

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

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا )

(Does not man remember that We created him before, while he was nothing)(19:67),

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ )

(Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: " Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation.") (36:77-79), and,

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى - أَلَمْ يَكُ نُطْفَةً مِّن مَّنًى يُمْنَى - ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى - فَجَعَلَ مِنْهُ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى - أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى )

(Does man think that he will be left neglected Was he not a Nutfah of semen emitted Then he became an `Alaqah (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead)(75:36-40)

أَفَرَأَيْتُم مَّا تَحْرُثُونَ - أَعَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ - لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَمًا فَظَلْتُمْ تَفْكَهُونَ - إِنَّا لَمُعْرِمُونَ - بَلْ نَحْنُ مَحْرُومُونَ -

أَفْرَعَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ - أَءَنْتُمْ أَنْزَلْتُمُوهُ  
 مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ - لَوْ نَشَاءُ جَعَلْنَاهُ  
 أَجَاجًا فَلَوْلَا تَشْكُرُونَ - أَفْرَعَيْتُمُ النَّارَ الَّتِي  
 تُورُونَ - أَءَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ  
 الْمُنشِئُونَ - نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَمَتَعًا لِلْمُقْوِينَ  
 - فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ )

(63. Do you not see what you sow.) (64. Is it you that make it grow, or are We the Grower) (65. Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahun.) (66. (Saying:) "We are indeed Mughramun!") (67. "Nay, but we are deprived!") (68. Do you not see the water that you drink.) (69. Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down) (70. If We willed, We verily could make it salty; why then do you not give thanks) (71. Do you not see the fire which you kindle.) (72. Is it you who made the tree thereof to grow, or are We the Grower) (73. We have made it a Reminder, and an article of use for the Muqwin.) (74. Then glorify with praises the Name of your Lord, the Most Great.)

### **Allah's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs**

Allah the Exalted said,

(أَفْرَعَيْتُم مَّا تَحْرُثُونَ )

(Do you not see what you sow.) in reference to tilling the earth and planting seeds inside it,

(أَأَنْتُمْ تَزْرَعُونَهُ )

(Is it you that make it grow,) `do you cause these seeds to grow inside the earth,'

(أَمْ نَحْنُ الزَّرَّاعُونَ )

(or are We the Grower) Allah says, `rather it is We Who cause the seeds to remain firmly and grow inside the earth.' Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَقُولَنَّ: زَرَعْتُ وَلَكِنْ قُلْ: حَرَّثْتُ»

(Do not say, "Zara`tu (I made it grew)," but say, "Harathtu (I sowed tilled).") Abu Hurayrah added, "Have you not heard Allah's statement,

(أَفَرَأَيْتُمْ مَا تَحْرُثُونَ - أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ  
الزَّارِعُونَ)

(Do you not see what you sow. Is it you that make it grow, or are We the Grower)" Allah the Exalted said,

(لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَمًا)

(Were it Our will, We could crumble it to dry pieces,) meaning, `We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would turn them dry before they ripen and get ready to be harvested,'

(فَظَلْتُمْ تَفَكَّهُونَ)

(and you would be Tafakkahun.) Allah explained this statement by saying,

(إِنَّا لَمُعْرَمُونَ - بَلْ نَحْنُ مَحْرُومُونَ)

((Saying:) "We are indeed Mughramun! Nay, but we are deprived!") Allah says, `if We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed Mughramun, i.e., ruined.' Mujahid and `Ikrimah said that Mughramun means, being the subject of revenge. Qatadah commented, "You would say, `We were punished,' sometimes, and, `We were deprived,' some other times." `Ikrimah said that `You will be Tafakkahun' means `You will blame each other (and yourselves),' or, feel sorrow, according to Al-Hasan, Qatadah and As-Suddi. They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants). Al-Kisa'i said, "Tafakkaha is both the synonym and the antonym." The Arabs say Tafakkahtu when they mean that they have enjoyed something or felt grief. Allah the Exalted said next,

(أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ  
الْمُزْنِ)

(Do you not see the water that you drink. Is it you who cause it to come down from Al-Muzn,) meaning clouds, according to Ibn `Abbas, Mujahid and others. Allah said,

(أَمْ نَحْنُ الْمُنزِلُونَ)

(or are We the Causer of it to come down) Allah is stating that indeed He is the One Who causes the rain to fall,

(لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا)

(If We willed, We verily could make it salty;) meaning salty, sour, undrinkable and unfit for growing plants,

(فَلَوْلَا تَشْكُرُونَ)

(why then do you not give thanks) `why do you not appreciate the favor Allah does for you by sending down the rain fresh, ready to consume,'

(هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ  
وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ - يُنبِتُ لَكُمْ بِهِ الزَّرْعَ  
وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ  
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ )

(From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.)(16:10-11) Allah said,

(أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ )

(Do you not see the fire which you kindle. ) `and the fire you start with the use of trees,'

(أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ )

(Is it you who made the tree thereof to grow, or are We the Grower) meaning, `rather We have made kindling fire possible.' The Arabs had two kinds of trees called Al-Markh and Al-`Afar (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them. Allah's statement,

(نَحْنُ جَعَلْنَاهَا تَذْكَرَةً)

(We have made it a Reminder,) of the Hellfire, according to Mujahid and Qatadah. Qatadah said, "We were told that the Messenger of Allah said, i

«يَا قَوْمِ نَارُكُمْ هَذِهِ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ  
سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

(O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell.) They said, "O Allah's Messenger! This fire alone is sufficiently hot." The Messenger said,

«إِنَّهَا قَدْ ضُرِبَتْ (بِالْمَاءِ) ضَرْبَتَيْنِ أَوْ مَرَّتَيْنِ  
حَتَّى يَسْتَنْفَعَ بِهَا بَنُو آدَمَ وَيَذُوقُوا مِنْهَا»

(It was submerged in the water twice so that the Children of `Adam would be able to benefit from it and draw closer to it.) This narration from Qatadah which is Mursal, was recorded by Imam Ahmad in his Musnad from Abu Hurayrah, from the Prophet ;

«إِنَّ نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ  
جَهَنَّمَ، وَضُرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ، وَلَوْ لَا ذَلِكَ مَا  
جَعَلَ اللَّهُ فِيهَا مَنَفَعَةً لِأَحَدٍ»

(Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allah would not have made benefit in it for anyone.) Imam Malik also recorded that Abu Hurayrah said that Allah's Messenger said,

«نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ  
جُزْءًا مِنْ نَارِ جَهَنَّمَ»

(The fire that the Children of `Adam kindle is one part out of seventy parts of the fire of Hell.) They said, "O Allah's Messenger! This fire alone is sufficiently hot." He said,

«إِنَّهَا قَدْ فَضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

((The fire of Hell) was made sixty-nine times hotter.) Al-Bukhari collected this Hadith from Malik and Muslim from Abu Az-Zinad. Allah's statement,

## (وَمَتَعًا لِّلْمُقْوِينَ)

(and an article of use for the Muqwin.) Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and An-Nadr bin `Arabi said, "The meaning of Al-Muqwin is travelers." This is also what Ibn Jarir chose, and he said, "From it comes the saying Aqwat Ad-Dar (the house has become empty), when its people traveled." `Abdur-Rahman bin Zayd bin Aslam said that here Al-Muqwi means the hungry. Layth bin Abi Sulaym reported that Mujahid said about the Ayah,

## (وَمَتَعًا لِّلْمُقْوِينَ)

(and an article of use for the Muqwin.) "For those who are present at their homes and travelers, for every kind of food that requires cooking by fire." Ibn Abi Najih also reported that Mujahid said, " For the Muqwin, means, all people who enjoy (eating food cooked by fire)." Similar was mentioned from `Ikrimah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allah's kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has. Allah mentions this favor specifically in the case of travelers, even though everyone benefits from the fire. Allah's statement,

## (فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ)

(Then glorify with praises the Name of your Lord, the Most Great.) meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this life and as a warning and a punishment for them in the Hereafter.

(فَلَا أُقْسِمُ بِمَوْجِ النَّجُومِ - وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ

عَظِيمٌ - إِنَّهُ لَقُرْءَانٌ كَرِيمٌ - فِي كِتَابٍ مَّكْنُونٍ )

(لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ - تَنْزِيلٌ مِّن رَّبِّ

الْعَالَمِينَ )

أَفْبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ -)

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ -)

(75. Fala! I swear by the Mawaqi` of the stars.) (76. And verily that is indeed a great oath, if you but know.) (77. That (this) is indeed an honorable recitation.) (78. In a Book Maknun.) (79. Which none touches but the pure ones.) (80. A revelation from the Lord of all that exists.) (81. Is it such a talk that you are Mudhinun) (82. And you make your provision your denial!)

## Allah swears to the Greatness of the Qur'an

The usage of La (in Fala) is not an extra character without meaning, as some of the scholars of Tafsir say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when `A'ishah, may Allah be pleased with her said, "La by Allah! Allah's Messenger did not touch any woman's hand at all. So in this way, the meaning is, "No! I swear by the Mawaqi` of the stars. The matter is not as you people claim - about the Qur'an - that it is a result of magic or sorcery, rather it is an Honorable Qur'an." Ibn Jarir said, "Some of the scholars of the Arabic language said that the meaning of:

(فَلَا أُقْسِمُ)

(Fala! I swear) is, 'The matter is not as you people have claimed.' Then He renews the oath again by saying, 'I swear.'

(فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ)

(Fala! I swear by the Mawaqi` of the stars.) Mujahid said, "The setting positions of the stars in the sky," and he said that it refers to the rising and setting positions. This was said by Al-Hasan, Qatadah and preferred by Ibn Jarir. Qatadah also said that it means their positions. Allah said,

(وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ)

(And verily that is indeed a great oath, if you but know.) meaning, 'this is a great vow that I -- Allah -- am making; if you knew the greatness of this vow, you will know the greatness of the subject of the vow,'

(إِنَّهُ لَقُرْءَانٌ كَرِيمٌ)

(That (this) is indeed an honorable recitation.) means, verily, this Qur'an that was revealed to Muhammad is a Glorious Book,

(فِي كِتَابٍ مَّكْنُونٍ)

(In a Book Maknun.) meaning glorious; in a glorious, well-guarded, revered Book. Ibn Jarir narrated that Isma`il bin Musa said that Sharik reported from Hakim, that is Ibn Jubayr, from Sa`id bin Jubayr, from Ibn `Abbas that about:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ )

(Which none touches but the pure ones.) he said, "The Book that is in heaven." Al-`Awfi reported from Ibn `Abbas about:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ )

(Which none touches but the pure ones.) that `the pure ones' means: "The angels." Similar was said by Anas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Ad-Dahhak, Abu Ash-Sha`tha' Jabir bin Zayd, Abu Nahik, As-Suddi, `Abdur-Rahman bin Zayd bin Aslam and others. Ibn Jarir narrated that Ibn `Abdul-A`la said that Ibn Thawr said that Ma`mar said from Qatadah about:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ )

(Which none touches but the pure ones.) that he said, "None can touch it, with Allah, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it." And he said, "In the recitation of Ibn Mas`ud it is: (الْمُطَهَّرُونَ إِلَّا يَمَسُّهُ مَا) (It is not touched, except by the pure ones.) Abu Al-`Aliyah said:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ )

(Which none touches but the pure ones.) "It does not refer to you, because you are sinners!" Ibn Zayd said, "The Quraysh disbelievers claimed that the devils brought down the Qur'an. Allah the Exalted stated that only the pure ones touch the Qur'an, as He said:

(وَمَا تَنْزَلَتْ بِهِ الشَّيْطَانُ - وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ - إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ )

(And it is not the Shayatin who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it.)(26:210-212)" This saying is a good saying, and does not contradict those before it. Allah said,

(تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ )

(A revelation from the Lord of all that exists. ) meaning this Qur'an is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth. Allah's statement,

(أَفْبَهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ )

(Is it such a talk that you are Mudhinun) Al-`Awfi reported from Ibn `Abbas that Mudhinun means, "You do not believe in and deny." Similar to this was said by Ad-Dahhak, Abu Hazrah and As-Suddi. Mujahid said,

(مُذْهِنُونَ)

(Mudhinun) means "You want to fill yourselves with and rely upon."

(وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ)

(And you make your provision your denial!) some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude. `Ali bin Abi Talhah reported from Ibn `Abbas that he recited it as: (تُكَذِّبُونَ أَنْكُمْ شُكْرَكُمْ وَتَجْعَلُونَ) (And your show of your gratitude by denying!) Ibn Jarir narrated from Muhammad bin Bashshar, who narrated from Muhammad bin Ja`far, who narrated from Shu`bah, from Abu Bishr, from Sa`id bin Jubayr who said that Ibn `Abbas said, "It has never rained upon a people except that some of them became disbelievers by saying, `Such and such position of a star sent rain!" And Ibn `Abbas recited: (تُكَذِّبُونَ أَنْكُمْ شُكْرَكُمْ وَتَجْعَلُونَ) (And you show of your gratitude by denying.) This chain of narration is Sahih to Ibn `Abbas. In his Muwatta', Malik reported from Salih bin Kaysan, from `Ubaydullah bin `Abdullah bin `Utbah bin Mas`ud, from Zayd bin Khalid Al-Juhani who said, "The Prophet led us in the Subh (dawn) prayer at Al-Hudaybiyah after a rainy night. On completion of the prayer, he faced the congregation and said,

«هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

(Do you know what your Lord has said (revealed)) Those present replied, `Allah and His Messenger know best.' He said,

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ»

(Allah has said, "During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the mercy of Allah, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.") This Hadith is recorded in the Two Sahihs, Abu Dawud and An-Nasa'i, all using a chain of narration in which Imam Malik was included. Qatadah said, "Al-Hasan used to say, `How evil is that all that some people have earned for themselves from the Book of Allah, is denying it!" Al-Hasan's statement

means that such people gained no benefit from the Book of Allah because they denied it, as Allah said:

(أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ - وَتَجْعَلُونَ  
رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ )

(Is it such a talk that you Mudhinun And you make your provision that you deny!)

(فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ - وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ  
- وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ -  
فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ - تَرْجِعُونَهَا إِنْ كُنْتُمْ  
صَادِقِينَ )

(83. Then why do you not (intervene) when it reaches Al-Hulqum) (84. And you at the moment are looking,) (85. But We are nearer to him than you, but you see not,) (86. Then why do you not -- if you are not Madinin) (87. Return the soul, if you are truthful)

**When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur**

Allah the Exalted said,

(فَلَوْلَا إِذَا بَلَغَتِ)

(Then why do you not (intervene) when it reaches), in reference to the soul,

(الْحُلُقُومَ)

(Al-Hulqum), i.e., the throat, at the time of death. Allah the Exalted said in other Ayat,

(كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ - وَقِيلَ مَنْ رَاقٍ - وَظَنَّ  
أَنَّهُ الْفِرَاقُ - وَالتَّقَتِ السَّاقُ بِالسَّاقِ - إِلَى رَبِّكَ  
يَوْمَئِذٍ الْمَسَاقُ )

(Nay, when (the soul) reaches to the collar bone, and it will be said: "Who can cure him (and save him from death)" And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allah).)(75:26-30) Allah said here,

(وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ )

(And you at the moment are looking,) at the dying person and witnessing the stupor of death that he is experiencing,

(وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ)

(But We are nearer to him than you, ) with Our angels,

(وَلَكِنْ لَا تُبْصِرُونَ)

(but you see not.) you cannot see the angels. Allah the Exalted said in another Ayah,

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً  
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقْتَهُ رُسُلُنَا لَهُمْ لَا  
يُفْرِطُونَ - ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ أَلَا لَهُ  
الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ )

(He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allah, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account.)(6:61-62) Allah's statement,

(قُلُوْا إِن كُنْتُمْ غَيْرَ مَدِينِينَ تَرْجِعُونَهَا)

(Then why do you not -- if you are not Madinin -- return the soul,) means, ` Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense' Sa` id bin Jubayr and Al-Hasan Al-Basri said:

(قُلُوْا إِن كُنْتُمْ غَيْرَ مَدِينِينَ )

(Then why do you not -- if you are not Madinin. ..), "If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body" Mujahid said that,

(غَيْرَ مَدِينِينَ)

(...if you are not Madinin), means, "if you are not certain."

(فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ - فَرَوْحٌ وَرَيْحَانٌ  
وَجَنَّةٌ نَعِيمٌ - وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ  
- فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ - وَأَمَّا إِنْ كَانَ  
مِنَ الْمُكَذِّبِينَ الضَّالِّينَ - فَنُزُلٌ مِّنْ حَمِيمٍ -  
وَتَصْلِيَةٌ جَاحِمٍ - إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ فَسَبِّحْ  
بِاسْمِ رَبِّكَ الْعَظِيمِ )

(88. Then, if he be of the Muqarrabin,) (89. Then Rawh, Rayhan and a Garden of Delights.) (90. And if he be of those on the right,) (91. Then Salam (peace) to you from those on the right.) (92. But if he be of the denying, the erring,) (93. Then for him is an entertainment with Hamim.) (94. And entry in Hellfire.) (95. Verily, this! This is an absolute truth with certainty.) (96. So, glorify with praises the Name of your Lord, the Most Great.)

### The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death. Either they are among the near believers or those below their rank on the right, or those who denied the truth, were led astray from the guidance and were ignorant about Allah. Allah said,

(فَأَمَّا إِنْ كَانَ)

(Then if he), in reference to the dying person,

(مِنَ الْمُقَرَّبِينَ)

(be of the Muqarrabun) who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

## (فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ )

(then for him Rawh, Rayhan and a Garden of Delights.) Theirs will be Rawh and Rayhan; and the glad tidings of these traits will be conveyed to them by the angels at the time of death. We mentioned before the Prophet's Hadith narrated from Al-Bara' in which the angels of mercy say (to a dying, believing person),

«أَيُّهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ  
تَعْمُرِينَ، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ  
غَضَبَانَ»

(O good soul in the good body that you inhabited, come to Rawh, Rayhan and a Lord Who is not angry.) `Ali bin Abi Talhah reported from Ibn `Abbas, "Rawh means rest, and Rayhan means place of rest." Mujahid said similarly that Rawh means rest. Abu Hazrah said that Rawh means: "Rest from the world." Sa`id bin Jubayr and As-Suddi said that it means to rejoice. And from Mujahid:

## (فَرَوْحٌ وَرَيْحَانٌ)

(Rawh and Rayhan) means: "Paradise and delights." Qatadah said that Rawh means mercy. Ibn `Abbas, Mujahid and Sa`id bin Jubayr said that Rayhan means provisions. All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights,

## (وَجَنَّتُ نَعِيمٍ)

(and a Garden of Delights.) Abu Al-`Aliyah said, "None of the near believers will depart (this life) until after he is brought a branch of the Rayhan of Paradise and his soul is captured in it." Muhammad bin Ka`b said, "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire." In the Sahih, it is recorded that the Messenger of Allah said,

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ،  
تَسْرَحُ فِي رِيَاضِ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي  
إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ»

(The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty....) Imam Ahmad recorded that `Ata' bin As-Sa'ib said, "The first day I saw `Abdur-

Rahman bin Abi Layla, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, `So-and-so narrated to me that he heard the Messenger of Allah say,

«مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ  
لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ»

(He who likes to meet Allah, Allah likes to meet him, and he who hates to meet Allah, Allah hates to meet him.) The people around him started weeping, and he asked them why they wept. They said, `All of us hate death.' He said,

«لَيْسَ ذَلِكَ، وَلَكِنَّهُ إِذَا احْتَضِرَ

(فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ - فَرَوْحٌ وَرِيحَانٌ  
وَجَنَّتُ نَعِيمٍ )

أَحَبُّ لِلْقَائِهِ وَجَلَّ عَزَّ وَاللَّهُ وَجَلَّ، عَزَّ اللَّهُ لِقَاءَهُ أَحَبُّ بِذَلِكَ بُشْرًا فَإِذَا

(وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ - فَنُزُلٌ مِّنْ  
حَمِيمٍ - وَتَصْلِيَةٌ جَحِيمٍ )

فَإِذَا بُشِّرَ بِذَلِكَ كَرِهَ لِقَاءَ اللَّهِ، وَاللَّهُ تَعَالَى لِلْقَائِهِ  
أُكْرَهُ»

(It does not mean that. When one dies: (Then, if he be of the near believers, then for him are Rawh, Rayhan, and a Garden of Delights.) (and when this good news is conveyed to him, he likes to meet Allah the Exalted and Most Honored and Allah the Exalted and Most Honored likes, even more, to meet him, (But if he be of the denying, the erring, then for him is an entertainment with Hamim. And entry in Hellfire.) (and when this news is conveyed to him, he hates to meet Allah and Allah hates, even more, to meet him.)" This is the narration that Imam Ahmad collected; and in the Sahih, there is a Hadith with this meaning collected from `A'ishah. Allah's statement,

(وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ )

(And if he be of those on the right,) means, if he, the dying person, is among those on the right,

## (فَسَلِّمْ لَكَ مِنْ أَصْحَابِ الْيَمِينِ )

(Then Salam (peace) to you from those on the right) meaning, the angels will deliver the good news to them by saying, "Peace be upon you," i.e., be calm, you will be led to safety, you are among those on the right, as `Ikrimah said, "The angels will greet him with the Salam and convey to him the news that he is among those on the right. " This is a good explanation, and it conforms with Allah's statement,

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 )

(Verily, those who say: "Our Lord is Allah." and then they stand firm, on them the angles will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! 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. An entertainment from the Oft-Forgiving, Most Merciful.") (41:30-32). Allah's statement,

(وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ - فَنُزُلٌ مِّنْ  
حَمِيمٍ - وَتَصْلِيَةٌ جَاحِمٍ )

(But if he be of the denying, the erring, then for him is an entertainment with Hamim (boiling water) and entry in Hellfire.) meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

(فَنُزُلٌ)

(then for him is an entertainment,) meaning, as a guest

(مِنْ حَمِيمٍ)

(with Hamim) that dissolves his intestines and skin,

(وَتَصْلِيَةُ جَحِيمٍ )

(And entry in Hellfire.) he will reside in Hellfire, which will engulf him from every direction. Allah the Exalted said, next,

(إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ )

(Verily, this! This is an absolute truth with certainty.) meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

(فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ )

(So, glorify with praises the Name of your Lord, the Most Great.) Jabir narrated that the Messenger of Allah said,

«مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ»

(He who says, "Glory be to Allah the Magnificent and with His praise!" then a date tree will be planted for him in Paradise.) This Hadith was collected by At-Tirmidhi and An-Nasa'i; At-Tirmidhi said, "Hasan Gharib." Al-Bukhari recorded in his book (Sahih) that Abu Hurayrah said that the Messenger of Allah said,

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَيَحْمَدُهُ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

((There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to Ar-Rahman: "Glory be to Allah and with His praise, glory be to Allah the Magnificent.") The Group, with the exception of Abu Dawud, collected this. This is the end of the Tafsir of Surat Al-Waqi`ah, all praise and thanks are due to Allah and all the favors come from Him.

## The Tafsir of Surat Al-Hadid

(Chapter - 57)

Which was revealed in Al-Madinah

## The Virtues of Surat Al-Hadid

Imam Ahmad recorded that `Irbad bin Sariyah said that the Messenger of Allah used to recite Al-Musabbihat before he went to sleep, saying,

«إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ»

(In them there is an Ayah that is better than a thousand Ayat.) Abu Dawud, At-Tirmidhi and An-Nasa'i collected this Hadith; At-Tirmidhi said, "Hasan Gharib." The Ayah referred to in this Hadith is -- and Allah knows best --

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.) (57:3) Allah willing, we will again mention this subject. Upon Allah we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ- لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ- هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ-)

(1. Whatever is in the heavens and the earth glorifies Allah -- and He is the Almighty, All-Wise.) (2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.) (3. He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.)

**Everything that exists glorifies Allah and mentioning some of His Attributes**

In this Ayah, Allah states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants. Allah said in another Ayah,

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ  
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا )

(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.)(17:44) And His saying:

(وَهُوَ الْعَزِيزُ)

(and He is the Almighty,) meaning the One to Whom all things submit humility,

(الْحَكِيمُ)

(All-Wise.) in His creating, commanding and legislating,

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ)

(His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;) He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills,

(وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(and He is Able to do all things.) whatever He wills, is, and whatever He does not will, will never be. He said,

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ)

(He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin.) This is the Ayah indicated in the Hadith of `Irbad bin Sariyah that is better than a thousand Ayat. Abu Dawud recorded that Abu Zamil said, "I mentioned to Ibn `Abbas that I felt something in my heart. He said, `Doubts' and then laughed. Next, he said, `No one can escape this. Allah the Exalted stated,

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ  
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ  
رَبِّكَ

(So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord.)(10:94)' He then said to me, `When you feel any of this in your heart, recite,

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ  
شَيْءٍ عَلِيمٌ)

(He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.)" There are about ten and some odd number of different sayings collected from the scholars of Tafsir regarding the explanation of this Ayah. Al-Bukhari said, "Yahya said, `Az-Zahir: knowing all things, Al-Batin: knowing all things." Our Shaykh Al-Hafiz Al-Mizzi said, "Yahya is Ibn Ziyad Al-Farra', who authored a book entitled Ma`ani Al-Qur'an." There are Hadiths mentioned about this. Among them, Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah would recite this supplication while going to bed,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ  
الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ التَّوْرَةِ  
وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَالِقَ الْحَبِّ وَالنَّوَى، لَا إِلَهَ  
إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ  
بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ لَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ  
الْآخِرُ لَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ  
فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ.  
اقض عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

(O Allah, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqan, the Splitter of the grain of

corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allah! You are Al-Awwal, nothing is before You; Al-Akhir, nothing is after You; Az-Zahir, nothing is above You; and Al-Batin, nothing is below You. Remove the burden of debt from us and free us from poverty.) Muslim recorded this Hadith via Sahl, who said, "Abu Salih used to order us to lay on our right side when we were about to sleep, and then say,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ  
الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ  
الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ  
وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ  
أَخِذْ بِنَاصِيَتِي، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ،  
وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ  
فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ  
شَيْءٌ، اقْضْ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

(O Allah, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqan, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allah! You are Al-Awwal, nothing is before You; Al-Akhir, nothing is after You; Az-Zahir, nothing is above You; and Al-Batin, nothing is below You. Remove the burden of debt from us and free us from poverty.) And he used to narrate that from Abu Hurayrah from the Prophet ."

(هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ  
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ  
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ  
فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ - لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ

تُرْجَعُ الْأُمُورُ - يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ  
النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ )

(4. He it is Who created the heavens and the earth in six Days and then rose (Istawa) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.) (5. His is the kingdom of the heavens and the earth. And to Allah return all the matters.) (6. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.)

### Allah's Knowledge, Power and Kingdom are Limitless

Allah the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of Surat Al-A`raf, so it is not necessary to repeat the meaning here. Allah's statement,

(يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ)

(He knows what goes into the earth), indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

(وَمَا يَخْرُجُ مِنْهَا)

(and what comes forth from it) of plants, vegetation and fruits. Allah the Exalted said in another Ayah,

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا  
فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا  
وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا  
يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ )

(And with Him are the keys of all that is hidden, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) (6:59) Allah's statement,

(وَمَا يَنْزِلُ مِنَ السَّمَاءِ)

(and what descends from the heaven), pertains to rain, snow, hail and whatever Allah decides descends from heaven of decisions and commandments brought down by the honorable angels. Allah's statement,

(وَمَا يَعْرُجُ فِيهَا)

(and what ascends thereto.), refers to angels and deeds. In the Sahih, there is a Hadith in which the Prophet said,

«يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

(To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.) Allah said,

(وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.) meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,

(أَلَا إِنَّهُمْ يَأْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ )

(No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts. )(11:5) Allah the Exalted said,

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ )

(It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.)(13:10) Surely, there is no deity worthy of worship, except Allah. In the Sahih, there is a Hadith in which the Messenger of Allah answered Jibril, when he asked him about Ihsan:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

(To worship Allah as if you see Him, and even though you cannot see Him, He surely sees you.) Allah's statement,

(لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

(His is the kingdom of the heavens and the earth. And to Allah return all the matters.) asserts that Allah is the King and Owner of this life and the Hereafter. Allah said in another Ayah,

(وَإِنَّا لِلْآخِرَةِ وَالْأُولَى )

(And truly, unto Us (belong) the last (Hereafter) and the first (this world).)(92:13) Surely, Allah is praised for this attribute, just as He said in other Ayat,

(وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ)

(And He is Allah, La ilaha illa Huwa, all praise is His in the first and in the last.)(28:70), and,

(الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ )

(All the praise is Allah's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware.)(34:1) Allah owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

إِن كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي  
الرَّحْمَنِ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا -  
وَكُلُّهُمْ عَائِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا )

(There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.) (19:93-95) This is why Allah said here,

وَالِلَّهِ تُرْجَعُ الْأُمُورُ)

(And to Allah return all the matters.) meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills. Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allah will multiply it up to ten times,

وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

(and gives from Him a great reward. )(4:40),

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ  
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا  
بِهَا وَكَفَى بِنَا حَاسِبِينَ )

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

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ)

(He merges night into day, and merges day into night,) meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He makes the length of night and day equal. Sometimes, He makes the season winter, then

changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

(وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(and He has full knowledge of whatsoever is in the breasts.) He knows the secrets, no matter how concealed they are.

(ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ  
مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ  
أَجْرٌ كَبِيرٌ - وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ  
يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ  
مُؤْمِنِينَ - هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ  
بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ  
بِكُمْ لَرءُوفٌ رَّحِيمٌ - وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ  
اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي  
مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتَلَ أَوْلِيَاكَ أَعْظَمُ  
دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدُ وَقَاتِلُوا وَكُلًّا  
وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ - مَّن  
ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ  
وَلَهُ أَجْرٌ كَرِيمٌ)

(7. Believe in Allah and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend, theirs will be a great reward.) (8. And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers.) (9. It is He Who sends down manifest Ayat to His servant that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.) (10. And what is the matter with you that you

spend not in the cause of Allah And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best. And Allah is All-Aware of what you do.) (11. Who is he that will lend Allah a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.)

## Ordering Faith and encouraging spending

Allah the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhering firmly to it. Allah encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allah commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard. Allah's statement,

(مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ)

(of that whereof He has made you trustees.), indicates that you - mankind -- will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allah with their wealth, and thus acquire more happiness than you on account of what Allah has granted them. They might disobey Allah, and in this case you will have helped them commit evil and transgression. Imam Ahmad recorded that `Abdullah bin Ash-Shikhkhair said, "I came to Allah's Messenger as he was reciting and saying,

(أَلْهَكُمُ التَّكَاثُرُ)

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَيْسَتْ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

((abundance diverts you.)( The Son of `Adam claims, "My wealth, my wealth." But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward) Muslim also collected with the addition:

«وَمَا سِوَى ذَلِكَ، فَذَا هِبٌ وَتَارِكَةٌ لِلنَّاسِ»

(Other than that, you will go away from it and leave it behind for other people.) Allah's statement,

﴿قَالِذِينَ ءَامَنُوا مِنكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ﴾

(And such of you as believe and spend, theirs will be a great reward.) encourages having faith and spending in acts of obedience. Allah the Exalted said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ  
لِئُؤْمِنُوا بِرَبِّكُمْ﴾

(And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord;) meaning, "what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you" And we have reported the Hadith through different routes in the beginning of the explanation on the chapter on Faith in Sahih Al-Bukhari, wherein one day the Messenger of Allah said to his Companions,

﴿أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيْمَانًا؟﴾

(Who do you consider among the believers as having the most amazing faith) They said, "The angels." He said,

﴿وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟﴾

(And what prevents them from believing when they are with their Lord) They said, "Then the Prophets." He said,

﴿وَمَا لَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟﴾

(What prevents them from believing when the revelation comes down to them) They said, "Then us." He said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟ وَلَكِنْ  
أَعْجَبُ الْمُؤْمِنِينَ إِيْمَانًا، قَوْمٌ يَحْيِيُونَ بَعْدَكُمْ،  
يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا﴾

(What prevents you from believing, when I am amongst you Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.) We mentioned a part of this Hadith when explaining Allah's statement in Surat Al-Baqarah,

(الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ)

(who believe in the Ghayb (unseen).)(2:3) Allah's statement,

(وَقَدْ أَخَذَ مِيثَاقَكُمْ)

(and He has indeed taken your covenant,) is similar to another of His statements,

(وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الّذِي وَاتَّقُمْ  
بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا)

(And remember Allah's favor to you and His covenant with which He bound you when you said: "We hear and we obey.")(5:7), which refers to giving the pledge of allegiance to the Prophet . Ibn Jarir said that the covenant mentioned here, is that taken from mankind, when they were still in Adam's loin. This is also the opinion of Mujahid, and Allah knows best. Allah said,

(هُوَ الّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ)

(It is He Who sends down manifest Ayat to His servant) clear proofs, unequivocal evidences and plain attestations,

(لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(that He may bring you out from darkness into light.) from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

(وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ)

(And verily, Allah is to you full of kindness, Most Merciful.) by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allah commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith. Allah again encouraged them to spend,

(وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ  
السَّمَوَاتِ وَالْأَرْضِ)

(And what is the matter with you that you spend not in the cause of Allah And to Allah belongs the heritage of the heavens and the earth.) means, spend and do not fear poverty or scarcity.

Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

(وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ  
الرَّازِقِينَ)

(And whatsoever you spend of anything, He will replace it. And He is the best of providers.)(34:39), and,

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ)

(whatever is with you, will be exhausted, and whatever is with Allah will remain.)(16:96) Therefore, those who trust in and depend on Allah will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allah will surely compensate them for whatever they spend.

## The Virtues of spending and fighting before the Conquest of Makkah

Allah's statement,

(لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ)

(Not equal among you are those who spent before the conquering and fought.) meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islam. After Makkah was conquered, Islam spread tremendously throughout the known world and people embraced the religion of Allah en masse. Similarly He said:

(أُولَئِكَ أَعْظَمُ دَرَجَةٍ مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ  
وَقَاتِلُوا وَاكْمَلُوا وَعَدَّ اللَّهُ الْحُسْنَى)

(Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward).) The majority considers the Conquest here to be the conquest of Makkah. Ash-Sha`bi and several others said that the Ayah refers to the treaty at Al-Hudaybiyyah. There is proof for this opinion found in a Hadith from Anas, collected by Imam Ahmad. Anas said, "Khalid bin Al-Walid and `Abdur-Rahman bin `Awf had a dispute. Khalid said to `Abdur-Rahman, `You boast about days (battles) that you participated in before us.' When the news of this statement reached the Prophet he said,

«دَعُوا لِي أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ  
أَنْفَقْتُمْ مِثْلَ أَحَدٍ أَوْ مِثْلَ الْجِبَالِ ذَهَبًا، مَا بَلَغْتُمْ  
أَعْمَالَهُمْ»

(Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uhud, (or equal to the mountains), you will not reach the level of their actions.)" It is a known fact that Khalid bin Al-Walid, whom the Prophet addressed this statement to, embraced Islam during the period between the treaty of Al-Hudaybiyyah and the conquering of Makkah. The dispute between Khalid and `Abdur-Rahman occurred because of the battle of Bani Jadhimah. The Prophet sent Khalid bin Al-Walid to them after the conquest of Makkah, and they said, "Saba'na," instead of saying, "Aslamna" (we embraced Islam). So Khalid ordered their execution and the execution of their prisoners (of war); `Abdur-Rahman bin `Awf and `Abdullah bin `Umar opposed him. This is the reason behind the dispute that occurred between Khalid and `Abdur-Rahman. But in the Sahih, the Messenger of Allah said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ  
أَحَدُكُمْ مِثْلَ أَحَدٍ ذَهَبًا، مَا بَلَغَ مَدًّا أَحَدِهِمْ وَلَا  
نَصِيفَهُ»

(None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uhud, it would not reach the level of them equal to an amount as much as one Mudd of one of them or half of it.) Allah said,

(وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى)

(But to all Allah has promised the best (reward).) meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even though some of them vary in rank and earn a better reward than others as Allah said,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي  
الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا  
عَظِيمًا )

(Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good, but Allah has preferred by a great reward those who strive hard and fight, above those who sit (at home).)(4:95) There is a Hadith in the Sahih that states,

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ  
الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ»

(The strong believer is better and more beloved to Allah than the weak believer; both have goodness in them.) The Prophet ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the Hadith. Therefore, the Prophet ended his statement by praising the second type -- the weak believers - - after giving preference to the first type. Allah said:

(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(And Allah is All-Aware of what you do.) meaning, since Allah is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allah does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits. This is found in the Hadith,

«سَبَقَ دِرْهُمٌ مِائَةَ أَلْفٍ»

(Spending one Dirham is preceded over a hundred thousand.) There is no doubt that the people of faith consider Abu Bakr As-Siddiq to be the person who has the best share according to the meaning of this Ayah. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allah, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allah be pleased with him.

## The Encouragement to make a Handsome Loan in the Cause of Allah

Allah said,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا)

(Who is he that will lend Allah a handsome loan:) `Umar bin Al-Khattab said that this Ayah refers to spending in Allah's cause. It was also said that it pertains to spending on children. What is correct is that it is more general than that. So all those who spend in the cause of Allah with good intentions and a sincere heart, then they fall under the generality of this Ayah. This is why Allah the Exalted said in another Ayah:

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ  
لَهُ)

(Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying),) and in another Ayah,

(أَضْعَافًا كَثِيرَةً)

(many times) (2:245), meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection. Ibn Abi Hatim recorded that `Abdullah bin Mas'ud said, "When this Ayah,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ  
لَهُ)

(Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying),) was revealed, Abu Ad-Dahdah Al-Ansari said, `O Allah's Messenger! Does Allah ask us for a loan' The Prophet said,

«نَعَمْ، يَا أَبَا الدَّحْدَاحِ»

(Yes, O Abu Ad-Dahdah.) He said, `Give me your hand, O Allah's Messenger,' and the Prophet placed his hand in his hand. Abu Ad-Dahdah said, `Verily, I have given my garden as a loan to my Lord.' He had a garden that contained six hundred date trees; his wife and children were living in that garden too. Abu Ad-Dahdah went to his wife and called her, `Umm Ad-Dahdah!' She said, `Here I am.' He said, `Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.' She said, `That is a successful trade, O Abu Ad-Dahdah!' She then transferred her goods and children. The Messenger of Allah said,

«كَمْ مِنْ عَدْقٍ رَدَّاحٍ فِي الْجَنَّةِ لِأَبِي الدَّحْدَاحِ»

(How plentiful are the sweet date clusters that Abu Ad-Dahdah has in Paradise!)" In another narration, the Prophet said,

«رَبَّ نَخْلَةٍ مَدْلَاةٍ، عُرُوقَهَا دُرٌّ وَيَاقُوتٌ، لِأَبِي  
الدَّحْدَاحِ فِي الْجَنَّةِ»

(How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Dahdah!)

(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ  
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ - يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ  
ءَامَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا  
وَرَاءَكُمْ فَأَلْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ  
بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَهْرُهُ مِنْ قِبَلِهِ الْعَذَابُ  
- يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ  
أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى  
جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ - قَالِيَوْمَ لَا  
يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ  
النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ )

(12. On the Day you shall see the believing men and the believing women -- their light running forward before them and in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!) (13. On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) (14. (The hypocrites) will call the believers: "Were we not with you" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allah

came to pass. And the deceiver deceived you in regard to Allah.") (15. So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.)

### **The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds**

Allah the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. As reported from `Abdullah bin Mas'ud:

(يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ)

(their light running forward before them), he said, "They will pass over the Srat according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a light as big as his index finger, it is lit at times and extinguished at other times." Ibn Abi Hatim and Ibn Jarir collected this Hadith. Ad-Dahhak commented on the Ayah, "Everyone will be given a light on the Day of Resurrection. When they arrive at the Srat, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allah, `O our Lord! Perfect our light for us." Allah's statement,

(وَبِأَيْمَانِهِمْ)

(and in their right hands.) Ad-Dahhak said: "Their Books of Records." As Allah said:

(فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ)

(So whosoever is given his record in his right hand.)(17:71) Allah said,

(بُشْرًا كُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(Glad tidings for you this Day! Gardens under which rivers flow,) meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

(خَالِدِينَ فِيهَا)

(to dwell therein forever!), you will remain therein forever,"

(ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(Truly, this is the great success!)

## The Condition of the Hypocrites on the Day of Resurrection

Allah said,

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ ءَامَنُوا  
انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ

(On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!") Allah informs us in this Ayah of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allah and His Messenger, obeyed Allah's commands and avoided His prohibitions. Al-`Awfi, Ad-Dahhak and others reported from Ibn `Abbas: "When the people are gathering in darkness, Allah will send light, and when the believers see the light they will march towards it. This light will be their guide from Allah to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allah will extinguish the light for the hypocrites and they will say (to the believers),

انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ

(Wait for us! Let us get something from your light.) The believers will reply by saying,

ارْجِعُوا وَرَاءَكُمْ

(Go back to your rear!) to the dark area you were in, and look for a light there!" Allah said,

فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ  
وَوَظْهُرُهُ مِنْ قِبَلِهِ الْعَذَابُ

(So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) Al-Hasan and Qatadah said that the wall mentioned here is located between Paradise and Hellfire. `Abdur-Rahman bin Zayd bin Aslam said that the wall mentioned in this Ayah is the wall that Allah described in His statement,

وَبَيْنَهُمَا حِجَابٌ

(And between them will be a (barrier) screen.)(7:46) Similar was reported from Mujahid and others, and it is correct. Allah said,

(بَاطِنُهُ فِيهِ الرَّحْمَةُ)

(Inside it will be mercy,) meaning, Paradise and all that is in it,

(وَضَهْرُهُ مِنْ قِبَلِهِ الْعَذَابُ)

(and outside it will be torment.) meaning, the Hellfire, according to Qatadah, Ibn Zayd and others. Allah said,

(يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ)

((The hypocrites) will call the believers: "Were we not with you") meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers Did we not stand with you on Mount `Arafah (during Hajj), participate in battle by your side and perform all types of acts of worship with you"

(قَالُوا بَلَىٰ)

(The believers will reply: "Yes!...") The believers will answer the hypocrites by saying, "Yes, you were with us,

(وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ  
وَغَرَّكُمْ الْأَمَانِيُّ)

(But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes,) " Qatadah said,

(وَتَرَبَّصْتُمْ)

(you looked forward to destruction), "Of the truth and its people."

(وَارْتَبْتُمْ)

(and you doubted,) that Resurrection occurs after death,

(وَغَرَّكُمْ الْأَمَانِيُّ)

(and you were deceived by false hopes,) meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

(حَتَّىٰ جَاءَ أَمْرُ اللَّهِ)

(till the command of Allah came to pass.) meaning: you remained on this path until death came to you,

(وَوَغَّرَكُمْ بِاللَّهِ الْغُرُورُ)

(And the deceiver deceived you in regard to Allah.) `the deceiver' being Shaytan. Qatadah said, "They were deceived by Ash-Shaytan. By Allah! They remained deceived until Allah cast them into Hellfire." The meaning here is that the believers will answer the hypocrites by saying, "You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allah, little." Mujahid commented, "The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!" Allah's statement,

(مَأْوَاكُمُ النَّارُ)

(Your abode is the Fire.) means, the Fire is your final destination and to it will be your return for residence,

(هِيَ مَوْلَاكُمْ)

(That is your protector,) meaning, it is the worthy shelter for you rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ  
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ  
وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ - اَعْلَمُوا أَنَّ اللَّهَ يُحَى  
الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَعْقِلُونَ )

(16. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah And that which has been revealed of the truth, lest they become as

those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened And many of them were rebellious.) (17. Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.) believers)

meaning, it is the worthy shelter for you rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ  
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ  
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ - اَعْلَمُوا أَنَّ اللَّهَ يُحَى  
الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَعْقِلُونَ )

(16. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah And that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened And many of them were rebellious.) (17. Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.)

### Encouraging Khushu` and the Prohibition of imitating the People of the Scriptures

Allah asks, `Has not the time come for the believers to feel humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Qur'an, so that they may comprehend the Qur'an, abide by it, and hear and obey Muslim recorded that `Abdullah bin Mas' ud said, "Only four years separated our acceptance of Islam and the revelation of this Ayah, in which Allah subtly admonished us,

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ  
اللَّهِ)

(Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah)" This is the narration Muslim collected, just before the end of his book. An-Nasa'i also collected this Hadith in the Tafsir of this Ayah. Allah's statement,

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ  
عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ)

(Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened) Allah is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allah that they had, and sold it for a small, miserable price. They also abandoned Allah's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah, making their rabbis and priests into gods beside Allah. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allah's promises or threats,

(وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ)

(And many of them were rebellious.) meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allah the Exalted said,

(فَبِمَا نَقَضْتُمْ مِّيثَقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ  
قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا  
مِّمَّا ذُكِّرُوا بِهِ)

(So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them.)(5:13) meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allah's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allah forbade the believers from imitating them in any way, be it basic or detailed matters. Allah the Exalted said,

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

(Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.) This Ayah indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allah brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'an. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led

aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

(إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ - وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ )

(18. Verily, those who give Sadaqat, men and women, and lend Allah handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.) (19. And those who believe in Allah and His Messengers. they are the Sddiqun (true believers) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.)

### **Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers**

Allah the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

(اللَّهُ قَرْضًا حَسَنًا وَمَا)

(and lend Allah handsome loan,) meaning, they give in charity with a good heart seeking the pleasure of Allah. They do not seek worldly rewards or appreciation from those to whom they give in charity. Allah's statement,

(يُضَعَفُ لَهُمْ)

(it shall be increased manifold,) indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

(وَلَهُمْ أَجْرٌ كَرِيمٌ)

(and theirs shall be an honorable good reward.) theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination. Allah's statement,

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ  
الصَّٰدِقُونَ

(And those who believe in Allah and His Messengers -- they are the Sddiqun) This completes His description of those who have faith in Him and in His Messengers, by describing them as Sddiqun, true believers. Al-`Awfi reported from Ibn `Abbas about

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ  
الصَّٰدِقُونَ

(And those who believe in Allah and His Messengers -- they are the Sddiqun) that its meaning does not continue to the next Ayah,

وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

(and the martyrs (are) with their Lord. They shall have their reward and their light.) Abu Ad-Duha (stopped after he) recited,

أُولَٰئِكَ هُمُ الصَّٰدِقُونَ

(they are the Sddiqun), then initiated recitation:

وَالشُّهَدَاءُ عِندَ رَبِّهِمْ

(and the martyrs (are) with their Lord.) Masruq, Ad-Dahhak, Muqatil bin Hayyan and others said similarly. Al-A`mash narrated from Abu Ad-Duha from Masruq from `Abdullah bin Mas`ud commented on Allah's statement,

أُولَٰئِكَ هُمُ الصَّٰدِقُونَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ

(they are the Sddiqun, and the martyrs with their Lord.) "They are of three categories," meaning there are those who spend in charity, the Sddiqun and the martyrs. Allah the Exalted said,

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ)

(And whoso obey Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the Sddiqin, the martyrs, and the righteous.)(4:69) Therefore, Allah made a distinction between the Sddiqin and the martyrs, indicating that they are of two distinct categories, so there is no doubt that Sddiq is a better status than the martyr. Imam Malik bin Anas recorded in his Muwatta' that Abu Sa' id Al-Khudri said that the Messenger of Allah said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءُونَ أَهْلَ الْعُرْفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءُونَ الْكَوْكَبَ الدُّرِّيَّ الْغَائِرَ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ»

(The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.) On that the people said, "O Allah's Messenger! Are these lofty mansions for the Prophets whom none else can reach" The Prophet replied,

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، رَجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

(No! By Him in Whose Hand is my soul! these are for men who believe in Allah and believe in the Messengers.) Al-Bukhari and Muslim also collected this Hadith. Allah's statement,

(وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ)

(and the martyrs with their Lord.) means that they will be in the gardens of Paradise, as recorded in the Sahih:

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خُضِرَ  
تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ  
الْقَنَادِيلِ فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اِطَّلَاعَةً فَقَالَ: مَاذَا  
تُرِيدُونَ؟ فَقَالُوا: نُحِبُّ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا  
فَنُقَاتِلَ فِيكَ فَنُقْتَلَ، كَمَا قُتِلْنَا أَوَّلَ مَرَّةٍ، فَقَالَ: إِنِّي  
قَدْ قَضَيْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ»

(The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said, "Do you want anything" They said, "We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time." Allah said, "I have decreed that they shall not be returned to it again.") Allah's statement,

(لَهُمْ أَجْرُهُمْ وَنُورُهُمْ)

(They shall have their reward and their light.), means that Allah will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world. Imam Ahmad recorded that `Umar bin Al-Khattab said that he heard the Messenger of Allah say,

«الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانَ، لَقِيَ  
الْعَدُوَّ فَصَدَّقَ اللَّهَ فُقْتِلَ، فَذَاكَ الَّذِي يَنْظُرُ النَّاسُ  
إِلَيْهِ هَكَذَا»

(There are four ranks of martyrs. The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allah and is killed. This is the type that the people will look up to (his level in Paradise), like this.) The Prophet raised his head until his cap fell off his head, and the same happened to `Umar. The Prophet continued,

«وَالثَّانِي مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ  
بِشَوْكِ الطَّلْحِ، جَاءَهُ سَهْمٌ غَرَبَ فُقْتَلَهُ، فَذَاكَ فِي

الدَّرَجَةِ الثَّانِيَةِ. وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا  
صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى  
قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ. وَالرَّابِعُ رَجُلٌ  
مُؤْمِنٌ أُسْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ  
الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ  
الرَّابِعَةِ»

(The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade. The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allah until he is killed. This is the third category. And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allah, and is killed. This is the fourth category.) `Ali bin Al-Madini also reported this Hadith and said, "This Egyptian chain is Salih usef." At-Tirmidhi said, "Hasan Gharib." Allah's statement,

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
الْجَحِيمِ)

(But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.) mentions the destination and the condition of the miserable ones, after Allah mentioned the destination and rewards of the happy ones.

(اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وِزِينَةٌ  
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ  
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا  
ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ  
وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا  
مَتَاعُ الْعُرُورِ - سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ  
 لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ  
 مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ )

(20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.) (21. Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.)

### This Life of this World is Fleeting Enjoyment

Allah the Exalted degrades the significance of this life and belittles it by saying,

(أَمَّا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرٌ  
 بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ)

(that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.) meaning, this is the significance of this life to its people, just as He said in another Ayah,

(زِينٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ  
 وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ  
 الْمُسَوَّمَةِ وَالْأَنْعَمِ وَالْحَرْثِ ذَلِكَ مَتَعُ الْحَيَاةِ  
 الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ )

(Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with Him.) (3:14) Allah the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

## (كَمَثَلِ غَيْثٍ)

(Like a rain (Ghayth),) which is the rain that comes down to mankind, after they had felt despair. Allah the Exalted said in another Ayah,

## (وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا)

(And He it is Who sends down the Ghayth (rain) after they have despaired.)(42:28) Allah's statement,

## (أَعْجَبَ الْكُفَّارَ نَبَاتُهُ)

(thereof the growth is pleasing to the tiller;) meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

## (ثُمَّ يَهَيِّجُ فَتْرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا)

(afterwards it dries up and you see it turning yellow; then it becomes straw.) meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust. This is the parable of this worldly life, it starts young, then matures and then turns old and feeble. This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability. Allah the Exalted said,

## (اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.)(30:54) This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

وَفِي الْأَخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ  
وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

(But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.) meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allah and His good pleasure. Allah the Exalted said,

(وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ)

(And the life of this world is only a deceiving enjoyment.) meaning, this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter. Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«لِلْجَنَّةِ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ  
مِثْلُ ذَلِكَ»

(Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.) Al-Bukhari collected this Hadith through the narration of Ath-Thawri. This Hadith indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allah the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allah the Exalted said,

(سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,) Allah the Exalted said in another Ayah,

(وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ)

(And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwa.)(3:133) Allah said here,

(أَعَدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ  
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

(prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.) meaning, "This, that Allah has qualified them for, is all a part of His favor, bounty and compassion." We mentioned a Hadith collected in the Sahih in which the poor emigrants said to the Messenger , "O Allah's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked,

«وَمَا ذَاكَ؟»

(Why is that) They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet said,

«أَقْلًا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ  
بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ  
مِثْلَ مَا صَنَعْتُمْ: تُسَبِّحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ  
دُبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

n(Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you none would overtake you and be better than you, except those who might do the same. Say, "Glorious is Allah," "Allah is Most Great," and "Praise be to Allah," thirty three times each after every prayer.) They later came back and said, "Our wealthy brethren heard what we did and they started doing the same." Allah's Messenger said,

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ»

This is the favor of Allah that He gives to whom He wills.)

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي  
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ  
عَلَى اللَّهِ يَسِيرٌ - لَكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا

تَفْرَحُوا بِمَا ءَاتَكُمُ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ  
فَخُورٍ - الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ  
وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ )

(22. No calamity occurs in the earth nor in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.) (23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful boasters.) (24. Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allah is Rich, Worthy of all praise.)

### Everything that affects Mankind, is duly measured and destined

Allah reminds of His measuring and deciding the destiny of all things before He created the creation,

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي  
أَنْفُسِكُمْ)

(No calamity occurs on the earth nor in yourselves) meaning, 'there is nothing that touches you or happens in existence,'

(إِلَّا فِي كِتَابٍ مِّن قَبْلُ أَنْ نَبْرَأَهَا)

(but it is inscribed in the Book of Decrees before We bring it into existence.) meaning, 'before We created the creation and started life.' Qatadah commented on this Ayah,

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ)

(No calamity occurs on the earth) refers to famine, while,

(وَلَا فِي أَنْفُسِكُمْ)

(or nor in yourselves) refers to suffering and diseases." He also said, "We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allah forgives is even more." This great, honorable Ayah provides clear evidence to the misguidance of the cursed Qadariyyah sect, who deny Allah's Preordainment and His knowledge of everything before it occurs. Imam Ahmad recorded that `Abdullah bin `Amr bin Al-`As said, "I heard the Messenger of Allah say,

«قَدَّرَ اللهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ  
وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

(Allah ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.)" Muslim collected this Hadith in his Sahih with the addition:

«وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

(And His Throne was over the water.) At-Tirmidhi also collected it and said, "Hasan Sahih." Allah's statement,

(إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Verily, that is easy for Allah.) means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allah knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

### Ordering Patience and Gratitude

Allah said,

(لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا  
ءَاتَكُمْ)

(In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.) meaning, `We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.' (It is also recited:) (تَفْرَحُوا وَلَا) (أَتَاكُمْ بِمَا) (nor rejoice over that which came to you) meaning, come to you. According to the recitation,

(ءَاتَكُمْ)

it means (which has been given to you.) Both meanings are related. Allah says here, `do not boast before people about what Allah has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allah destined them for you and provided them for you as provisions. Therefore, do not use what Allah has granted you as a reason to boast and become arrogant with others.' Allah's statement,