to protect them from Allah.

(فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا)

(So Allah made them to taste the disgrace in the present life,) means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets . And what Allah has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world. Allah says:

(وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ)

(but greater is the torment of the Hereafter if they only knew!)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ - قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي
عِوَجٍ لَعَلَّهُمْ يَنْفَعُونَ)

(ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ
وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ - إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ -
ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(27. And indeed We have put forth for men, in this Qur'an every kind of parable in order that they may remember.) (28. An Arabic Qur'an, without any crookedness (therein) in order that they may have Taqwa of Him.) (29. Allah puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison All the praises and thanks be to Allah! But most of them know not.) (30. Verily, you will die, and verily, they (too) will die.) (31. Then, on the Day of Resurrection, you will be disputing before your Lord.)

The Parable of Shirk

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ

(And indeed We have put forth for men, in this Qur'an every kind of parable) means, 'We have explained things to mankind in it (the Qur'an) by setting forth examples and parables.'

(لَعَلَّهُمْ يَتَذَكَّرُونَ)

(in order that they may remember.) Because parables bring the meaning closer to people's minds. As Allah says:

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ)

(He sets forth for you a parable from yourselves) (30:28). meaning, `so that you may learn it from yourselves.' And Allah says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

(in Order that they may have Taqwa of Him.) (29:43).

(قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ)

(An Arabic Qur'an, without any crookedness (therein)) means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allah has made it like this and has revealed it like this,

(لَعَلَّهُمْ يَتَّقُونَ)

(in order that they may have Taqwa of Him) means, in order that they may heed the warnings contained therein, and strive to attain the promises therein. Then Allah says:

(ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ)

(Allah puts forth a parable: a man belonging to many partners disputing with one another,) meaning, they were disputing concerning that slave in whom they all had a share.

(وَرَجُلًا سَلَمًا لِرَجُلٍ)

(and a (slave) man belonging entirely to one master.) means, no one owned him except that one man.

(هَلْ يَسْتَوِيَانِ مَثَلًا)

(Are those two equal in comparison) meaning, they are not the same. By the same token, the idolator who worships other gods besides Allah and the sincere believer who worships none besides Allah, with no partner or associate, are not equal. What comparison can there be between them Ibn `Abbas, may Allah be pleased with him, Mujahid and others said, "This Ayah is the parable of the idolator and the sincere believer." Because this parable is so clear and obvious, Allah then says:

(الْحَمْدُ لِلَّهِ)

(All the praises and thanks be to Allah!) i.e., for establishing proof against them.

(بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(But most of them know not.) means, and for this reason they associate others in worship with Allah.

The fact that the Messenger of Allah and Quraysh will die, and how They will dispute before Allah

Allah's saying;

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ)

(Verily, you will die, and verily, they (too) will die.) This is one of the Ayat which Abu Bakr As-Sddiq, may Allah be pleased with him, quoted when the Messenger of Allah died, so that the people would realize that he had really died. Another Ayah which he quoted was:

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَايُنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ
يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ)

(Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will do to Allah; and Allah will give reward to those who are grateful.)(3:144). The meaning of this Ayah is that you will certainly depart this world and be gathered before Allah in the Hereafter. You will dispute the issues of Tawhid and Shirk before Allah, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him. Although this Ayah speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter. Ibn Abi Hatim, may Allah have mercy on him, recorded that Ibn Az-Zubayr, may Allah be pleased with him, said, "When the Ayah

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Then, on the Day of Resurrection, you will be disputing before your Lord.) was revealed, Az-Zubayr, may Allah be pleased with him, said, `O Messenger of Allah, will we repeat our disputes' He said,

«نَعَمْ»

(Yes.) He (Az-Zubayr) said, `This is a very serious matter.'" Ahmad recorded from Az-Zubayr bin Al-`Awwam, may Allah be pleased with him, that when this Surah was revealed to the Messenger of Allah :

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ
عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.) Az-Zubayr, may Allah be pleased with him, said, "O Messenger of Allah, will the sins that we committed against others in this world be repeated for us" He said,

«نَعَمْ، لِيُكَرَّرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي
حَقٍّ حَقُّهُ»

(Yes, they will be repeated until everyone who is entitled will have his rights restored to him.) Az-Zubayr, may Allah be pleased with him, said, "By Allah, it is a very serious matter." It was also recorded by At-Tirmidhi, who said "Hasan Sahih." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Then, on the Day of Resurrection, you will be disputing before your Lord.) means, the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant. Ibn Mandah recorded in Kitab Ar-Ruh that Ibn `Abbas, may Allah be pleased with him, said, "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, `You did such and such,' and the body will say to the soul, `You told me to do it and you tempted me.' Then Allah will send an angel to judge between them, and he will say, `You two are like a man who cannot walk but can see, and a man who cannot see but can walk.' They went into a garden and the one who could not walk said to the one who was blind, `I see fruit there, but I cannot reach it.' The blind man said, `Climb on me and get it.' So he climbed on him and got it. So which of them is the wrongdoer They will say, `Both of them.' The angel will say to them, `You have passed judgement against yourselves.' The body was a means of transportation for the soul." Ibn Abi Hatim recorded that Sa`id bin Jubayr said that Ibn `Umar, may Allah be pleased with him, said, "This Ayah was revealed and we did not know what it was revealed about:

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Then, on the Day of Resurrection, you will be disputing before your Lord.)" He said, "We said, what will we dispute about There is no dispute between us and the People of the Book, so what will we dispute about Until the Fitnah occurred." Then Ibn `Umar, may Allah be pleased with him, said, "This is what our Lord promised us we would dispute about." This was recorded by An-Nasa'i.

(فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ - وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ - لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ - لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ)

(32. Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers) (33. And he who has brought the truth and (those who) believed therein, they are those who have Taqwa.) (34. They shall have all that they will desire with their Lord. That is the reward of the doers of good.) (35. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.)

The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allah and said that there were other gods besides Him and claimed that the angels were the daughters of Allah and that Allah had a son -- glorified be He far above all that they say. Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all). Allah says:

(فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ)

(Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him!) meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allah and disbelief in the Messenger of Allah. They made false claims and rejected the truth, Allah threatened them:

(أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ)

(Is there not in Hell an abode for the disbelievers) who are the deniers and rejecters. Then Allah says:

(وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ)

(And he who has brought the truth and (those who) believed therein,) Mujahid, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd said, "The one who brought the truth was the Messenger ." ` Abdur-Rahman bin Zayd bin Aslam said:

(وَالَّذِي جَاءَ بِالصِّدْقِ)

("And he who has brought the truth) means the Messenger of Allah .

(وَصَدَّقَ بِهِ)

(and (those who) believed therein) means the Muslims."

(أُولَئِكَ هُمُ الْمُتَّقُونَ)

(they are those who have Taqwa). Ibn ` Abbas, may Allah be pleased with him, said, "They fear and shun Shirk."

(لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ)

(They shall have all that they will desire with their Lord.) means, in Paradise; whatever they ask for they will have.

(لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جِزَاءُ الْمُحْسِنِينَ
- لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ
أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ)

(That is the reward of doers of good. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.) This is like the Ayah:

(أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا
وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ
الصِّدْقَ الَّذِي كَانُوا يُوعَدُونَ)

(They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.) (46:16).

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ
دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ - وَمَنْ
يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي
انتِقَامٍ - وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ
دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ
ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ
رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ)

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلْتُ فَسَوْفَ
تَعْلَمُونَ - مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيمٌ -)

(36. Is not Allah Sufficient for His servant Yet they try to frighten you with those besides Him! And whom Allah sends astray, for him there will be no guide.) (37. And whomsoever Allah guides, for him there will be no misleader. Is not Allah Almighty, Possessor of Retribution) (38. And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah." Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He intended some mercy for me, could they withhold His mercy" Say: "Sufficient for me is Allah; in Him those who trust must put their

trust.") (39. Say: "O My people! Work according to your way, I am working. Then you will come to know") (40. "To whom comes a disgracing torment, and on whom descends an everlasting torment.")

Allah is Sufficient for His Servant Allah says:

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ)

(Is not Allah Sufficient for His servant) Some of them read it "His servants." It means that Allah is Sufficient for the one who worships Him and relies upon Him.

(وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ)

(Yet they try to frighten you with those besides Him!) means, the idolators tried to scare the Messenger of Allah with their idols and gods which they called upon besides Allah out of ignorance and misguidance. Allah says:

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ)

(And whom Allah sends astray, for him there will be no guide. And whomsoever Allah guides, for him there will be no misleader. Is not Allah Almighty, Possessor of Retribution) meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger .

The Idolators admit that Allah is the Sole Creator because Their gods are incapable

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ)

(And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah.") means, the idolators used to recognize that Allah was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm. Allah said:

(قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ
اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ)

(Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He (Allah) intended some mercy for me, could they withhold His mercy") meaning, they cannot do any of that at all. Here Ibn Abi Hatim recorded a narration from Ibn ` Abbas, may Allah be pleased with him, attributing it to the Prophet :

«احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ تَحِذُهُ تُجَاهَكَ،
تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، إِذَا
سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعِنِ بِاللَّهِ،
وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ
بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَضُرُّوكَ، وَلَوْ
اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ لَكَ
لَمْ يَنْفَعُوكَ، جَعَتِ الصُّحُفُ وَرَفِعَتِ الْأَقْلَامُ،
وَاعْمَلْ لِلَّهِ بِالشُّكْرِ فِي الْيَقِينِ. وَاعْلَمْ أَنَّ فِي
الصَّبْرِ عَلَى مَا تَكَرَّهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ
مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ
الْعُسْرِ يُسْرًا»

(Be mindful of Allah and He will protect you; be mindful of Allah and you will find Him ever with you. Turn to Allah in times of ease and He will turn to you in times of difficulty. If you ask anyone for anything, then ask Allah; if you seek help from anyone, then seek help from Allah. Know that even if the entire nation were to come together to do you some harm that Allah has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allah has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted. Strive for the sake of Allah with thankfulness

and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness. Victory comes with patience, a way out comes from difficulty and with hardship comes ease.)

(قُلْ حَسْبِيَ اللَّهُ)

(Say: "Sufficient for me is Allah..." means, 'Allah is enough for me.'

(عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ)

(In Him I put my trust, and let all those that trust, put their trust in Him.))12: 67(This is like what Hud, peace be upon him, said to his people:

(إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ)

("All that we say is that some of our gods have seized you with evil. " He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path.")(11:54-56).

(قُلْ يَوْمَ اْعْمَلُوا عَلَى مَكَانَتِكُمْ)

(Say: "O My people! Work according to your way..." This is a threat and a warning.

(إِنِّي عَمِلٌ)

(I am working) means, 'according to my way.'

(فَسَوْفَ تَعْلَمُونَ)

(Then you will come to know) means, you will learn the consequences.

(مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ)

(To whom comes a disgracing torment,) means, in this world,

(وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ)

(and on whom descends an everlasting torment.) means, ongoing and eternal, with no escape, which will come on the Day of Resurrection. We seek refuge with Allah from that.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ
اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ - اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ
مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي
قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ
مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(41. Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss. And you are not a trustee over them.) (42. It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.) Allah says, addressing His Messenger Muhammad :

(إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ)

(Verily, We have sent down to you the Book) meaning, the Qur'an.

(لِلنَّاسِ بِالْحَقِّ)

(for mankind in truth.) means, for all of creation, mankind and Jinn, so that he may warn them therewith.

(فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ)

(So, whosoever accepts the guidance, it is only for himself;) means, the benefit of that will return to him.

(وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا)

(and whosoever goes astray, he goes astray only for his (own) loss.) means, the consequences of that will return to him.

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(And you are not a trustee over them.) means, `you are not responsible for guiding them.'

(إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ)

(But you are only a warner. And Allah is a Trustee over all things) (11:12).

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey and on Us is the reckoning) (13:40).

Allah is the One Who causes Death and gives Life

Then Allah tells us that He is in control of all things and does as He wills. He causes men to die (the "greater death") when He sends the angels to take men's souls from their bodies, and He causes them to "die a lesser death" when they sleep. Allah says:

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَىٰ
مَرْجِعِكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ - وَهُوَ
الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا
جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا وَهُمْ لَا يُفْرَطُونَ
(

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled,

then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty.)(6:60-61). Here Allah mentions the two deaths, the lesser death then the greater death after it; in the Ayah above (39: 42), He mentions the greater then the lesser. Allah says:

(اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى)

(It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.) This indicates that they (the souls) meet in the higher realm, as was stated in the Hadith attributed to the Prophet which was narrated by Ibn Mandah and others. In the Two Sahih of Al-Bukhari and Muslim, it is reported that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«إِذَا أَوَىٰ أَحَدُكُمْ إِلَىٰ فِرَاشِهِ فَلْيَبْفُضْهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَيَا رَبِّ ارْقِعْهُ، إِنْ أَمْسَكَتَ نَفْسِي فَأَرْحَمَهَا، وَإِنْ أُرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

(When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say, "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants.")

(فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ)

(He keeps those (souls) for which He has ordained death) means, those which have died, and He returns the others back for an appointed term. As-Suddi said, "For the rest of their lives." Ibn `Abbas, may Allah be pleased with him, said, "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes.

(إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in this are signs for a people who think deeply.)

(أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا
لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ - قُلْ لِلَّهِ الشَّفَعَةُ
جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ
تُرْجَعُونَ - وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ)

(43. Have they taken as intercessors besides Allah Say: "Even if they have power over nothing whatever and have no intelligence") (44. Say: "To Allah belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back.") (45. And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!)

There is no Intercession except with Allah, and how the Idolators are filled with Disgust when Allah is mentioned alone

Allah condemns the idolators for taking intercessors besides Allah, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals. Then Allah says: ` Say -- O Muhammad -- to these people who claim that those whom they have taken as intercessors with Allah, that intercession is of no avail except for the one with whom Allah is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) (2:255).

(لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

(His is the sovereignty of the heavens and the earth.) means, He is the One Who is in control of all that.

(ثُمَّ إِلَيْهِ تُرْجَعُونَ)

(Then to Him you shall be brought back.) means, `on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.' Then Allah condemns the idolators further:

(وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ)

(And when Allah Alone is mentioned) means, when it is said there is no (true) God except Allah Alone,

(اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(the hearts of those who believe not in the Hereafter are filled with disgust) Mujahid said, "Their hearts are filled with disgust means they recoil in horror." This is like the Ayah:

(إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ)

(Truly, when it was said to them: "La ilaha illa Allah," they puffed themselves up with pride.) (37:35) which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil. Allah says:

(وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ)

(and when those besides Him are mentioned,) meaning, the idols and false gods -- this was the view of Mujahid --

(إِذَا هُمْ يَسْتَبْشِرُونَ)

(behold, they rejoice!) means, they feel happy.

(قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ
يَخْتَلِفُونَ - وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ
يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا

يَحْتَسِبُونَ - وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(46. Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ.") (47. And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allah what they had not been reckoning.) (48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.)

How to supplicate After condemning the idolators for their love of Shirk and their hatred of Tawhid,

Allah then says:

(قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ)

(Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen!..." meaning, 'call you upon Allah Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

(عَلِمُ الْغَيْبِ وَالشَّهَادَةِ)

(All-Knower of the unseen and the seen!) means, what is secret and what is open.

(أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ
يَخْتَلِفُونَ)

(You will judge between your servants about that wherein they used to differ.) means, in this world; 'You will judge between them on the Day when they are resurrected and brought forth from their graves.' In his Sahih, Muslim recorded that Abu Salamah bin `Abdur-Rahman said, "I asked `A'ishah, may Allah be pleased with her, how the Messenger of Allah started his prayer when he stood up to pray at night. She said, may Allah be pleased with her: 'When the Messenger of Allah stood up to pray at night, he would start his prayer with the words: ؟

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ
السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ
تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي
لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ
تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

(O Allah, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.)"

No Ransom will be accepted on the Day of Resurrection

(وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا)

(And those who did wrong,) means, the idolators.

(مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ)

(if they had all that is in earth and therewith as much again,)

(لَا قُدْرَةَ لَهُ مِنْ سُوءِ الْعَذَابِ)

(they verily, would offer it to ransom themselves therewith from the evil torment;) means, that which Allah has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them, even if it were to be an earth-full of gold as He mentioned elsewhere (3:91). Then Allah says:

(وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ)

(and there will become apparent to them from Allah what they had not been reckoning.) which means, when they come to realize what Allah's punishment for them will be, which they had never before imagined.

(وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا)

(And the evils of that which they earned will become apparent to them,) means, they will see the punishment for the forbidden actions and sins which they committed in this world.

(وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(and that which they used to mock at will encircle them.) means, the punishment which they used to make fun of in this world will encompass them.

(فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهَا عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ - قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ - فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ - أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(49. When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it." Nay, it is only a trial, but most of them know not!) (50. Verily, those before them said it, yet (all) that they had earned availed them not.) (51. So, the evil results of that which they earned overtook them. And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.) (52. Do they not know that Allah expands the provision for whom He wills, and straitens it. Verily, in this are signs for the folk who believe!)

How Man changes when He is blessed after suffering Harm

Allah tells us how man, when he is suffering from harm, prays to Allah, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

(إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ)

(Only because of knowledge I obtained it.) means, `because Allah knows that I deserve it; if it were not for the fact that Allah regards me as special, He would not have given me this.' Qatadah said, "Because I know that I deserve it." Allah says:

(بَلْ هِيَ فِتْنَةٌ)

(Nay, it is only a trial,) meaning, `the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient -- although We have prior knowledge of that.' In fact, it is a trial.

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(but most of them know not!) So they say what they say and claim what they claim.

(قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ)

(Verily, those before them said it,) means, the previous nations who came before said the same things and made the same claims,

(فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ)

(yet (all) that they had earned availed them not.) means, what they said was not right and all that they had gathered did not save them.

(فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ)

(So, the evil results of that which they earned overtook them. And those who did wrong of these...) means, the people who are addressed here,

(سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا)

(will also be overtaken by the evil results (torment) for that which they earned;) just as happened to those earlier peoples.

(وَمَا هُمْ بِمُعْجِزِينَ)

(and they will never be able to escape.) This is like the Ayah in which Allah tells us how Qarun reacted when his people told him:

إِنَّ قَرُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ
وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ
أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا
يُحِبُّ الْفَرِحِينَ - وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ
اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ - قَالَ إِنَّمَا أُوتِيتهُ عَلَى
عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ
مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا
وَلَا يُسْأَلُ عَن دُنُوبِهِمُ الْمُجْرِمُونَ)

("Do not exult, verily, Allah likes not those who exult. But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the corrupters." He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected But the criminals will not be questioned of their sins.") (28:76-78). And Allah says:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ
بِمُعَذَّبِينَ)

(And they say: "We are more in wealth and in children, and we are not going to be punished.") (34:35).

(أَوْلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ)

(Do they not know that Allah expands the provision for whom He wills, and straitens it.) means, He gives plenty to some and restricts the provision for others.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are signs for the folk who believe!) means, there is a lesson and proof.

(قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ - وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ - وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ - أَن تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَىٰ مَا فَرَطْتُ فِي جَنبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ - أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ - أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنِ الْمُحْسِنِينَ - بَلَىٰ قَدْ جَاءَكَ ءَايَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ)

(53. Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.") (54. "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the

torment comes upon you, (and) then you will not be helped.") (55. "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly while you perceive not!") (56. Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked.") (57. Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa.") (58. Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.") (59. Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.)

The Call to repent before the Punishment comes

This Ayah is a call to all sinners, be they disbelievers or others, to repent and turn to Allah. This Ayah tells us that Allah, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because Shirk can only be forgiven for the one who repents from it. Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, said that some of the people of Shirk killed many people and committed Zina (illegal sexual acts) to a great extent; they came to Muhammad and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following Ayat were revealed:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
يَزْنُونَ

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse) (25:68).

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") This was also recorded by Muslim, Abu Dawud and An-Nasa'i. What is meant by the first Ayah (25:68) is:

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا

(Except those who repent and believe, and do righteous deeds) (25:70). Imam Ahmad recorded that Asma' bint Yazid, said, "I heard the Messenger of Allah reciting,

(إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ)

(verily, his work is unrighteous) (11:46). And I heard him say: (تَقْنَطُوا لِمَا أَنْفُسِهِمْ عَلَىٰ أَسْرَفُوا الَّذِينَ يَاعْبَادِي قُلْ) (الرَّحِيمُ الْغَفُورُ هُوَ إِنَّهُ يُبَالِي وَلَا جَمِيعًا الذُّنُوبَ يَغْفِرُ اللَّهُ إِنَّ لِي رَحْمَةً مِنْ) (Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)." This was also recorded by Abu Dawud and At-Tirmidhi. All of these Hadiths indicate that what is meant is that Allah forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allah even if his sins are many and great, for the door of repentance and mercy is expansive. Allah says:

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(Know they not that Allah accepts repentance from His servants) (9:104).

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا)

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) (4:110). Concerning the hypocrites, Allah says:

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا)

(Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds) (4:145-146). And Allah says:

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

(Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.) (5:73). Then He says:

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ
رَّحِيمٌ

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:74) And Allah says:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ
يَتُوبُوا

(Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allah)) (85: 10). Al-Hasan Al-Basri, may Allah have mercy on him, said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many Ayat on this topic. The Two Sahihs record the Hadith of Abu Sa`id, may Allah be pleased with him, from Messenger of Allah about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting" Then he told him to go to a town where Allah was worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allah commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allah commanded the good town to move closer to him and the other town to move away. This is basic meaning of the Hadith; we have quoted it in full elsewhere. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins...") sAllah invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that `Uzayr is the son of God, those who claim that Allah is poor, those who claim that the Hand of Allah is tied up, and those who say that Allah is the third of three)Trinity(. Allah says to all of these:

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ
رَّحِيمٌ

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:74). And He calls to repentance the one who says something even worse than that, the one who says, 'I am your Lord most high,' and says,

(مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

("I know not that you have a god other than me.") (28:38). Ibn `Abbas, may Allah be pleased with him, said, "Anyone who makes the servants of Allah despair of His mercy after this, has rejected the Book of Allah, but a person cannot repent until Allah decrees that he should repent." At-Tabarani recorded that Shutayr bin Shakal said, "I heard Ibn Mas`ud say, 'The greatest Ayah in the Book of Allah is:

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists)(2:255). The most comprehensive Ayah in the Qur'an concerning good and evil is:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah enjoins justice and Al-Ihsan) (16:90). The Ayah in the Qur'an which brings the most relief is in Surat Az-Zumar:

(قُلْ يَعِبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") And the clearest Ayah in the Qur'an about reliance on Allah is:

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ
حَيْثُ لَا يَحْتَسِبُ)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine) (65:2-3).' Masruq said to him; 'You have spoken the truth.'"

Hadiths which tell us not to despair

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "I heard the Messenger of Allah , say:

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَخْطَأْتُمْ حَتَّى تَمَلَأُوا
خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ اسْتَغْفَرْتُمْ
اللَّهُ تَعَالَى لَغَفَرَ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ لَمْ
تُخْطِئُوا لَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِقَوْمٍ يُخْطِئُونَ، ثُمَّ
يَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ»

(By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allah for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allah would bring other people who would commit sins and then ask Allah for forgiveness so that He could forgive them.)" This was recorded only by Ahmad. Imam Ahmad recorded that Abu Ayyub Al-Ansari, may Allah be pleased with him, said, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allah ; he said:

«لَوْ لَا أَنْتُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا
يُذْنِبُونَ، فَيَغْفِرُ لَهُمْ»

(If you did not commit sins, Allah would create people who would sin so that He could forgive them.)" This was recorded by Imam Ahmad; it was also recorded by Muslim in his Sahih, and by At-Tirmidhi. Allah encourages His servants to hasten to repent, as He says:

(وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ)

(And turn in repentance (and in obedience with true faith) to your Lord and submit to Him) meaning, turn back to Allah and submit yourselves to Him.

(مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ)

(before the torment comes upon you, (and) then you will not be helped.) means, hasten to repent and do righteous deeds before His wrath comes upon you.

(وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ)

(And follow the best of that which is sent down to you from your Lord,) means, the Qur'an.

(مَنْ قَبْلَ أَنْ يَأْتِيَكُمْ الْعَذَابُ بَعْتَهُ وَأَنْتُمْ لَا تَشْعُرُونَ)

(before the torment comes on you suddenly while you perceive not!) means, without you realizing it.

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ)

(Lest a person should say: "Alas, my grief that I was undutiful to Allah...") means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allah will regret it, and will wish that he had been one of the righteous who obeyed Allah.

(وَإِنْ كُنْتَ لَمِنَ السَّخِرِينَ)

(and I was indeed among those who mocked.) means, 'my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

(أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ -
أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً
فَأَكُونُ مِنَ الْمُحْسِنِينَ)

(Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa ". Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.") means, he will wish that he could go back to this world, so that he could do righteous deeds. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said, "Allah tells us what His servants will say before they say it and what they will do before they do it. He says:

(وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ)

(And none can inform you like Him Who is the All-Knower) (35:14).

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتَ لَمِنَ السَّخِرِينَ - أَوْ تَقُولَ لَوْ

أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ - أَوْ تَقُولَ حِينَ
تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ
الْمُحْسِنِينَ)

(Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked." Or he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa." Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."). Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah said:

«كُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ
أَنَّ اللَّهَ هَدَانِي فَتَكُونُ عَلَيَّ حَسْرَةً، قَالَ: وَكُلُّ
أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ فَيَقُولُ: لَوْلَا أَنَّ
اللَّهَ هَدَانِي، قَالَ: فَيَكُونُ لَهُ شُكْرًا»

(Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allah had guided me!" so it will be a source of regret for him. And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allah guided me," so it will be a cause of thanks.)" It was also narrated by An-Nasa'i. When the sinners wish that they could return to this world so that they could believe the Ayat of Allah and follow His Messengers, Allah will say:

(بَلَى قَدْ جَاءَكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ
وَكَنتَ مِنَ الْكَافِرِينَ)

(Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.) meaning, 'O you who regret what you did, My Ayat did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

(وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ
وُجُوهُهُمْ مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

لِّلْمُتَكَبِّرِينَ - وَيُنَجِّي اللّٰهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا
يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ)

(60. And on the Day of Resurrection you will see those who lied against Allah - their faces will be black. Is there not in Hell an abode for the arrogant) (61. And Allah will deliver those who have Taqwa to their places of success. Evil shall touch them not, nor shall they grieve.)

The Consequences for Those Who tell Lies against Allah and for Those Who have Taqwa

Allah tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of Ahlus-Sunnah wal-Jama` ah will be whitened. Allah says here:

(وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ)

(And on the Day of Resurrection you will see those who lied against Allah) meaning, by their claims that He had partners or offspring.

(وَجُوهُهُمْ مُسْوَدَّةٌ)

(their faces will be black.) means, because of their lies and fabrications.

(أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ)

(Is there not in Hell an abode for the arrogant) means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth

(وَيُنَجِّي اللّٰهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ)

(And Allah will deliver those who are those who have Taqwa to their places of success.) means, because of what Allah has decreed for them of happiness and victory.

(لَا يَمَسُّهُمُ السُّوءُ)

(Evil shall touch them not,) means, on the Day of Resurrection.

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve.) means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

(اللَّهُ خَلِقُ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ
- لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا
بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ - قُلْ أَفَغَيْرَ اللَّهِ
تَأْمُرُونَنِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ - وَلَقَدْ أُوحِيَ إِلَيْكَ
وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أُشْرِكْتَ لِيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ - بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ
الشَّاكِرِينَ)

(62. Allah is the Creator of all things, and He is the Trustee over all things.) (63. To Him belong the Maqalid of the heavens and the earth. And those who disbelieve in the Ayat of Allah, such are they who will be the losers.) (64. Say: "Do you order me to worship other than Allah O you fools!") (65. And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.") (66. Nay! But worship Allah, and be among the grateful.)

Allah is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allah tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the Maqalid of the heavens and the earth.) Mujahid said, "Maqalid means `keys' in Persian." This was also the view of Qatadah, Ibn Zayd and Sufyan bin `Uyaynah. As-Suddi said:

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the Maqalid of the heavens and the earth.) "The treasures of the heavens and the earth." Both opinions mean that the control of all things is in the Hand of Allah, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things. He says:

(وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ)

(And those who disbelieve in the Ayat of Allah,) meaning, His proof and evidence,

(أُولَئِكَ هُمُ الْخَسِرُونَ)

(such are they who will be the losers.)

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ)

(Say: "Do you order me to worship other than Allah O you fools!") The reason for the revelation of this Ayah was narrated by Ibn Abi Hatim and others from Ibn `Abbas, may Allah be pleased with him, that the idolators in their ignorance called the Messenger of Allah to worship their gods, then they would worship his God with him. Then these words were revealed:

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ -
وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَسِرِينَ
(

(Say: "Do you order me to worship other than Allah O you fools!" And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.") This is like the Ayah:

(وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ)

(But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) (6:88).

(بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ)

(Nay! But worship Allah, and be among the grateful.) means, `you and those who follow you and believe in you should make your worship sincerely for Allah Alone, with no partner or associate.'

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً
قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(67. They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!)

The Idolators did not make a just Estimate of Allah such as is due to Him

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) means, the idolators did not give Allah His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power. Mujahid said, "This was revealed concerning Quraysh." As-Suddi said, "They did not venerate Him as He deserves to be venerated." Muhammad bin Ka`b said, "If they had made a just estimate of Allah such as is due to Him, they would not have lied." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) "These are the disbeliever who did not believe that Allah had power over them. Whoever believes that Allah is able to do all things, has made a just estimate of Allah such as is due to Him, and whoever does not believe that, has not made a just estimate of Allah such as is due to Him." Many Hadiths have been narrated concerning this Ayah and how it and other Ayat like it are to be interpreted and accepted without any attempts to twist or change the meaning. Concerning the Ayah,

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) Al-Bukhari recorded that `Abdullah bin Mas`ud, may Allah be pleased with him, said, "One of the rabbis came to the Messenger of Allah and said, `O Muhammad! We learn that Allah will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allah smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allah recited:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً
قَبْضَتُهُ يَوْمَ الْقِيَامَةِ)

(They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand)." Al-Bukhari also recorded this in other places of his Sahih. It was also recorded by Imam Ahmad and Muslim, and by At-Tirmidhi and An-Nasa'i in the (books of) Tafsir in their Sunans. Abu Hurayrah, may Allah be pleased with him, said, "I heard the Messenger of Allah say:

«يَقْبِضُ اللَّهُ تَعَالَى الْأَرْضَ، وَيَطْوِي السَّمَاءَ
بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ
الْأَرْضِ؟»

(Allah will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth)" This version was recorded only by Al-Bukhari; Muslim recorded another version. Al-Bukhari also recorded from Ibn `Umar, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقْبِضُ يَوْمَ الْقِيَامَةِ
الْأَرْضِينَ عَلَى أُصْبُعٍ، وَتَكُونُ السَّمَوَاتُ بِيَمِينِهِ،
ثُمَّ يَقُولُ: أَنَا الْمَلِكُ»

(On the Day of Resurrection, Allah, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King.") This version was also recorded by Al-Bukhari It is recorded that Ibn `Umar, may Allah be pleased with him, said, "The Messenger of Allah recited this Ayah on the Minbar one day:

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

(They made not a just estimate of Allah such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!) The Messenger of Allah said while moving his hand forward and backward:

«يُمَجِّدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا
الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيمُ»

(And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most Generous.") And the Minbar shook so much that we feared that the Messenger of Allah would fall." This was also recorded by Muslim, An-Nasa'i and Ibn Majah.

(وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ
أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ - وَأَشْرَقَتِ الْأَرْضُ
بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ -
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ
(

(68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown another time, and behold they will be standing, looking on.) (69. And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.) (70. And each person will be paid in full of what he did; and He is Best Aware of what they do.)

The Blast of the Trumpet, the Judgement and the Recompense

Allah tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

(وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ)

(And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.) This will be the second trumpet-blast, which

will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allah wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say three times,

(لَمَنَ الْمُلْكُ الْيَوْمَ)

("Whose is the kingdom this day"), then He will answer Himself:

(لِلَّهِ الْوَحْدِ الْقَهَّارِ)

("It is Allah's, the One, the Irresistible!") (40:16). 'I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.' Then the first one to be brought back to life will be Israfil, and Allah will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection. Allah says:

(ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ)

(Then it will be blown another time, and behold they will be standing, looking on) means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. This is like the Ayat:

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah, when behold, they find themselves alive.) (79:13-14)

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while!) (17:52), and

(وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

(And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.) (30:25) Imam Ahmad recorded that a man said to `Abdullah bin `Amr, may Allah be pleased with him, "You say that the Hour will come at such and such time." He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great

importance." `Abdullah bin `Amr, may Allah be pleased with him, said, "The Messenger of Allah said:

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمَكْتُ فِيهِمْ أَرْبَعِينَ

(The Dajjal will emerge in my Ummah and he will stay among them for forty.) I do not know whether he said forty days or forty months or forty years or forty nights.

«فَيَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ، كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ النَّقْفِيُّ، فَيَظْهَرُ
فِيهِلِكُهُ اللَّهُ تَعَالَى، ثُمَّ يَلْبَثُ النَّاسُ بَعْدَهُ سِنِينَ
سَبْعًا، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ
تَعَالَى رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى أَحَدٌ
فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى
لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي كَيْدِ جَبَلٍ لَدَخَلَتْ عَلَيْهِ»

(Then Allah will send `Isa bin Maryam, peace be upon him, who resembles `Urwah bin Mas`ud Ath-Thaqafi, and he will prevail. Allah will destroy him (the Dajjal), then after that mankind will live for seven years with no enmity between any two people. Then Allah will send a cool wind from the direction of Ash-Sham, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.)" He said, "I heard it from the Messenger of Allah :

«وَيَبْقَى شِرَارُ النَّاسِ فِي خِقَّةِ الطَّيْرِ وَأَحْلَامِ
السَّبَّاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا،
قَالَ: فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَحْيِبُونَ؟
فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ
دَارَةٌ أَرْزَاقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي

الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَهُ، وَأَوَّلُ مَنْ
يَسْمَعُهُ، رَجُلٌ يَلُوطُ حَوْضَهُ فَيَصْعَقُ، ثُمَّ لَا يَبْقَى
أَحَدٌ إِلَّا صَعِقَ، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى أَوْ يُنْزِلُ اللَّهُ
عَزَّ وَجَلَّ مَطْرًا كَأَنَّهُ الطَّلُّ أَوْ الظِّلُّ شَكَ نِعْمَانَ
فَتَنَبَّتْ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا
هُم قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ هَلُمُّوا إِلَى
رَبِّكُمْ

(وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ)

(There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil. Then Shaytan will appear to them and say, "Will you not obey me" Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died. Then Allah will send) -- or -- send down (rain like drizzle) -- or -- shade -- An-Nu`man)one of the narrators(was not sure of its wording (from which the bodies of the people will grow. Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said, "O mankind, come to your Lord, (But stop them, verily, they are to be questioned) (37:24). Then it will be said,

«أَخْرَجُوا بَعَثَ النَّارِ، قَالَ: فَيُقَالُ: كَمْ؟ فَيُقَالُ:
مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ، فَيَوْمَئِذٍ
يُبْعَثُ الْوُلْدَانُ شَبَابًا، وَيَوْمَئِذٍ يُكْشَفُ عَنْ سَاقٍ»

("Send forth the people of Hell." It will be said, "How many" It will said, "From every thousand, nine hundred and ninety- nine." On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.)" This was recorded by Muslim in his Sahih. Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»