

(وَلَنَجْزِيَنَّهُمْ أَشْرَأَ الَّذِي كَانُوا يَعْمَلُونَ)

(and certainly, We shall requite them the worst of what they used to do.) means, for their evil deeds.

(ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ لَهُمْ فِيهَا دَارُ الْخُلْدِ  
جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ - وَقَالَ الَّذِينَ  
كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أُضَلْنَا مِنَ الْجِنِّ وَالْإِنْسِ  
نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ )

(That is the recompense of the enemies of Allah: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Ayat. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest.") It was reported that `Ali, may Allah be pleased with him, said, concerning the phrase,

(الَّذِينَ أُضَلْنَا)

(those who led us astray): "Iblis and the son of Adam who killed his brother." As-Suddi reported that `Ali, may Allah be pleased with him, said; "Iblis is followed by everyone who commits Shirk and the son of Adam is followed by everyone who commits a major sin. So Iblis is the one who calls people to every evil thing, such as Shirk and lesser sins." As for the first son of Adam, it is as confirmed in the Hadith:

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

(No soul is wrongfully killed, but a share of the burden )of that sin( will be upon the first son of Adam, because he was the first one who set the precedent of killing another.)

(نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا)

(that we may crush them under our feet) means, 'make them beneath us in the torment, so that they will be punished more severely than us.'

(لِيَكُونَا مِنَ الْأَسْفَلِينَ)

(so that they become the lowest.) means, in the lowest level of Hell, as already mentioned in Al-A`raf, where the followers ask Allah to multiply the torment for their leaders:

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ)

((Allah) said: "For each one there is double (torment), but you know not.") (7:38) i.e., Allah will give each of them the torment and punishment they deserve for their deeds. This is like the Ayah:

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ)

(Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment because they used to spread corruption.) (16:88).

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غُفُورٍ رَّحِيمٍ)

(30. Verily, those who say: "Our Lord is Allah," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!") (31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask.") (32. "An entertainment from the Oft-Forgiving, Most Merciful.")

### Glad Tidings to Those Who believe in Allah Alone and stand firm

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is Allah," and then they stand firm,) means, they do good deeds sincerely for the sake of Allah, and they obey Allah, doing what Allah has prescribed for

them. Ibn Jarir recorded that Sa`id bin `Imran said, "I read this Ayah to Abu Bakr As-Sddiq, may Allah be pleased with him:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is Allah," and then they stand firm,) He said, `Those are the ones who do not associate anything with Allah.'" Then he reported a narration of Al-Aswad bin Hilal, who said, "Abu Bakr As-Sddiq, may Allah be pleased with him, said, `What do you say about this Ayah:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is Allah," and then they stand firm,)' They said:

(رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

("Our Lord is Allah," and then they stand firm,)' They shun sin.' He said, `You have not interpreted it improperly.' They say: `Our Lord is Allah, then they stand firm and do not turn to any other god besides Him. "' This was also the view of Mujahid, `Ikrimah, As-Suddi and others. Ahmad recorded that Sufyan bin `Abdullah Ath-Thaqafi said, "I said, `O Messenger of Allah, tell me something that I can adhere to.' He said:

«قُلْ: رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِمِ»

(Say, my Lord is Allah, then stand firm.) I said, `O Messenger of Allah, what do you fear most for me' The Messenger of Allah took hold of the edge of his tongue and said,

«هَذَا»

(This is.)" This was also recorded by At-Tirmidhi and Ibn Majah; At-Tirmidhi said, "Hasan Sahih." Muslim also recorded it in his Sahih, and An-Nasa'i recorded that Sufyan bin `Abdullah Ath-Thaqafi said, "I said, `O Messenger of Allah, tell me something about Islam that I will not have to ask anyone about it after you.' He said:

«قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمِ»

(Say: I believe in Allah, then stand firm.)" -- then he mentioned the rest of the Hadith.

(تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ)

(on them the angels will descend). Mujahid, As-Suddi, Zayd bin Aslam and his son Zayd said, "This means, at the time of death, and they will say,

(أَلَّا تَخَافُوا)

(Fear not). " Mujahid, `Ikrimah and Zayd bin Aslam said, "This means not to fear "that which you will face in the Hereafter."

(وَلَا تَحْزَنُوا)

(nor grieve!) `for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you.'

(وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ)

(But receive the glad tidings of Paradise which you have been promised!) So they give glad tidings of the end of bad things and the arrival of good things. This is like what is said in the Hadith narrated by Al-Bara', may Allah be pleased with him:

«إِنَّ الْمَلَائِكَةَ تَقُولُ لِرُوحِ الْمُؤْمِنِ: اخْرُجِي أَيُّهَا  
الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ تَعْمُرِينَ،  
اخرُجِي إِلَى رُوحٍ وَرِيحَانٍ وَرَبٍّ غَيْرِ  
غَضَبَانَ»

(The angels say to the soul of the believer, "Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry.") It was said that the angels will come down to them on the Day when they are brought out of their graves. Zayd bin Aslam said, "They will give him glad tidings when he dies, in his grave, and when he is resurrected." This was recorded by Ibn Abi Hatim, and this view reconciles all the opinions; it is a good view and it is true.

(نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(We have been your friends in the life of this world and are (so) in the Hereafter. ) means, the angels will say to the believers when death approaches: "We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allah, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the Srat and bring you to the Gardens of delight."

(وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ)

(Therein you shall have (all) that your souls desire,) means, 'in Paradise you will have all that you wish for and that will delight you.'

(وَلَكُمْ فِيهَا مَا تَدْعُونَ)

(and therein you shall have (all) for which you ask.) means, 'whatever you ask for, it will appear before you as you wish it to be.'

(نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ)

(An entertainment from the Oft-Forgiving, Most Merciful.) means, 'a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.'

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ  
صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ - وَلَا تَسْتَوِ  
الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا  
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ - وَمَا  
يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا دُونَ حَظِّ  
عَظِيمٍ - وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ  
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(33. And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims.") (34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.) (35. But none is granted it except those who are patient -- and none is granted it except the owner of the great portion in this world.) (36. And if an evil whisper from Shaytan tries to turn you away, then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.)

### The Virtue of calling Others to Allah

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ)

(And who is better in speech than he who invites to Allah,) means, he calls the servants of Allah to Him.

(وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ)

(and does righteous deeds, and says: "I am one of the Muslims.") means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted. This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allah is the foremost among people in this regard, as Muhammad bin Srin, As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said. It was also said that what was meant here is the righteous Mu'adhdhin, as it was mentioned in Sahih Muslim:

«الْمُؤَدِّثُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ»

(The Mu'adhdhins will be the ones with the longest necks on the Day of Resurrection.)" In As-Sunan it is reported that the Prophet said:

«الْإِمَامُ ضَامِنٌ، وَالْمُؤَدِّنُ مُؤْتَمَنٌ، فَأَرْشَدَ اللَّهُ  
الْأئِمَّةَ وَغَفَرَ لِلْمُؤَدِّينَ»

(The Imam is a guarantor and the Mu'adhdhin is in a position of trust. May Allah guide the Imams and forgive the Mu'adhdhin.)" The correct view is that the Ayah is general in meaning, and includes the Mu'adhdhin and others. When this Ayah was revealed, the Adhan had not been prescribed at all. The Ayah was revealed in Makkah, and the Adhan was prescribed in Al-Madinah after the Hijrah, when it was shown to `Abdullah bin `Abd Rabbihi Al-Ansari in a dream. He told the Messenger of Allah about it, and he told him to teach it to Bilal, may Allah be pleased with him, who had a more beautiful voice, as we have discussed elsewhere. So the correct view is that the Ayah is general in meaning, as `Abdur-Razzaq said, narrating from Ma` mar, from Al-Hasan Al-Basri, who recited this Ayah:

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ  
صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ )

(And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims.") and said, "This is the beloved of Allah, this is the close friend of Allah, this is the chosen one of Allah, this is the most beloved of the all the people of earth to Allah. He responded to the call of Allah and called mankind to that to which he had responded. He did righteous deeds in response and said, 'I am one of the Muslims.' This is Allah's Khalifah."

**Wisdom in Da` wah etc.**

(وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ)

(The good deed and the evil deed cannot be equal.) means, there is a huge difference between them.

(ادْفَعْ بِأَتَىٰ هِيَ أَحْسَنُ)

(Repel (the evil) with one which is better,) means, `when someone does you wrong, repel him by treating him well,' as `Umar, may Allah be pleased with him, said, "There is no better punishment for one who has disobeyed Allah with regard to you, than your obeying Allah with regard to him."

(فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ)

(then verily he, between whom and you there was enmity, (will become) as though he was a close friend.) means, `if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.' Then Allah says:

(وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا)

(But none is granted it except those who are patient) meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

(وَمَا يُلْقَاهَا إِلَّا دُوَّ حَظٍّ عَظِيمٍ)

(and none is granted it except the owner of the great portion) means, the one who has a great portion of happiness in this world and in the Hereafter. `Ali bin Abi Talhah reported that Ibn `Abbas explained this Ayah: "Allah commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allah will save them from the Shaytan and subdue their enemies to them until they become like close friends."

(وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ)

(And if an evil whisper from Shaytan tries to turn you away, then seek refuge in Allah.) means, the devils among men may be deceived by your kind treatment of him, but the devils among the Jinn, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allah and turn to Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allah stood up to pray, he would say:

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ،  
مِنْ هَمَزِهِ وَنَقَحِهِ وَنَقْتِهِ»

(I seek refuge in Allah the All-Hearing, All-Knowing, from the accursed Shaytan and his evil insinuations, breath and impurity.)" We have already stated that there is nothing like this in the Qur'an, apart from the passage in Surat Al-A`raf, where Allah says:

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ  
- وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ سَمِيعٌ عَلِيمٌ )

(Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.) (7:199-200) and the passage in Surat Al-Mu'minun where Allah says:

(ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا  
يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ  
الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ )

(Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings of the Shayatin. And I seek refuge with You, My Lord! lest they should come near me.") (23:96-98)

(وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا  
تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي  
خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ - فَإِنِ اسْتَكْبَرُوا  
فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ  
لَا يَسْمُونَ )

(وَمِنْ ءَايَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا  
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا  
لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(37. And from among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you worship Him.) (38. But if they are too proud, then there are those who are with your Lord glorify Him night and day, and never are they tired.) (39. And among His signs; that you see the earth barren, but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.)

Here Allah reminds His Creation of His power, and that He is the One Who has no equal, and He is Able to do all things. Allah's saying;

(وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ)

(And from among His signs are the night and the day, and the sun and the moon.) means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light. and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allah points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control. So He says:

(لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ  
الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ)

(Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him.) meaning, 'do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him, because He does not forgive the association of others in worship with Him.' He says:

(فَإِنْ اسْتَكْبَرُوا)

(But if they are too proud, ) i.e., to worship Him Alone, and they insist on associating others with Him,

(فَالَّذِينَ عِنْدَ رَبِّكَ)

(then there are those who are with your Lord) i.e., the angels,

(يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ)

(glorify Him night and day, and never are they tired.) This is like the Ayah:

(فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا  
بِهَا بِكَافِرِينَ)

(But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.) (6:89).

(وَمِنْ آيَاتِهِ)

(And among His signs) means, signs of His ability to bring the dead back to life.

(أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً)

(that you see the earth barren,) means, lifeless, with nothing growing in it; it is dead.

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ)

(but when We send down water (rain) to it, it is stirred to life and growth.) means, it brings forth all kinds of crops and fruits.

(إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ)

(Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.)

(إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا  
أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ

الْقِيمَةَ اَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ -  
 إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ  
 عَزِيزٌ - لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ  
 خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ - مَا يُقَالُ لَكَ إِلَّا مَا  
 قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَدُوٌّ مَّغْفِرَةٌ وَدُوٌّ  
 عِقَابٍ أَلِيمٍ )

(40. Verily, those who Yulhiduna Fi Our Ayat are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection Do what you will. Verily, He is All-Seer of what you do.) (41. Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book.) (42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) (43. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.)

### The Punishment of the Deniers and the Description of the Qur'an

(إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا)

(Verily, Yulhiduna Fi Our Ayat) Ibn ` Abbas said, "Al-Ilhad means putting words in their improper places." Qatadah and others said, "It means disbelief and obstinate behavior."

(لَا يَخْفُونَ عَلَيْنَا)

(are not hidden from Us.) This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that. He says:

(أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ  
 الْقِيمَةِ)

(Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection) means, are these two equal They are not equal. Then Allah warns the disbelievers:

(اعْمَلُوا مَا شِئْتُمْ)

(Do what you will.) Mujahid, Ad-Dahhak and `Ata' Al-Khurasani said that

(اعْمَلُوا مَا شِئْتُمْ)

(Do what you will. ) is a threat. Meaning, `do what you will of good or evil, for He knows and sees all that you do.' He says:

(إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(Verily, He is All-Seer of what you do.)

(إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ)

(Verily, those who disbelieved in the Reminder when it came to them.) Ad-Dahhak, As-Suddi and Qatadah said, "This is the Qur'an."

(وَإِنَّهُ لَكِتَابٌ عَزِيزٌ)

(And verily, it is an honorable well-fortified respected Book.) means, it is protected and preserved, and nobody can produce anything like it.

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ)

(Falsehood cannot come to it from before it or behind it,) means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds. Allah says:

(تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

((it is) sent down by the All-Wise, Worthy of all praise.) meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good.

(مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ)

(Nothing is said to you except what was said to the Messengers before you.) Qatadah, As-Suddi and others said, "Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience."

(وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ)

(Verily, your Lord is the Possessor of forgiveness,) means, for those who turn to Him in repentance.

(وَذُو عِقَابٍ أَلِيمٍ)

(and (also) the Possessor of painful punishment.) means, for those who persist in disbelief, transgression and stubborn opposition.

(وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ  
آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا  
هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ  
وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ  
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا  
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي  
شَكٍّ مِّنْهُ مُرِيبٍ)

(44. And if We had sent this as a Qur'an in a foreign language, they would have said: "Why are not its verses explained in detail What! Not in Arabic nor an Arab" Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away.") (45. And indeed We gave Musa the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.)

### Rejection of the Qur'an is pure Stubbornness

Allah tells us that the Qur'an is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

(وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ)

(فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ)

(And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.) (26:198-199). If the Qur'an had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

(لَوْلَا فَصَّلَتْ آيَاتُهُ أَعْجَمِيٌّ وَعَرَبِيٌّ)

(Why are not its verses explained in detail What! not in Arabic and an Arab) meaning, why is it not revealed in detail in Arabic And by way of denunciation they would have said, "What! not in Arabic nor from an Arab -- i.e., how can foreign words be revealed to an Arab who does not understand them This interpretation was reported from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, As-Suddi and others.

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً)

(Say: "It is for those who believe, a guide and a cure...") means, `say, O Muhammad: this Qur'an, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people's hearts.'

(وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ)

(And as for those who disbelieve, there is heaviness in their ears,) means, they do not understand what is in it.

(وَهُوَ عَلَيْهِمْ عَمًى)

(and it is blindness for them.) means they are not guided to the explanations contained therein. This is like the Ayah:

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

(And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.) (17:82).

(أُولَئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ)

(They are called from a place far away.) Mujahid said, "Far away from their hearts." Ibn Jarir said, "It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying." This is like the Ayah:

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا  
يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُعْمٌ عُمْى فَهُمْ لَا  
يَعْقِلُونَ )

(And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.) (2:171)

### Taking Musa as an Example

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ )

(And indeed We gave Musa the Scripture, but dispute arose therein.) means, they disbelieved in him and did not show him any respect.

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ )

(Therefore be patient as did the Messengers of strong will) (46:35).

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى )

(And had it not been for a Word that went forth before from your Lord,) i.e., to delay the Reckoning until the Day of Resurrection,

لَفُضِيَ بَيْنَهُمْ )

(the matter would have been settled between them.) means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُّرِيبٍ )

(But truly, they are in grave doubt thereto.) means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly. This was also the interpretation of Ibn Jarir, and it is a plausible interpretation. And Allah knows best.

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ - إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا ءَأَدْنَاكَ مَا مِنَّا مِنْ شَهِيدٍ - وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُّوا مَا لَهُمْ مِّنْ مَّحِيصٍ )

(46. Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. And your Lord is not at all unjust to (His) servants.) (47. To Him is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge. And on the Day when He will call unto them (saying): "Where are My (so-called) partners" They will say: "We inform You that none of us bears witness to it!") (48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge.)

### Everyone will be requited according to His Deeds

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ)

(Whosoever does righteous good deed, it is for himself;) means, the benefit of which will come to him.

(وَمَنْ أَسَاءَ فَعَلَيْهَا)

(and whosoever does evil, it is against himself.) means, the consequences of that will come back on him.

(وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ)

(And your Lord is not at all unjust to (His) servants) means, He only punishes people for their sins, and He does not punish anyone except after establishing proof against him and sending a Messenger to him.

## Knowledge of the Hour is with Allah Alone

Then Allah says:

(إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ)

(To Him is referred the knowledge of the Hour.) meaning, no one knows about that apart from Him. Muhammad , the leader of mankind, said to Jibril, who is one of the leading angels, when he asked him about the Hour:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one who is asked about it does not know more than the one who is asking.)" And Allah says:

(إِلَى رَبِّكَ مُنْتَهَاهَا )

(To your Lord belongs the term thereof.) (79:44)

(لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ)

(None can reveal its time but He) (7:187).

(وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ  
مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ)

(No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.) means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven. Allah says:

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا)

(not a leaf falls, but He knows it) (6:59).

(يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ  
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ)

(Allah knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion) (13:8).

(وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.) (35:11)

(وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي)

(And on the Day when He will call unto them (saying): "Where are My (so-called) partners" means, on the Day of Resurrection, Allah will call out to the idolators before all of creation and say, "Where are My partners whom you worshipped besides Me"

(قَالُوا ءَاذَنَّاكَ)

(They will say: "We inform You..." means, `we tell You,'

(مَا مِنَّا مِنْ شَهِيدٍ)

(that none of us bears witness to it.) means, `not one of us will bear witness today that You have any partner.'

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ)

(And those whom they used to invoke before (in this world) shall disappear from them, ) means, they will go away, and will be of no benefit to them.

(وَوَظَنُوا مَا لَهُمْ مِنْ مَّحِيصٍ)

(and they will perceive that they have no place of refuge) means, they will have no way of escaping from the punishment of Allah. This is like the Ayah:

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا  
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا )

(And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.) (18:53)

(لَا يَسْمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ  
الْشَّرُّ فَيَبُوسٌ قَنُوطٌ - وَلَئِنْ أَدْقَنَهُ رَحْمَةً مِّنَّا مِنْ  
بَعْدِ ضَرَاءٍ مَسَّهُ لَيَقُولُنَّ هَذَا لِي وَمَا أَظُنُّ  
السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ  
لِلْحُسْنَىٰ فَلْيُنَبِّئِنَّا الَّذِينَ كَفَرُوا بِمَا عَمِلُوا  
وَلْيَذِيقْنَهُمْ مِّنْ عَذَابٍ غَلِيظٍ - وَإِذَا أَنْعَمْنَا عَلَىٰ  
الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ  
فَدُودٌ دُعَاءٍ عَرِيضٍ )

(49. Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.) (50. And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best with Him. "Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.) (51. And when We show favor to man, he turns away and becomes arrogant; but when evil touches him, then he has recourse to long supplications.)

### Man is fickle when Ease comes to Him after Difficulty

Allah tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him -- i.e., trials and difficulties or poverty --

(فَيَبُوسٌ قَنُوطٌ)

(then he gives up all hope and is lost in despair.), i.e., he thinks that he will never experience anything good again.

(وَلَئِنْ أَدْقَنَهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّهُ  
لَيَقُولُنَّ هَذَا لِي)

(And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)...") means, if something good happens to him or some

provision comes to him after a period of difficulty, he says, `this is because of me, because I deserve this from my Lord.'

(وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً)

(I think not that the Hour will be established.) means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allah says:

(كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ - أَنْ رَاءَهُ اسْتَعْتَصَمَ)

(Nay! Verily, man does transgress. Because he considers himself self-sufficient.) (96:6)

(وَلَئِنْ رُجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ)

(But if I am brought back to my Lord, surely there will be for me the best with Him.) means, `if there is a Hereafter after all, then my Lord will be generous and kind to me just as He was in this world.' So he expects Allah to do him favors in spite of his bad deeds and lack of certain faith. Allah says:

(فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَهُمْ مِّنْ عَذَابٍ غَلِيظٍ)

(Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.) Thus Allah threatens punishment and vengeance to those whose conduct and belief is like that.

(وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ)

(And when We show favor to man, he turns away and becomes arrogant;) means, he turns away from doing acts of obedience and is too proud to obey the commands of Allah. This is like the Ayah:

(فَتَوَلَّىٰ بِرُكْنِهِ)

(But )Fir`awn( turned away along with his hosts) (51:39).

(وَإِذَا مَسَّهُ الشَّرُّ)

(but when evil touches him,) means, difficulties,

## (قُدُو دُعَاءِ عَرِيضٍ)

(then he has recourse to long supplications.) means, he asks at length for one thing. Long supplications are those which are long on words and short on meaning. The opposite is concise speech which is brief but full of meaning. And Allah says:

(وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا  
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا  
إِلَىٰ ضُرِّ مَسَّهُ)

(And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!) (10:12)

(قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ  
أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ - سُنُّرِيهِمْ ءَايَاتِنَا  
فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ  
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ - أَلَا  
إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ  
مُّحِيطٌ)

(52. Say: "Tell me, if it is from Allah, and you disbelieve in it Who is more astray than one who is in opposition far away.") (53. We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things) (54. Lo, Verily, they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!)

**The Qur'an and the Proofs of its Truth Allah says:**

(قُلْ)

(Say) -- `O Muhammad, to these idolators who disbelieve in the Qur'an'--

(أَرَأَيْتُمْ إِنْ كَانَ)

(Tell me, if it) -- this Qur'an --

(مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ)

(is from Allah, and you disbelieve in it) means, `what do you think your position is before the One Who revealed it to His Messenger' Allah says:

(مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ)

(Who is more astray than one who is in opposition far away.) means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance. Then Allah says:

(سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ)

(We will show them Our signs in the universe, and within themselves,) meaning, `We will show them Our evidence and proof that the Qur'an is true and has indeed been sent down from Allah to the Messenger of Allah, through external signs,

(فِي الْأَفَاقِ)

(in the universe), ' such as conquests and the advent of Islam over various regions and over all other religions. Mujahid, Al-Hasan and As-Suddi said, "And signs within themselves means, the battle of Badr, the conquest of Makkah, and other events which befell them, where Allah granted victory to Muhammad and his Companions, and inflicted a humiliating defeat on falsehood and its followers." It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator -- may He be blessed and exalted -- and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

(حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

(until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things) means, sufficient is Allah as a Witness over the words and deeds of His servants, and He bears witness that Muhammad is telling the truth in what he says, as Allah says:

(لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ)

(But Allah bears witness to that which He has sent down unto you; He has sent it down with His knowledge) (4:166).

(أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ)

(Lo, Verily, they are in doubt concerning the meeting with their Lord.) means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allah states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

(أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ)

(Verily, He is surrounding all things!) means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him. This is the end of the Tafsir of Surah Fussilat. To Allah be praise and blessings.

## The Tafsir of Surat Ash-Shura

(Chapter - 42)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(حم- عسق- كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ  
قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ- لَهُ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ- تَكَادُ  
السَّمَوَاتُ يَتَّقَطُرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ  
بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ

اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ- وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ  
أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ-

(1. Ha Mim.) (2. `Ain Sn Qaf.) (3. Likewise Allah, the Almighty, the All-Wise sends revelation to you as to those before you.) (4. To Him belongs all that is in the heavens and all that is on the earth, and He is the Most High, the Most Great.) (5. Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Lo, Verily, Allah is the Oft-Forgiving, the Most Merciful.) (6. And as for those who take as protecting friends others besides Him -- Allah is Hafiz over them, and you are not a trustee over them.)

### The Revelation and Allah's Might

We have previously discussed the individual letters.

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ  
الْعَزِيزُ الْحَكِيمُ )

(Likewise Allah, the Almighty, the All-Wise sends revelation to you as to those before you.) means, 'just as this Qur'an has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.'

(اللَّهُ الْعَزِيزُ)

(Allah, the Almighty) means, in His vengeance

(الْحَكِيمُ)

(the All-Wise) means, in all that He says and does. Imam Malik, may Allah have mercy on him, narrated that `A'ishah, may Allah be pleased with her, said, "Al-Harith bin Hisham asked the Messenger of Allah , `O Messenger of Allah, how does the revelation come to you' The Messenger of Allah said:

«أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ  
عَلَيَّ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَأَحْيَانًا  
يَأْتِينِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ»

(Sometimes it comes to me like the ringing of a bell, which is the most difficult for me; then it goes away, and I understand what was said. And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.)" `A'ishah, may Allah be pleased with her, said, "I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead." It was also reported in the Two Sahihs, and the version quoted here is that recorded by Al-Bukhari.

(لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(To Him belongs all that is in the heavens and all that is on the earth,) means, everything is subject to His dominion and control.

(وَهُوَ الْعَلِيُّ الْعَظِيمُ)

(and He is the Most High, the Most Great.) This is like the Ayat:

(الْكَبِيرُ الْمُتَعَالَى)

(the Most Great, the Most High) (13:9), and

(وَهُوَ الْعَلِيُّ الْكَبِيرُ)

(He is the Most High, the Most Great) (22:62). And there are many similar Ayat.

(تَكَادُ السَّمَوَاتُ يَتَّقَطُرْنَ مِنْ فَوْقِهِنَّ)

(Nearly the heavens might be rent asunder from above them,) Ibn `Abbas, may Allah be pleased with him, Ad-Dahhak, Qatadah, As-Suddi and Ka`b Al-Ahbar said, "Out of fear of His might."

(وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ)

(and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.) This is like the Ayah:

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ  
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ  
ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا)

(Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge,") (40:7)

(أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ)

(Lo! Verily, Allah is the Oft-Forgiving, the Most Merciful.) This is a reminder, to take heed of this fact.

(وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ)

(And as for those who take as protecting friends others besides Him) This refers to the idolators,

(اللَّهُ حَفِيفٌ عَلَيْهِمْ)

(Allah is Hafiz over them.) meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will requite them for them in full.

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(and you are not a trustee over them.) meaning, `you are just a warner, and Allah is the Trustee of all affairs.'

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِنُنذِرَ أُمَّ  
الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ  
فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ - وَلَوْ شَاءَ  
اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي  
رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ )

(7. And thus We have revealed to you a Qur'an in Arabic that you may warn the Mother of the Towns and all around it, and warn (them) of the Day of Assembling of which there is no doubt, a party will be in Paradise and a party in the blazing Fire.) (8. And if Allah had willed, He could have made them one nation, but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.)

## The Qur'an was revealed to serve as a Warning

Allah says, 'just as We sent revelation to the Prophets before you,'

(أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا)

(thus We have revealed to you a Qur'an in Arabic) meaning, plain, clear, and manifest

(لَتُنذِرَ أُمَّ الْقُرَى)

(that you may warn the Mother of the Towns), i.e., Makkah,

(وَمَنْ حَوْلَهَا)

(and all around it,) means, all the lands, east and west. Makkah is called Umm Al-Qura (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imam Ahmad from `Abdullah bin `Adi bin Al-Hamra' Az-Zuhri, who heard the Messenger of Allah say, as he was standing in the market place of Makkah;

«وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ  
اللَّهُ، وَلَوْلَا أَنِّي أَخْرَجْتُ مِنْكَ مَا خَرَجْتُ»

(By Allah, you are the best land of Allah, the most beloved land to Allah; were it not for the fact that I was driven out from you, I would never have left you.) This was also recorded by At-Tirmidhi, An-Nasa'i and Ibn Majah; At-Tirmidhi said, "Hasan Sahih. "

(وَتُنذِرَ يَوْمَ الْجَمْعِ)

(and warn (them) of the Day of Assembling) i.e., the Day of Resurrection, when Allah will assemble the first and the last in one plain.

(لَا رَيْبَ فِيهِ)

(of which there is no doubt,) means, there is no doubt that it will happen and will most certainly come to pass.

(فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ)

(a party will be in Paradise and a party in the blazing Fire.) This is like the Ayah:

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ)

((And remember) the Day when He will gather you (all) on the Day of Gathering, --- that will be the Day of mutual loss and gain) (64:9). which means that the people of Paradise and the people of Hell will gain and lose, respectively. And it is like the Ayah:

(إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ  
يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ - وَمَا  
تُؤَخَّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ  
إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ )

(Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.) (11:103-105) Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said, "The Messenger of Allah came out to us, holding two books in his hand. He said,

«أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ؟»

(Do you know what these two books are) We said, "We do not know unless you tell us, O Messenger of Allah." Concerning the book in his right hand, He said:

«هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ بِأَسْمَاءِ أَهْلِ الْجَنَّةِ  
وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ،  
لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»

(This is a book from the Lord of the worlds, containing the names of the people of Paradise and of their fathers and tribes; all of them are detailed, down to the last one of them, and nothing will be added or taken away from it.) Then concerning the book in his left hand, he said:

«هَذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ  
وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ، لَمْ يُزَادْ فِيهِمْ وَلَا  
يُنْقَصُ مِنْهُمْ أَبَدًا»

(This is the book of the people of Hell, containing their names and the names of their fathers and tribes, all of them are detailed down to the last one of them, and nothing will be added or taken away from it.) The Companions of the Messenger of Allah said, "Why should we strive if it is something that is already cut and dried" The Messenger of Allah said:

«سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ  
بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ، وَإِنْ  
صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ  
عَمِلَ أَيَّ عَمَلٍ»

(Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.) Then he made a gesture with his fist and said,

«فَرَعَ رَبُّكُمْ عَزَّ وَجَلَّ مِنَ الْعِبَادِ»

(Your Lord has settled the matter of His servants) and he opened his right hand as if throwing something;

«فَرِيقٌ فِي الْجَنَّةِ»

(A party in Paradise.) and he made a similar gesture with his left hand;

«فَرِيقٌ فِي السَّعِيرِ»

(And a party in the blazing Fire.)" This was also recorded by At-Tirmidhi, and An-Nasa'i; At-Tirmidhi said, "Hasan Sahih Gharib." Imam Ahmad recorded that Abu Nadrah said, "One of the Companions of the Prophet , whose name was Abu Abdullah, was visited by some of his friends,

and they found him weeping. They asked him, `What has caused you to weep Didn't the Messenger of Allah say to you,

«خُدْ مِنْ شَارِكِ ثُمَّ أَقِرَّهُ حَتَّى تَلْقَانِي»

(Trim your moustache and adhere to that practice until you meet me)' He said, `Yes, but I heard the Messenger of Allah say;

«إِنَّ اللَّهَ تَعَالَى قَبْضَ بِيَمِينِهِ قَبْضَةً وَأُخْرَى بِالْيَدِ  
الْأُخْرَى، قَالَ: هَذِهِ لِهَذِهِ، وَهَذِهِ لِهَذِهِ، وَلَا أُبَالِي»

(Allah picked up a handful in His Right Hand and another in His other Hand, and said, "This is for this and this is for this, and I do not care.") `And I do not know in which of the two handfuls I am." There are several Hadiths about Al-Qadr (the Divine Decree) in the books of Sahih, Sunan and Musnad. Including those narrated by `Ali, Ibn Mas`ud, `Aishah and a large number of Companions, may Allah be pleased with them all.

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً)

(And if Allah had willed, He could have made them one nation,) means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof. Allah says:

(وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ  
مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

(but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.)

(أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ  
يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - وَمَا  
اِخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ  
رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ - فَاطِرُ السَّمَوَاتِ  
وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنْ

الْأُنْعَمَ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ  
 وَهُوَ السَّمِيعُ الْبَصِيرُ - لَهُ مَقَالِيدُ السَّمَوَاتِ  
 وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ  
 شَيْءٍ عَلِيمٌ )

(9. Or have they taken protecting friends besides Him But Allah --- He Alone is the protector. And He Who gives life to the dead, and He is Able to do all things.) (10. And in whatsoever you differ, the decision thereof is with Allah. Such is Allah, my Lord in Whom I put my trust, and to Him I turn in repentance.) (11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you. There is nothing like Him, and He is the All-Hearer, the All-Seer.) (12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens. Verily, He is the All-Knower of everything.)

### Allah is the Protector, Ruler and Creator

Here Allah denounces the idolators for taking other gods instead of Allah, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is able to bring the dead back to life and He is Able to do all things. Then He says:

(وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ)

(And in whatsoever you differ, the decision thereof is with Allah.) means, in whatever issue you differ. This is general in meaning and applies to all things.

(فَحُكْمُهُ إِلَى اللَّهِ)

(the decision thereof is with Allah.) means, He is the Judge of that, according to His Book and the Sunnah of His Prophet . This is like the Ayah:

(فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ  
 وَالرَّسُولِ)

((And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger) (4:59).

(ذَلِكُمْ اللَّهُ رَبِّي)

(Such is Allah, my Lord) means, (He is) the Judge of all things.

(عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ)

(in Whom I put my trust, and to Him I turn in repentance. ) means, `I refer all matters to Him.'

(فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ)

(The Creator of the heavens and the earth.) means, the Maker of them both and everything in between.

(جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا)

(He has made for you mates from yourselves,) means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

(وَمِنَ الْأَنْعَامِ أَزْوَاجًا)

(and for the cattle (also) mates.) means, and He has created for you eight pairs of cattle.

(يَذُرُّكُمْ فِيهِ)

(By this means He creates you.) means, in this manner He creates you, male and female, generation after generation of men and cattle.

(لَيْسَ كَمِثْلِهِ شَيْءٌ)

(There is nothing like Him,) means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

(وَهُوَ السَّمِيعُ الْبَصِيرُ)

(He is the All-Hearer, the All-Seer.)

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the keys of the heavens and the earth. ) We have already discussed the interpretation of this phrase in Surat Az-Zumar (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

(يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ)

(He expands provision for whom He wills, and straitens.) means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

(إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(Verily, He is the All-Knower of everything.)

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى  
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ  
عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ  
مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ - وَمَا تَفَرَّقُوا إِلَّا  
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى لَفُضِيَ بَيْنَهُمْ  
وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ  
مِّنْهُ مُرِيبٍ )

(13. He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it. Intolerable for the idolators is that to which you call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.) (14. And they divided not till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.)

**The Religion of the Messengers is One**

Allah says to this Ummah:

(شَرَعَ لَكُمْ مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ)

(He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you,) Allah mentions the first Messenger who was sent after Adam, that is, Nuh, peace be upon them, and the last of them is Muhammad . Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrahim, Musa and `Isa bin Maryam. This Ayah mentions all five, just as they are also mentioned in the Ayah in Surat Al-Ahzab, where Allah says:

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ  
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ)

(And (remember) when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam.) (33:7). The Message which all the Messengers brought was to worship Allah Alone, with no partner or associate, as Allah says:

(وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.) (21:25). And according to a Hadith (the Prophet said):

«نَحْنُ مَعَشَرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَاتٍ، دِينُنَا وَاحِدٌ»

(We Prophets are brothers and our religion is one.) In other words, the common bond between them is that Allah Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allah says.

(لِكُلِّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا)

(To each among you, We have prescribed a law and a clear way) (5:48). Allah says here:

(أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ)

(saying you should establish religion and make no divisions in it.) meaning, Allah enjoined all the Prophets (peace and blessings of Allah be upon them all) to be as one and He forbade them to differ and be divided. t

(كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ)

(Intolerable for the idolators is that to which you call them.) means, `it is too much for them to bear, and they hate that to which you call them, O Muhammad, i.e., Tawhid.'

(اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ)

(Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.) means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path. Allah says here;

(وَمَا تَفَرَّقُوا اللَّهَ إِلَّا مَنبَعِدِ مَا جَاءَهُمُ الْعِلْمُ)

(And they divided not till after knowledge had come to them,) means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

(وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى)

(And had it not been for a Word that went forth before from your Lord for an appointed term,) means, were it not for the fact that Allah had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

(وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ)

(And verily, those who were made to inherit the Scripture after them,) means, the later generation which came after the earlier generation which had rejected the truth.

(لَفِي شَكٍّ مِّنْهُ مُّرِيبٍ)

(are in grave doubt concerning it. ) means, they do not have any firm conviction in matters of religion; they merely imitate their forefathers, without any evidence or proof. So they are very confused and doubtful.

(فَلِذَلِكَ فَادَعُ وَاسْتَقِمْ كَمَا أَمَرْتَ وَلَا تَتَّبِعْ  
أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

وَأْمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا  
وَلَكُمْ أَعْمَلَكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ  
بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ )

(15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book and I am commanded to do justice among you. Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.")

**This Ayah includes ten separate and independent ideas, each of which is a ruling on its own.**

They (the scholars) said that there is nothing else like it in the Qur'an, apart from Ayat Al-Kursi (2:255), which also includes ten ideas.

(فَلِدَاكَ فَادْعُ)

(So unto this then invite (people),) means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways (of Shari'ah) (that were followed, such as the Messengers of strong will, and others.

(وَاسْتَقِمْ كَمَا أُمِرْتُ)

(and stand firm as you are commanded, ) means, 'adhere firmly, you and those who follow you, to the worship of Allah as He has commanded you.'

(وَلَا تَتَّبِعْ أَهْوَاءَهُمْ)

(and follow not their desires) means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

(وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ)

(but say: "I believe in whatsoever Allah has sent down of the Book...") means, 'I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

(وَأْمِرْتُ لِأَعْدِلَ بَيْنَكُمْ)

(and I am commanded to do justice among you.) means, when judging according to the commands of Allah.

(اللَّهُ رَبُّنَا وَرَبُّكُمْ)

(Allah is our Lord and your Lord.) means, `He is the One Who is to be worshipped, and there is no true God but He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

(لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ)

(For us our deeds and for you your deeds.) means, `we have nothing to do with you. ' This is like the Ayah:

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي أَعْمَالِي وَلَكُمْ أَعْمَالُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ )

(And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") (10:41)

(لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ)

(There is no dispute between us and you.) Mujahid said, "This means, no argument." As-Suddi said, "This was before Ayah of the sword was revealed." This fits the context, because this Ayah was revealed in Makkah, and Ayah of the sword )22:39-40( was revealed after the Hijrah.

(اللَّهُ يَجْمَعُ بَيْنَنَا)

(Allah will assemble us (all),) means, on the Day of Resurrection. This is like the Ayah:

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ )

(Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs.") (34:26).

(وَإِلَيْهِ الْمَصِيرُ)

(and to Him is the final return.) means, the final return on the Day of Reckoning.

(وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ - اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ - يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ )

(16. And those who dispute concerning Allah, after it has been accepted, of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.) (17. It is Allah Who has sent down the Book in truth, and the Balance. And what can make you know that perhaps the Hour is close at hand) (18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.)

### **A Warning to Those Who dispute concerning Matters of Religion**

Here Allah warns those who try to hinder those who believe in Allah, from following His path.

(وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ)

(And those who dispute concerning Allah, after it has been accepted,) means, those who dispute with the believers who have responded to Allah and His Messenger, and try to stop them from following the path of guidance.

(حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ)

(no use is their dispute before their Lord) means, it is futile before Allah.

(وَعَلَيْهِمْ غَضَبٌ)

(and on them is wrath,) means, from Him.

## (وَلَهُمْ عَذَابٌ شَدِيدٌ)

(and for them will be a severe torment.) means, on the Day of Resurrection. Ibn `Abbas, may Allah be pleased with him, and Mujahid said, "They disputed with the believers after they responded to Allah and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to Jahiliyyah." Qatadah said, "These were the Jews and Christians who said to them, `Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allah than you. "' This was nothing but lies. Then Allah says:

## (اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ)

(It is Allah Who has sent down the Book in truth,) referring to all the Books which were revealed from Him to His Prophets.

## (وَالْمِيزَانَ)

(and the Balance.) means, justice and fairness. This was the view of Mujahid and Qatadah. This is like the Ayat:

## (لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ)

(Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice) (57:25).

## (وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ - أَلَّا تَطْغَوْا فِي الْمِيزَانِ - وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ )

(And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.)(55:7-9)

## (وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ)

(And what can make you know that perhaps the Hour is close at hand) This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

(Those who believe not therein seek to hasten it,) means, they say, 'when will this promise be fulfilled, if you are telling the truth' But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

(وَالَّذِينَ ءَامَنُوا مُتَشَفِّقِينَ مِنْهَا)

(while those who believe are fearful of it) means, they are afraid of it happening.

(وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(and know that it is the very truth.) means, that it will undoubtedly come to pass, so they prepare themselves for it and strive for its sake. It was reported through various chains of narration, a number reaching the level of being Mutawatir, in Sahih and Hasan narrations, in the Books of Sunan and Musnad. According to some versions, a man addressed the Messenger of Allah in a loud voice, when he was on one of his journeys, calling out to him, "O Muhammad!" The Messenger of Allah replied in a similar manner, "Here I am!" The man said, "When will the Hour come" The Messenger of Allah said,

«وَيْحَكَ إِنَّهَا كَائِنَةٌ فَمَا أُعِدَّدْتَ لَهَا؟»

(Woe to you! It will most certainly come. What have you done to prepare for it) He said, "Love for Allah and His Messenger." He said:

«أَنْتَ مَعَ مَنْ أَحْبَبْتَ»

(You will be with those whom you love.) According to another Hadith:

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

("A man will be with those whom he loves.) This is Mutawatir beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

(أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ)

(Verily, those who dispute concerning the Hour) means, who dispute whether it will happen and think it is unlikely ever to come,

(لَفِي ضَلَالٍ بَعِيدٍ)

(are certainly in error far away.) means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allah says:

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

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

(اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ - مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ - أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ - تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ )

(19. Allah is very Gracious and Kind to His servants. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.) (20. Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.) (21. Or have they partners with Allah who have instituted for them a religion which Allah has not ordained And had it not been for a decisive Word, the matter would have been judged between them. And verily, for the wrongdoers there is a painful torment.) (22. You will see the wrongdoers fearful of that which they have earned, and it will surely befall them. But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord. That is the supreme grace.)

## The Provision of Allah in this World and the Hereafter

Here Allah speaks of His kindness towards His creation, in that He provides for every last one of them and does not forget anyone. When it comes to His provision, the righteous and the sinner are alike. Allah says:

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ  
(

(And no moving creature is there on the earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.) (11:6) And there are many similar Ayat.

(يَرْزُقُ مَنْ يَشَاءُ)

(He gives provisions to whom He wills.) means, He gives generously to whomsoever He wills.

(وَهُوَ الْقَوِيُّ الْعَزِيزُ)

(And He is the All-Strong, the Almighty.) means, there is nothing that can overpower Him. Then Allah says:

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ)

(Whosoever desires the reward of the Hereafter,) means, whoever does things for the sake of the Hereafter,

(نَزِدْ لَهُ فِي حَرْثِهِ)

(We give him increase in his reward, ) meaning, `We will give him strength and help him to do what he wants to do, and We will increase it for him. So for every good, We will multiply it and give him between ten and seven hundred good rewards,' as much as Allah wills.

(وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ  
فِي الْآخِرَةِ مِنْ نَصِيبٍ)

(and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.) means, whoever strives for the purpose of worldly gains, and never pays any

heed to the Hereafter at all, Allah will deny him the Hereafter; and in this world, if He wills He will give to him and if He does not will, he will gain neither. So the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter. The evidence for that is the fact that this Ayah is reinforced by the passage in Subhan (i.e., Surat Al-Isra') in which Allah says: y

(مَنْ كَانَ يُرِيدُ الْعَجَلَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ  
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصَلُّهَا مَذْمُومًا  
مَدْحُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا  
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا - كَلَّا  
ثُمَّ هُوَ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ  
عَطَاءُ رَبِّكَ مَحْظُورًا - انظُرْ كَيْفَ فَضَّلْنَا  
بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ  
وَأَكْبَرُ تَفْضِيلًا )

(Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will (enter) burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer -- then such are the ones whose striving shall be appreciated. On each -- these as well as those -- We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.) (17:18-21) It was reported that Ubayy bin Ka`b, may Allah be pleased with him, said, "The Messenger of Allah said:

«بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّنَاءِ وَالرَّفْعَةِ وَالنَّصْرِ  
وَالتَّمَكِينِ فِي الْأَرْضِ، فَمَنْ عَمِلَ مِنْهُمْ عَمَلًا  
الْآخِرَةَ لِلدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ»

(Give the glad tidings to this Ummah of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.)"

## Making Legislation for the Creatures is Shirk Allah says:

(أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَن  
بِهِ اللَّهُ)

(Or have they partners with Allah who have instituted for them a religion which Allah has not ordained) means, they do not follow what Allah has ordained for you of upright religion; on the contrary, they follow what their devils (Shayatin), of men and Jinn, have prescribed for them. They instituted taboos, such as the Bahirah, Sa'ibah, Wasilah or Ham. They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during Jahiliyyah, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas. It was recorded in the Sahih that the Messenger of Allah said:

«رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ يَجْرُ قُصْبَهُ فِي  
النَّارِ»

(I saw `Amr bin Luhayy bin Qama`ah dragging his intestines in Hell) -- because he had been the first one to introduce the idea of the Sa'ibah. This man was one of the kings of the Khuza`ah tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allah be upon him. Allah said:

(وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ)

(And had it not been for a decisive Word, the matter would have been judged between them.) means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

(وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ)

(And verily, for the wrongdoers there is a painful torment.) i.e., an agonizing torment in Hell, what a terrible destination.

## The Terror of the Idolators in the Place of Gathering

(تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا)

(You will see the wrongdoers fearful of that which they have earned,) means, in the arena of Resurrection.

(وَهُوَ وَاقِعٌ بِهِمْ)

(and it will surely befall them.) means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day of Resurrection; they will be in a state of utter fear and terror.

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ  
الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ)

(But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord.) What comparison can there be between the former and the latter How can the one who will be in the arena of resurrection in a state of humiliation and fear, deserving it for his wrongdoing, be compared with the one who will be in the gardens of Paradise, enjoying whatever he wants of food, drink, clothing, dwellings, scenery, spouses and other delights such as no eye has seen, no ear has heard, and has never crossed the minds of men. Allah says:

(ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ)

(That is the supreme grace.) means, the ultimate victory and complete blessing.

(ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ  
فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا  
إِنَّ اللَّهَ غَفُورٌ شَكُورٌ - أَمْ يَقُولُونَ افْتَرَىٰ عَلَى  
اللَّهِ كَذِبًا فَإِنْ يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ  
الْبَطْلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ )

(23. That is whereof Allah gives glad tidings to His servants who believe and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most Ready to appreciate.) (24. Or say they: "He has invented a lie against Allah" If Allah willed, He could have sealed up your heart. And Allah

wipes out falsehood, and establishes the truth by His Word. Verily, He knows well what are in the breasts.)

## Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allah then says to His servants who believe and do righteous deeds:

(ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(That is whereof Allah gives glad tidings to His servants who believe and do righteous good deeds.) meaning, this will undoubtedly come to them, because it is glad tidings from Allah to them.

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

(Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.") means, `say, O Muhammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.' Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, was asked about the Ayah:

(إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

(except to be kind to me for my kinship with you.) Sa`id bin Jubayr said, "To be kind to the family of Muhammad." Ibn `Abbas said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom the Prophet did not have some ties of kinship." Ibn `Abbas said, "Except that you uphold the ties of kinship that exist between me and you." This was recorded by Al-Bukhari. It was also recorded by Imam Ahmad with a different chain of narration.

(وَمَنْ يَقْتِرَفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا)

(And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof) means, `whoever does a good deed, We will increase him in good for it, i.e., in reward.' This is like the Ayah:

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

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

(إِنَّ اللَّهَ غَفُورٌ شَكُورٌ)

(Verily, Allah is Oft-Forgiving, Most Ready to appreciate.) means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds.

### The Accusation that the Prophet fabricated the Qur'an -- and the Response to that

Allah's saying;

(أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِن يَشَاءِ اللَّهُ  
يَخْتِمُ عَلَى قَلْبِكَ)

(Or say they: "He has invented a lie against Allah" If Allah willed, He could have sealed up your heart.) means, `if you had invented any lies against Him, as these ignorant people claim,'

(يَخْتِمُ عَلَى قَلْبِكَ)

(He could have sealed up your heart.) means, `and thus caused you to forget what had already come to you of the Qur'an.' This is like the Ayah:

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ  
بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مِّنْ  
أَحَدٍ عَنْهُ حَازِئِينَ )

(And if he had forged a false saying concerning Us (Allah), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him.) (69:44-47) which means, `We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.' And Allah said:

(وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ)

(and establishes the truth by His Word.) means, He establishes it and strengthens it and makes it clear by His Words, i. e., by His evidence and signs.

(إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Verily, He knows well what are in the breasts.) means, all that is hidden in the hearts of men.

(وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ  
السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ - وَيَسْتَجِيبُ الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ  
وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ - وَلَوْ بَسَطَ اللَّهُ  
الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنَزِّلُ  
بِقَدْرِ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ - وَهُوَ  
الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ  
رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ )

(25. And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.) (26. And He answers those who believe and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment.) (27. And if Allah were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.) (28. And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Wali, Worthy of all praise.)

### Allah accepts Repentance and responds to Supplications

Here Allah reminds His servants that He accepts repentance. If they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

﴿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) It was reported in Sahih Muslim that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«اللَّهُ تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ  
مِنْ أَحَدِكُمْ كَأَنْتَ كَانَتْ رَاحِلَتُهُ بِأَرْضٍ قَلَاةٍ، فَأَنْقَلَتَتْ  
مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيْسَ مِنْهَا فَأَتَى  
شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيْسَ مِنْ رَاحِلَتِهِ،  
فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةٌ عِنْدَهُ، فَأَخَذَ  
بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ  
عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأُ مِنْ شِدَّةِ الْفَرَحِ»

(Allah is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allah, You are my slave and I am Your Lord!" -- i.e., he makes a mistake because of his great joy. )" A similar report was also narrated in the Sahih from `Abdullah bin Mas`ud, may Allah be pleased with him.

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

(And He it is Who accepts repentance from His servants,) It was reported that Az-Zuhri said, concerning this Ayah, that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ  
فِي الْمَكَانِ الَّذِي يَخَافُ أَنْ يَقْتُلَهُ فِيهِ الْعَطَشُ»

(Allah rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst.)" Hammam bin Al-Harith said, "Ibn Mas'ud was asked about a man who commits immoral sins with a woman and then marries her. He said, 'There is nothing wrong with that,' and recited:

(وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(And He it is Who accepts repentance from His servants)."

(وَيَعْفُوا عَنِ السَّيِّئَاتِ)

(and forgives sins,) means, He will accept repentance in the future, and He forgives past sins.

(وَيَعْلَمُ مَا تَفْعَلُونَ)

(and He knows what you do. ) means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

(وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And He answers those who believe and do righteous good deeds,) As-Suddi said, "This means, He responds to them." This was also the view of Ibn Jarir: "It means that He answers their supplication for themselves, their companions and their brothers."

(وَيَزِيدُهُمْ مِّنْ فَضْلِهِ)

(and gives them increase of His bounty.) means, He answers their supplications and gives them more besides. Qatadah said, narrating from Ibrahim An-Nakha'i Al-Lakhmi about the Ayah:

(وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And He answers those who believe and do righteous good deeds,) -- (this means) they intercede for their brothers;

(وَيَزِيدُهُمْ مِّنْ فَضْلِهِ)

(and gives them increase of His bounty.) -- (this means) they intercede for their brothers' brothers.

(وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ)