**Surah Ibrahim**

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

1. Alif-Lam-Ra.
   (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.

2. Allah to Whom belongs all that is in the heavens and all that is in the earth!
   And woe unto the disbelievers from a severe torment.

3. Allah says,
   Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allah and seek crookedness therein - they are far astray.

Alif-Lam-Ra.
Previously we discussed the meaning of the separate letters that appear in the beginnings of some Surahs.

(This is) a Book which We have revealed unto you...

Allah says, `This is a Book that We have revealed to you, O Muhammad. This `Book', is the Glorious Qur'an, the most honored Book, that Allah sent down from heaven to the most honored Messenger of Allah sent to all the people of the earth, Arabs and non-Arabs alike,

in order that you might lead mankind out of darkness into light,

We sent you, O Muhammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliya (supporters and helpers) are Taghut (false deities), they bring them out from light into darkness. (2:257)

and,

It is He Who sends down manifest Ayat to His servant that He may bring you out from darkness into light. (57:9)

Allah said next,

by their Lord's leave,

He guides those whom He destined to be guided by the hand of His Messenger, whom He sent to guide them by His command,

to the path of the All-Mighty,

Who can never be resisted or overpowered. Rather, Allah is Irresistible above everything and everyone else,

the Praised.

Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys.

Allah's statement,

Allah to Whom belongs all that is in the heavens and all that is in the earth!

is similar to,
Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. (7:158)

Allah’s statement,

وَذَىَ الْجَاهِلِينَ مِنْ عَرَابٍ شَهِيِّيۡلٍ (2)

And woe unto the disbelievers from a severe torment.

means, ‘woe to them on the Day of Judgment because they defied you, O Muhammad, and rejected you.’

Allah says,

الْذِّينَ يَسْتَجِبُونَ الْحَيَابَةَ الْذَّيْنَ عَلَى الْآخِرَةِ

Those who prefer the life of this world to the Hereafter,

Allah described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

وَذَيَضَلُّونَ عَنِ شَيْيٍ اللَّهٍ

and hinder (men) from the path of Allah,

from following the Messengers,

وَيَشْغَفُوْنَ غَيْبَةً

and seek crookedness therein,

they seek to make Allah's path crooked, even though it is straight itself and does not deviate on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

(... أولئك في غمامة (3)

they are far astray.

And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.

فَيُضِلُّ اللهُ الْجَاهِلِينَ مِنْ يَسَّأَلُونَ وَيَهْدِيۡرَ مِنْ يَسَّأَلُونَ وَهُوَ الْغَوْيِّ الْخَيْرِ الْمُكْتَبِ

Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.
Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allah says:

وَمَا أُسْنِيَ مَنْ اتَّبَعَ الْإِلَهَامَ ۖ وَقُوِّيَتُ يَدَيْنِ ﮫْمَۚ

And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.

Allah is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with.

Allah said next,

فَيُضِلُّ ﺃُﻟْ tłِ에 ﺃُذِكْرِ ﻣَنْ ﻛُتِبْ ﻣَنْ ﻛُتِبْ

Then Allah misleads whom He wills and guides whom He wills.

after the proof and evidence have been established for the people, Allah misguides whom He wills from the path of guidance and guides whom He wills to the truth,

وَﻫُوَ ﮫِ ﺍﻟْأَذِرِ ﺃُذِرُ ﻣَنْ ﻛُتِبْ ﻣَنْ 

And He is the All-Mighty,

whatever He wills occurs and whatever He does not will never occurs,

وَﻫُوَ ﮫِ ﺍﳊُّ ﺃُذِرُ ﺃُذِرُ 

the All-Wise.

in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance.

This is from Allah's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muhammad bin Abdullah, Allah's Messenger, peace and blessings be upon him, was sent to all people.

It is recorded in the Two Sahihs that Jabir said that the Messenger of Allah said,

أَطْلَقَ عَلَى ﺃَذِرُ ﻣَنْ ﻛُتِبْ وَأَطْلَقَ عَلَى ﺃَذِرُ ﻣَنْ ﻛُتِبْ:

- لَمْ ﻳَذِرُ ﺃَذِرُ ﻣَنْ ﻛُتِبْ نَأَذِرُ ﻣَنْ ﻛُتِبْ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ،
- ﻳَذِرُ ﺃَذِرُ ﻣَنْ ﻛُتِبْ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ،
- ﻳَذِرُ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ،
- ﻳَذِرُ ﻣَنْ ﻛُتِبْ وَأَذِرُ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ،
- أَذِرُ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ،
- أُذِرُ ﻣَنْ ﻛُتِبْ وَأَذِرُ ﺑَأَذِرُ ﻣَنْ ﻛُتِبْ 

I have been given five things which were not given to anyone else before me.

- Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
- The earth has been made for me (and for my followers) a place for worship and a purifier.
- The war booty has been made lawful for me and it was not lawful for anyone else before me.
- I have been given the right of Intercession (on the Day of Resurrection).
- Every Prophet used to be sent to his nation only, but I have been sent to all mankind.

Allah said,

وَلَقَدْ أُسْنَدَ لِمُوسَى مَكَانَةً يَأْتِينَا بِأَخْرَجَ قُوَّاتِكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَامِ اللَّهِ

And indeed We sent Musa with Our Ayat (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allah.

إِنَّ فِي ذَلِكَ لَآيَاتٌ لِّلْمُتَّقِينِ

Truly, therein are Ayat for every patient, thankful (person).

### Story of Musa and His People

Allah says;

وَلَقَدْ أُسْنَدَ لِمُوسَى مَكَانَةً يَأْتِينَا بِأَخْرَجَ قُوَّاتِكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَامِ اللَّهِ

And indeed We sent Musa with Our Ayat (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allah.

مُوسَىٰ إِنِّي أُرْسَلْتُكَ إِلَى الْمَيْنَانِ

Musa is being commanded;

أَنْ أُخْرِجَ قُوَّاتِكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

Bring out your people, call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

وَذَكِّرْهُمْ بِأَيَامِ اللَّهِ

and remind them of the annals (or days) of Allah,

فَأَنْفِقُوا مِنْ مَا رُزِقْتُكُمْ إِلَّآ أَنْ تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ لَا تُجْعَلُوا عَلَى الْأَرْذَقَاتِ نَظْرًا حَتَّى يَبْصُرُوا بِمَا رَزَقْتُهُمْ مِنَ اللَّهِ وَمَا رَزَقْتُهُمْ مِنْ عِنْدِهِ وَقَدْ عَدَلْتُ الْبَيِّنَاتِ لِلْمُتَّقِينَ

remind them (O Musa) of Allah's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir`awn and his injustice, tyranny and brutality. This is when
Allah delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties.

Mujahid, Qatadah and several others said this.

Allah said next,

 Truly, therein are Ayat for every patient, thankful (person).

Allah says, `Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir`awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity.

Qatadah said,

"Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it."

It is recorded in the Sahih that the Messenger of Allah said,

Verily, all of the matter of the believer is amazing, for every decision that Allah decrees for him is good for him.

- If an affliction strikes him, he is patient and this is good for him;
- if a bounty is give to him, he is thankful and this is good for him.

6. And (remember) when Musa said to his people:

``Call to mind Allah’s favor to you, when He delivered you from Fir`awn’s people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord."

7. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe."

8. And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise."
Allah states:

وَإِذَّنَ اللَّهُ لِقَوْمِهِ أَذْكُرُواْ اللَّهَ ﺃَيُّهَا النَّاسُ وَإِذَا كُنْتُمْ فِي رَكَابٍ ﻣِنْ آٓيَآ جِيرٍ فِينَ آٓيُّهَا النَّاسُ ﻣَنْ آٓيَآ جِيرٍ فِينَ آٓيَآ جِيرٍ فِينَ آٓيَآ جِيرٍ فِينَ آٓيَآ جِيرٍ فِينَ آٓيَآ جِيرٍ فِينَ آٓيَآ جِيرٍ فِينَ آٓيَآ جِيرٍ فِينَ آٓيَآ جِيرٍ فِ

And (remember) when Musa said to his people: “Call to mind Allah’s favor to you, when He delivered you from Fir’awn’s people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live;

Allah states that Musa reminded his people about Allah's annals and days and of Allah's favors and bounties that He bestowed on them, when He saved them from Fir’awn and his people and the torment and disgrace they used to exert on them.

They used to slaughter whomever they could find among their sons and let their females live. Allah delivered them from all this torment, and this is a great bounty, indeed.

This is why Allah described this affliction,

…وَإِذَا كُنْتُمْ فِي رَكَابٍ ﻣِنْ آٓيَآ جِيرٍ فِ

and in it was a tremendous trial from your Lord.

‘for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.’

Some scholars said that this part of the Ayah means, `what Fir’awn used to do to you was a tremendous بَﻼء (trial).’

Both meanings might be considered here and Allah knows best.

Allah said in another Ayah,

وَبَلَوْنَـﻬُﻢْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ 

And We tried them with good and evil in order that they might turn (to Allah).  (7:168)

Allah’s statement next,

…وَإِذَا كُنْتُمْ فِي رَكَابٍ ﻣِنْ آٓيَآ جِيرٍ فِ

And (remember) when your Lord proclaimed, means, proclaimed and made known His promise to you.

It is possible that this Ayah means, your Lord has vowed and sworn by His might, grace and exaltness.

Allah said in a similar Ayah,

وَإِذَا كُنْتُمْ فِي رَكَابٍ ﻣِنْ آٓيَآ جِيرٍ فِ

And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection. (7:167)

Allah said,

…ئِنْ سَبِيرُواْ أَوْ بَيِّنَاتُكُمْ...}

If you give thanks, I will give you more;

meaning, `if you appreciate My favor on you, I will give you more of it,
...ولئن كفرتم...
but if you are thankless,
if you are not thankful for My favors, covering and denying, then,

...إن عدا أن تقدروا...
verily, My punishment is indeed severe,
by depriving you of the favor and punishing you for being unappreciative of it.’
A Hadith states that,

إن العذاب إلهي لوزر الزرعين بالنسبهم...
A servant might be deprived of a provision (that was written for him) because of a sin that he commits.

Allah said,

وقال موسى إن تكفر وأتهم ومن في الأرض جميعًا وإن الله غني حميد...
And Musa said: “If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.”

Allah does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

إنه تكفر وآتاك إن الله غني حميد...
If you disbelieve, then verily, Allah is not in need of you. (39:7)

and,

تكفر وآتاك أو تستغفرون إن الله غني حميد...
So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of all needs), Worthy of all praise. (64:6)

In his Sahih, Muslim recorded that Abu Dharr said that the Messenger of Allah said that his Lord the Exalted and Most Honored said,

يا جالبي لآن ألكنكم وأجزكم ودخلكم وأدخلكم وأقصركم أو أدخلكم وأقصركم وأدخلكم وأقصركم...
O My servants!
If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least.

O My servants!
If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least.
O My servants!
If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.

Verily, all praise and glory are due to Allah, the Rich (free of need), the Worthy of all praise.

Has not the news reached you, of those before you, the people of Nuh, `Ad, and Thamud, and those after them!

None knows them but Allah.

To them came their Messengers with clear proofs, but they put their hands in their mouths and said:

"Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."

Earlier Nations disbelieved in Their Prophets

Allah says:

Has not the news reached you, of those before you, the people of Nuh, `Ad, and Thamud, and those after them! None knows them but Allah.

Allah narrated to this Ummah (followers of Muhammad) the stories of the people of Prophet Nuh, `Ad and Thamud, and other ancient nations that belied their Messengers. Only Allah knows the count of these nations,

To them came their Messengers with clear proofs, they brought them evidences and plain, tremendous proofs and signs.

Ibn Ishaq reported that Amr bin Maymun said that Abdullah said about Allah's statement, (None knows them but Allah),

"The genealogists utter lies."

This is why Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma`dd bin Adnan."
Meaning of, "They put Their Hands in Their Mouths"

Allah said next,

*فَرَدُّواْ أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ*

but they put their hands in their mouths,

- It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allah, the Exalted and Most Honored.
- It is also said that it means, they placed their hands on their mouths in denial of the Messengers.
- It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage.
- Mujahid, Muhammad bin Ka`b and Qatadah said that;
  - they belied the Messengers and refuted their call with their mouths.
  
I (Ibn Kathir) say that Mujahid's *Tafsir* is supported by the completion of the narrative,

*وَقَالُوْ أَنَاْ أَكَفَّرْنَا إِلَىْهِ ﴿٩﴾

and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."

Al-Awfi reported that Ibn Abbas said,

"When they heard Allah's Word, they were amazed and placed their hands on their mouths,"

*وَقَالُوْ أَنَاْ أَكَفَّرْنَا إِلَىْهِ ﴿٩﴾

and said: "Verily, we disbelieve in that with which you have been sent."

They said, We do not believe what you brought us, and have strong doubt in its authenticity.'

10. Their Messengers said: "(What!) Can there be a doubt about Allah, the Creator of the heavens and the earth!

َيَنْتَحُوُّوْاْ لِيُفْرِغُواْ لَكُمْ أَمَّاَ طَيْرَيْنَ وَأَطْرَقُوْاْ لِيُؤُدُّواْ فُجُورُكُمْ إِلَىْ أَجْلٍٓ ﴿١٠﴾

He calls you that He may forgive you of your sins and give you respite for a term appointed."

*قَالُوْ أَنَّ أَنْتُمْ ﴿١١﴾

They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."

11. Their Messengers said to them: "We are no more than human beings like you, but Allah bestows His grace to whom He wills of His servants.

*وَلَا إِلَّا عْبَادٍ ﴿١١﴾
### The Argument between the Prophets and the Disbelievers

Allah says:

> قالوا: نستسلم...<br>
**Their Messengers said:**

Allah narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allah alone without partners, the Messengers said,

> (What!) Can there be a doubt about Allah...<br>
**about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures!**

> قاطر السماوات والأرض...<br>
**the Creator of the heavens and the earth!**

Verily, none besides Allah is worthy of worship, alone without partners with Him. Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allah.

Their Messengers said to them,

> يُنْذِرُوكُمْ رَبُّكُمُ إِلَيْهِ تَوَكُّرُوا...<br>
**He calls you that He may forgive you of your sins, (in the Hereafter),**

> وَيُؤْتِيكُمْ مِّنَ الْحَسَنِ...<br>
**and give you respite for a term appointed,**

in this worldly life.

Allah said in other *Ayat,*

> وَأَنْ اسْتَفْلِحُوا إِلَيْهِ وَأَنْ تَوَكَّلُوا إِلَيْهِ وَأَنْ تَقَلَّبُوا فَنَاتِجًا حَسَنًا إِلَى أَحْيَانِهِ وَقَاتِلَةً عَلَى أَحْيَانِهِ وَلَوْلَا ذُي فَضْلٍ فَضِلَّهُ<br>
**Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. (10:3)**
However, their nations went on arguing against their Prophethood, after they had to submit to the first evidence (that Allah Alone created everything).

**Disbelievers reject Prophethood because the Messengers were Humans!**

Their nations said,

**Qaulo’An Ashhur al-A’zbur wa’ldana…**

They said: “You are no more than human beings like us!
so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

**Qaulo’An wa’mlatan Thaniyin (1)**

You wish to turn us away from what our fathers used to worship.

Then bring us a clear authority.

i.e. a miracle of our choice.

**Qaulatuhum al-malakum il-‘Azamah wa’la’kum…**

Their Messengers said to them: “We are no more than human beings like you...”

affirming that truly, they were only human being like their nations,

**Wala’kum ash-Sha’ab min ‘Abaad…**

but Allah bestows His grace to whom He wills of His servants, with Prophethood and Messengership which is His choice,

**…wa’ala’kum lata’nim ‘Abaad…**

It is not ours to bring you an authority,

according to your choice,

**el-‘Azamah illah…**

except by the permission of Allah,

after we beg Him and He provides us with a miracle,

**…wa’la’al Nu’um Lil-Malakum al-malakum (11)**

And in Allah (alone) let the believers put their trust.

in all their affairs. Their Messengers said to them next,

**…wa’ala’al Nu’um Lil-Malakum al-malakum…**

And why should we not put our trust in Allah,

after He had guided us to the best, most clear and plain way,
...and We have guided us in our ways!

...And We shall certainly bear with patience all the hurt you may cause us, such as foolish actions and abusive statements,

and in Allah (alone) let those who trust, put their trust.

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion."

So their Lord revealed to them: "Truly, We shall destroy the wrongdoers."

14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat."

And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.

15. In front of him is Hell, and he will be made to drink boiling, festering water.

He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.

Disbelieving Nations threaten Their Messengers with Expulsion

Allah tells;

And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion."
Allah narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment.

For instance, the people of Prophet Shu`ayb, peace be upon him, said to him and to those who believed in him,

We shall certainly drive you out from our town, O Shu`ayb, and those who have believed with you. (7:88)

The people of Prophet Lut, peace be upon him, said,

Drive out the family of Lut from your city. (27:56)

Allah said about the idolators of Quraysh,

And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while. (17:76)

and,

And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot. (8:30)

Allah gave victory and aid to His Messenger after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allah, the Exalted. Allah kept granting His Messenger more dominance until He opened for him Makkah, which sought to expel him. Allah gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allah in large crowds and in a very short time Allah's Word and religion became high over all other religions, from the eastern and western parts of the world.

Hence Allah's statement,

So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.

And indeed, We shall make you dwell in the land after them."

Allah said in other Ayat,

And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors. (37:171-173)

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allah is All-Powerful, All-Mighty." (58:21)
And indeed We have written in Az-Zabur after Adh-Dhikr. (21:05)

Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for those who have Taqwa." (7:128)

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir`awn and his people erected. (7:137)

Allah said next,

This is for him who fears standing before Me and also fears My threat.

This warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment.

Allah said in other instances,

Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode. (79:37-41)

and,

But for him who fears the standing before his Lord, there will be two Gardens. (55:46)

And they sought victory and help,

refers to the Messengers who sought the help and victory of their Lord over their nations, according to Abdullah bin Abbas, Mujahid and Qatadah.
Abdur-Rahman bin Zayd bin Aslam said that; this Ayah refers to the nations, invoking Allah’s victory against themselves!

Some idolators said,

O Allah! If this (Qur’an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment. (8:32)

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allah against themselves on the day of Badr, and the Messenger of Allah invoked Him for victory and support. Allah said to the idolators then,

(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it will be better for you. (8:19)

Allah knows best.

Allah said next,

and every obstinate, arrogant dictator was brought to a complete loss and destruction. those who were arrogant and rebelled against the truth. Allah said in other Ayat,

(Allah will say to the angels): “Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allah. Then both of you cast him in the severe torment.” (50:24-26)

The Prophet said,

On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, “I was given the responsibility of every rebellious tyrant.” Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allah, the Mighty, the Able for victory. Allah said next,

In front of him is Hell,

Allah says that Jahannam is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

and he will be made to drink boiling, festering water.
in the Fire, his only drink will be from Hamim and Ghassaq, the former is very hot and the latter is very cold and rotten.

Allah said in another instance,

\[\text{هُذَا أَقَيِّمُوهُمْ عَمَّاسِي وَذَُنْيِسِيٌّ - وَذَٰلِكَ مِن نَّكَلِهِمْ أَرَجُحُ} \]

This is so! Then let them taste it - Hamim and Ghassaq. And other (torments) of similar kind all together! (38:57-58)

Mujahid and Ikrimah said that; this festering water is made of puss and blood.

Allah said in other Ayat,

\[\text{وَغَسَّ} \]

And be given to drink boiling water so that it cuts up their bowels. (47:15)

and,

\[\text{ذَٰلِكَ تَحْيَدُهُمْ أَيْضًا كَأَنَّهُمْ تَحْوَى الْرَّحْوَة} \]

And if they ask for help, they will be granted water like boiling oil, that will scald their faces. (18:29)

Allah's statement,

\[\text{يَكْرُوحُهُمْ} \]

He will sip it unwillingly,

indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

\[\text{وَذَٰلِكَ قِياَمَةُ مِن حَرَامٍ} \]

And for them are hooked rods of iron. (22:21)

Allah said next,

\[\text{وَلَٰكِنَّ غَلِبَة} \]

and he will find great difficulty in swallowing it down his throat,

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

\[\text{وَذَٰلِكَ يَتَبْخَرُهُمْ مِن كُلِّ مَكَانٍ} \]

and death will come to him from every side,

his organs, limbs and entire body will suffer pain because of this drink.

Amr bin Maymun bin Mahran commented, "Every bone, nerve and blood vessel."

Ad-Dahhak reported that Ibn Abbas commented on Allah's statement,

"All types of torment that Allah will punish him with on the Day of Resurrection in the fire of Jahannam will come to him carrying death, if he were to die. However, he will not die because Allah the Exalted said,

\[\text{لَا أَنْفَقُ عَلَيْهِمْ فِي مُهَأِلٍ أَوْ أَكِفَّلُ عَلَيْهِمْ مِن غَيْرِ ذَمَّةٍ} \]

Neither will it affect them that they die nor shall its torment be lightened for them." (35:36)
Therefore, according to Ibn Abbas, may Allah be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment.

Hence Allah's statement here,

وَبَادَأَهُ الزَّجَنُ مِنْ كُلِّ مِكَانٍ وَمَا هُوَ مَسْجِيبٌ

and death will come to him from every side, yet he will not die,

Allah said,

وَمِنْ وَرَآئِهِ وَاﻣْرَّتُوهُا بِغَيْبٍ

and in front of him, will be a great torment.

even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter.

Allah described the tree of Zaqqum,

إِنَّ شَجَرَةَ الْقَمَرِ دَاخِلَ الْجَهَنَّمَ - طَلَالَا قَمَرٍ - حَلَقُوْلَا قَمَرٍ - حَلَقُوْلَا قَمَرٍ - كُلُّ فُلُوتَ - قَمَرٍ - وَرَايَتُوهُ - كُلُّ فُلُوتَ - قَمَرٍ - إِنَّ شَجَرَةَ الْقَمَرِ دَاخِلَ الْجَهَنَّمَ

Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayatin; Truly, they will eat thereof and fill their bellies therewith.

Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. (37:64-68)

Allah states that they will either be eating from the Zaqqum, drinking the Hamim, or being tormented in the Fire, again and again; we seek refuge with Allah from all of this.

Allah also said,

هِذِهِ جَهَنُمُ الَّتِي يَأْمُرُ مَعِيَّهَا الْمُجْرِمُونَ - يَعْلُونُ بِهَا وَيَعْلُونُ خَيْرَهَا

This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water! (55:43-44)

إِنْ شَجَرَةَ الْقَمَرِ دَاخِلَ الْجَهَنَّمَ - طَلَالَا قَمَرٍ - حَلَقُوْلَا قَمَرٍ - حَلَقُوْلَا قَمَرٍ - كُلُّ فُلُوتَ - قَمَرٍ - وَرَايَتُوهُ - كُلُّ فُلُوتَ - قَمَرٍ - إِنَّ شَجَرَةَ الْقَمَرِ دَاخِلَ الْجَهَنَّمَ

Verily, the tree of Zaqqum will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water.

(It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)!

Verily, you were the mighty, the generous!

Verily, this is that whereof you used to doubt!" (44:43-50)

وَأَضْحَكَ الْجَهَنُمُ مَا أَضْحَكَ الْجَهَنُمُ - فِي خِصْوَةِ خَيْرَهَا - وَفِي خِصْوَةِ خَيْرَهَا - لَأَبَايْوَدَ أَلَّكَ رَبِّي

And those on the Left Hand - how (unfortunate) will be those on the Left Hand In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant. (56:41-44)
This is so! And for the Taghun will be an evil final return. Hell! Where they will burn, and worst is that place to rest! This is so! Then let them taste it Hamim and Ghassaq. And other (torments) of similar kind all together! (38:55-58)

There are many other similar Ayat that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allah the Exalted knows, as just recompense,

And your Lord is not at all unjust to (His) slaves. (41:46)

**A Parable for the Deeds of the Disbelievers**

This is a parable that Allah has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards.

Allah said,

The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).

They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allah said in other Ayat,

And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust. (25:23)
The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allah wronged them not, but they wronged themselves. (3:117)

Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people. (2:264)

Allah said in this Ayah,

Do you not see that Allah has created the heavens and the earth with truth! If He wills, He can remove you and bring (in your place) a new creation!

And for Allah that is not hard or difficult.

Proof that Resurrection occurs after Death

Allah says:

Do you not see that Allah has created the heavens and the earth with truth! Allah affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man.

Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs.

Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals
Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead!

Yes, He surely, is able to do all things. (46:33)

Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creationHe 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!''

Is not He Who created the heavens and the earth, able to create the like of them! Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!'' - and it is!

So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned. (36:77-83)

Allah's statement,

إن يَتَبَيَّنَوا الْحَيَاةَ الْأُخْرَىَّ (١٨) If He wills, He can remove you and bring (in your place) a new creation!

ومَا أَيَّ رَكَابَ الْقُوَّةِ (٢٠) And for Allah that is not hard or difficult.

means, it is not hard or impossible for Allah to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you.

Allah said in other Ayat,

يا بَنِي الْأُمَامَ ابْتِغُوا الْقُوَّةَ إِلَى الْحَيَاةَ الْأُخْرَىَّ - إن يَتَبَيَّنَوا الْحَيَاةَ الْأُخْرَىَّ (١٩) O mankind! It is you who stand in need of Allah. But Allah is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah. (35:15-17)

إِن كَذَّبْتُم مِّنَ الْكَافِرِينَ كَذَّبْتُم مِّنَ الْمُؤْمِنِينَ أَوْ يَكُونِيَّةُ الْقُوَّةُ لَكُمْ أَيْنَ يَكُونُوَا (٤٠) And if you turn away, He will exchange you for some other people and they will not be your likes. (47:38)

O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him. (5:54)

إِن يَتَبَيَّنَوا الْحَيَاةَ الْأُخْرَىَّ (٢٠) If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that. (4:133)
And they all shall appear before Allah; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allah's torment!"

They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."

**Disbelieving Chiefs and Their Followers will dispute in the Fire**

Allah said,

وَبَرَزُواْ أَلْبَاءُ جَمِيعًا

And they all shall appear before Allah; meaning, all the creatures, the wicked and the righteous among them, will appear before Allah the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

فَقَالُواْ أَلْبَاءُ جَمِيعًا...

then the weak will say,

the followers who used to obey their chiefs, leaders and notables will say,

فَقَالُواْ أَلْبَاءُ جَمِيعًا...

... to those who were arrogant,

who rebelled against worshipping Allah alone without partners and obeying the Messengers,

فَقَالُواْ أَلْبَاءُ جَمِيعًا...

Verily, we were following you,

we obeyed your orders and implemented them,

فَقَالُواْ أَلْبَاءُ جَمِيعًا...

... can you avail us anything against Allah's torment!

They will ask, `can you prevent any of Allah's torment from striking us as you used to promise and vow to us!'

قالُواْ...  

They will say:

the leaders will say in response,

ىُمِدْنَا اللَّهُمَآ أَجْلَآ  

Had Allah guided us, we would have guided you.
but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers.

... سواء علينا أجرنا هو صيرت ما أثار من محمد (21)

It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.

we have no means of escape from what we are in, whether we face it with patience or grief.'

I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allah said in other Ayat,

And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire!"

Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His) servants!" (40:47-48)

(Allah) will say:

"Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire."

Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them:

"Our Lord! These misled us, so give them a double torment of the Fire."

He will say: "For each one there is double (torment), but you know not."

The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." (7:38-39)

and,

Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way.

Our Lord! Give them a double torment and curse them with a mighty curse! (33:67-68)

Disbelievers will also dispute on the Day of Gathering,

"O you who are possessed of the Fire, when you will see the wrongdoers, turn to them and cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly have been believers!"
And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were wrongdoers."

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allah and set up rivals to Him!"

And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do? (34:31-33)

And Shaytan will say when the matter has been decided:

"Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shaytan) as a partner with Allah (by obeying me in the life of the world)."

Verily, there is a painful torment for the wrongdoers."

And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord.

Their greeting therein will be: "Salam (peace!)."

Shaytan disowns His Followers on the Day of Resurrection

Allah tells:

And Shaytan will say when the matter has been decided:

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire).

Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,
Verily, Allah promised you a promise of truth. by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allah's promise was true and correct news, while I promised you then betrayed you.'

And I too promised you, but I betrayed you.

Allah said in another Ayah,

He (Shaytan) makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions. (4:120)

I had no authority over you,

Shaytan will say, 'I had no proof for what I called you to, nor evidence for what I promised you, except that I called you, and you responded to me.

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

So blame me not, (today), but blame yourselves, because it is your fault for defying the proofs and following me in the falsehood that I called you to.'

Shaytan will say next,

I cannot help you,

I cannot benefit, save, or deliver you from what you are suffering,

nor can you help me.

nor can you save me and deliver me from the torment and punishment I am suffering,

I deny your former act of associating me (Shaytan) as a partner with Allah. or because you associated me with Allah before,' according to Qatadah.
Ibn Jarir commented; “I deny being a partner with Allah, the Exalted and Most Honored.”

This opinion is the most plausible, for Allah said in other Ayat,

And who is more astray than one who calls on others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them! And when mankind are gathered, they will become their enemies and will deny their worshipping. (46:5-6)

Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. (19:82)

Allah said next,

Verily, there is a painful torment for the wrongdoers."

(Verily, the wrongdoers), who deviate from truth and follow falsehood, will earn a painful torment.

It appears that this part of the Ayah narrates the speech that Shaytan will deliver to the people of the Fire after they enter it, as we stated.

Amir Ash-Sha’bi said, “On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to `Isa, son of Maryam,"

Did you say unto men: "Worship me and my mother as two gods besides Allah!" (5:116)

until,

Allah will say: "This is a Day on which the truthful will profit from their truth." (5:119)

Shaytan, may Allah curse him, will stand and address the people,

I had no authority over you except that I called you, and you responded to me.

Allah after mentioning the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shaytan address them, then He mentioned the final destination of the happy ones.

Allah says:

And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,

wherever they wish them to flow and wherever they may be,
...خالدين فيها...

to dwell therein for ever,
and will never transfer or be transferred from it,

...ثوابن يهود فيها سلاماً (23)

with the permission of their Lord. Their greeting therein will be: "Salam (peace!)."

Allah said in other Ayat,

 Till, when they reach it, and its gates will be opened and its keepers will say: "Salamun Alaykum (peace be upon you)!" (39:73)

And angels shall enter unto them from every gate (saying): "Salamun Alaykum (peace be upon you)!" (13:23-24)

Therein they shall be met with greetings and the word of peace and respect. (25:75)

Their way of request therein will be Subhanaka Allahumma (glory to you, O Allah) and Salam (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin (all praise to Allah the Lord of that exists). (10:10)

---

24.

See you not how Allah sets forth a parable!

A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.

25.

Giving its fruit at all times, by the leave of its Lord,

and Allah sets forth parables for mankind in order that they may remember.

26.

And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

27
The Parable of the Word of Islam and the Word of Kufr

Allah says:

﴾٤٢﴿

See you not how Allah sets forth a parable! A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.

Ali bin Abi Talhah reported that Abdullah bin Abbas commented that Allah's statement, 

말לאً (a parable: a goodly word), refers to testifying to La ilaha illallah, (none has the right to be worshipped but Allah)

while, 

كدْخْرٍ (as a goodly tree), refers to the believer,

and that, 

أصلُهَا ثابتٌ (whose root is firmly fixed), indicates that La ilaha illallah, (none has the right to be worshipped but Allah) is firm in the believers' heart,

وقُرْعَاهَا في السَّمَاء (and its branches (reach) to the sky. with which the believer's works are ascended to heaven.

Similar is said by Ad-Dahhak, Sa'id bin Jubayr, Ikrimah, Mujahid and several others.

They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al-Bukhari recorded that Abdullah bin Umar said, "We were with the Messenger of Allah when he asked,

Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord."

Ibn Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and Umar did not talk.

When they did not give an answer, the Messenger of Allah said,

is the date palm tree.

When we departed, I said to Umar, 'My father, by Allah! I thought that it was the date tree.'

He said, 'Why did you not speak then?'

I said, 'I saw you were silent and I felt shy to say anything.'

Umar said, 'Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).''

Abdullah bin Abbas said that, كَخْرٍ (as a goodly tree), is a tree in Paradise.

Allah said next,
Giving its fruit at all times,

It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

by the leave of its Lord,

thus earning perfection and becoming beneficial, plentiful, pure and blessed,

and Allah sets forth parables for mankind in order that they may remember.

Allah said next,

And the parable of an evil word is that of an evil tree,

describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, `Ash-Shiryan'.

Shu‘bah narrated that Mu`awiyah bin Abi Qurrah narrated that Anas bin Malik said that; it is the colocynth tree.

Allah said,

meaning, was cutoff from the root,

from the surface of earth, having no stability.

therefore, existing without basis or stability, just like Kufr (disbelief), for it does not have a basis or roots.

Surely, the works of the disbelievers will never ascend nor will any of them be accepted.

Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.

And Allah will cause the wrongdoers to go astray, and Allah does what He wills.
Allah keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Allah says:

َائبَ في الحياة الدنيا وفي الآخرة ويعمل الله الظالمين ويفعل الله العظام (٢٧)

Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause the wrongdoers to go astray, and Allah does what He wills.

Al-Bukhari recorded that Al-Bara bin Azib, may Allah be pleased with him, said that the Messenger of Allah said,

When the Muslim is questioned in the grave, he will testify that, 'La ilaha illallah', and that Muhammad is Allah's Messenger, hence Allah's statement,

Allah will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.

Muslim and the rest of the Group recorded it.

Imam Ahmad recorded that Al-Bara bin Azib said,

"We went with the Messenger of Allah to attend a funeral procession of an Ansari man. We reached the grave site when it had not yet been completed. The Messenger of Allah sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven.

They will carry with them white shroud from Paradise, and fragrance for enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allah's forgiveness and pleasure."

So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it.
When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven).

They will not pass by, but they will say, "Whose is this Tayyib (good) soul?"

They (the angels who are ascending the soul) will reply,

"Such person, the son of such and such person," -- calling him by the best names that he used to be called in the world.

They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven.

Allah, the Exalted and Ever High, will say, "List my servants record in `Illiyyin and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again."

The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?"

He will say, "Allah is my Lord."

They will ask him, "What is your religion?"

He will say, "My religion is Islam."

They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you?"

He will say, "He is the Messenger of Allah."
They will ask him, "And what proof do you have about it?"

He will say, "I read the Book of Allah (the Qur'an), and had faith and belief in him."

Then, a caller (Allah) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise."

So he is given from Paradise's tranquility and good scent, and his grave will be expanded for him as far as his sight can reach.

Then, a man, with a handsome face and handsome clothes whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised."

He will ask him, "Who are you; for yours is the face that carries the good news"

He will reply, "I am your good works."

He will say,

"O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."

And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musuh, and will sit as far from him as the sight reaches.

Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allah and a wrath from Him."

The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool.
The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musuh.

The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it.

Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?"

The angels will respond, "He is such person son of such person," -- calling him by the worst names he was known by in the world.

When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied.

Then the Prophet peace be upon him, recited:

"For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle." (7:40)

Allah will declare, "List his record in Sijjin in the lowest earth."

The wicked soul will then be thrown (from heaven).

And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place." (22:31)

His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?"

He will say, "Oh, oh! I do not know."

They will ask him, "What is your religion?"

and he will say, "Oh, oh! I do not know."
They will ask him, "What do you say about this man (Prophet Muhammad) who was sent to you?"

He will say, "Oh, oh, I do not know!"

A caller (Allah) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire."

He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other.

Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised."

He will ask that man, "And who are you, for yours is the face that brings about evil?"

He will say, "I am your evil work."

He will therefore cry, "O, my Lord! Do not commence the Hour!"

Abu Dawud and Ibn Majah collected this Hadith.

In his Musnad, Imam Abd bin Humayd recorded that Anas bin Malik said that the Messenger of Allah said,

Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muhammad)?'

As for the believer, he will say, 'I bear witness that He is Allah's servant and Messenger.'

He will be told, 'Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.'

The Prophet said next,
So he will see both seats.

Qatadah added,

"We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement."

Muslim collected this Hadith also from Abd bin Humayd, while An-Nasa'i collected it from Yunus bin Muhammad bin Al-Mu'addah.

Al-Hafiz Abu Isa At-Tirmidhi, recorded that Abu Hurayrah said that the Messenger of Allah said,

ٌذِإِذَا قُبِرَ أَوْ قَالَ ﻷنِ أَسْﻮَدَانِ أَزْرَﻗَانِ ﻣَﺎ ﻛُﻨْﺖَ تُﻘُﻮلُ ﰒ ﴿ إِذَا قُبِرَ أَوْ قَالَ ﻷنِ أَسْﻮَدَانِ أَزْرَﻗَانِ ﻳُﻘَﺎلُ ﰒ ﴿

When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called `Munkir' and the other is called `Nakir'.

They will ask him, `What did you say about this man (Muhammad)?'

He will reply, `What he used to say, that he is Allah's servant and Messenger. I bear witness that there is no true deity except Allah and that Muhammad is His servant and Messenger.'

They will say, `We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him.

He will be told, `Sleep,' but he will reply, `Let me go back to my family in order that I tell them.'

They will say, `Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allah resurrects him from that sleep.'

If he was a hypocrite, his answer will be, `I do not know! I heard people say something, so I used to repeat what they were saying.'

They will say, `We know that you used to say that.' The earth will be commanded, `Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allah resurrects him from his sleep.

At-Tirmidhi said, "This Hadith is Hasan, Gharib."

Abu Hurayrah narrated that explaining this Ayah (Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter) the Messenger of Allah said,
When he will be asked in the grave,
`Who is your Lord?
What is your religion?
Who is your Prophet?'
He will reply, `Allah is my Lord, Islam is my religion and Muhammad is my Prophet who brought the clear proofs from Allah. I believed in him and had faith in him.'
He will be told, `You have said the truth; you have lived on this, died on it and will be resurrected on it.'

Ibn Jarir At-Tabari recorded that Abu Hurayrah said that the Prophet said,

By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him.

If he is a believer, the prayer will stand by his head, Zakah to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet.

He will be approached from his head, and the prayer will declare, `No entrance from my side.'

He will be approached from his right, and Zakah will declare, `There is no entrance from my side.'

He will be approached from his left, and the fast will declare, `There is no entrance from my side.'

He will be approached from his feet, and the acts of righteousness will declare, `There is no entrance from our side.'

He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set.
فَيُقَالُ لَهُ: أَخْرِجْنَا عَنَاسْتَكَ؟

He will be told, `Tell us about what we are going to ask you.'

فَيَقُولُ: ذِنِّي عَلَى أَصْلِهِ.

He will say, `Leave me until I pray.'

فَيُقَالُ لَهُ: إِنَّكَ سَتُسْتَفْلِعُ، أَخْرِجْنَا عَنَاسْتَكَ؟

He will be told, `You will pray, but first tell us what we want to know.'

فَيُقَالُ: وَعَرِشْ تَسَأَّلَيْ؟

He will ask, `What are your questions?'

فَيُقَالُ لَهُ: أَنْظُرْ إِلَى مَا أَرَأَيْتَ هَذَا النَّبِيِّ؟

He will be told, `This man who was sent among you, what do you say about him and what is your testimony about him?'

فَيُقَالُ لَهُ: اَمْرُ، فَيُقَالُ: أَخْرِجْنَا عَنَاسْتَكَ؟

He will be answered in the positive and he will reply, `I bear witness that he is the Messenger of Allah and that he has brought us the proofs from our Lord. We believed in him.'

فَيُقَالُ لَهُ: هَذَا النَّبِيُّ ، وَأَنّى أَشْهَدُ أَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ الْعَلِيمُ.

He will be told, `This is the way you lived and died and Allah willing, you will be resurrected on it.'

فَيُقَالُ لَهُ: وَهِيَ يَطَرِقُ الْخَضْرَاءَ، وَيَعُودُ الْعُقْدُ، وَيُفْضَحُ الْجَاهِلِيَّةَ، وَيُفْتَحُ الْجَاهِلِيَّةَ إِلَى الْجَبَّةَ، وَيَفْتَحُ الْبَابُ إِلَى الْجَبَّةَ.

His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise.

فَيُقَالُ لَهُ: اَنْظُرُ إِلَى مَا أَعْدَى اللَّهُ فِيهَا.

He will be told, `Look at what Allah has prepared for you in it.'

فَيُقَالُ لَهُ: حَمَّلْنَا الْعَسِّيَّةَ، وَأَنّى أَجَابَنَاهُ الْعَلِيمُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ العَلِيمُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ الْعَلِيمُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَنّى أَجَابَنَاهُ، وَأَن**
Ayah: Allah will keep firm those who believe, with the words that stand firm in this world, and in the Hereafter. This is in reference to La ilaha ilallah, while, and in the Hereafter is in reference to the questioning in the grave.

Qatadah commented,

"As for this life, Allah will make them firm on the way of righteousness and good deeds, and in the Hereafter, (and in the Hereafter), in the grave."

Several others among the Salaf said the same.

28. Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction!

29. Hell, in which they will burn, - and what an evil place to settle in!

30. And they set up rivals to Allah, to mislead (men) from His path!

Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

The Recompense of Those Who have changed the Blessings of Allah into Disbelief

Allah says;

Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction!

Al-Bukhari said, "Allah's statement, (Have you not seen those who have changed the blessings of Allah into disbelief...), means, do you have knowledge in.

Allah said in other Ayat,

Saw you not how.
Did you not think of those who went forth.

Quraish.

A lost people. (25:18)

Ali bin Abdullah narrated that Sufyan said that Amr said that Ata said that he heard Ibn Abbas saying that, "(Have you not seen those who have changed the blessings of Allah into disbelief), is in reference to the people of Makkah."

Ibn Abi Hatim recorded that Abu At-Tufayl said that Ibn Al-Kawwa' asked Ali about Allah's statement, (those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction) and Ali said that; it refers to the disbelievers of Quraysh on the day of Badr.

He also said that; the blessing of Allah was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.

This includes all disbelievers, for Allah sent Muhammad as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

Hell, in which they will burn, - and what an evil place to settle in!

Allah said next,

And they set up rivals to Allah, to mislead from His path!

meaning, they set up partners to Allah whom they worship besides Him and called the people to worship them. Allah threatened them and warned them by the words of His Prophet,

Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

Whatever you are able to do in this life, then do it, for no matter what will happen, (But certainly, your destination is the (Hell) Fire!), for to Us will be your destination and end.'

Allah said in other Ayat,

We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment. (31:24) and,

(A brief enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:70)
Say to My servants who have believed, that they should perform the Salah, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

**The Command for Prayer and Charity**

Allah commands:

Say to My servants who have believed, that they should perform the Salah, and spend (in charity) out of the sustenance We have given them, secretly and openly,

Allah orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allah alone, without partners, and to spend from the provisions that He has granted them, by paying the due Zakah, spending on relatives and being kind to all others.

Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations.

Allah has ordained spending from what He granted, in secret and public, so that the people save themselves,

... before the coming of a Day,

the Day of Resurrection,

... on which there will be neither mutual bargaining nor befriending.

on which no ransom will be accepted from anyone, if he seeks to buy himself.

Allah said in another Ayah,

قَالَ لِلْجَهَّالِ…

So this Day no ransom shall be taken from you, nor of those who disbelieved. (57:15)

Allah said here, وَلاَ خَيْرٌ (nor befriending), Ibn Jarir commented,

"Allah says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there will be fairness and justice."

Qatadah said,

"Allah knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allah's sake, their friendship should be maintained, but if it was for other than Allah, their friendship is bound to be cutoff."

I say that the meaning of this, is that; Allah the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he
could find that amount! No friendship or intercession shall avail one if he meets Allah while a disbeliever. Allah the Exalted said,

وَأَلْقُواَ يَوْمَ الْمَغْرَةَ النَّاسَ عَنْ تَسْعَاءَهُمَا وَلَا يَقْبِلَ مِنْهَا عَذَابٌ وَلَا نَقِيفَةً لَّهَا شَفَاعَةٌ وَلَا هُمْ يَضُرُّونَ

And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. (2:123)

and,

بَلِّهَا الْ ذِينَ يَعْظُمُونَ أَشْرَكَاءَهُمْ فَيُقْتُلُونَ فِي أَنْ تَبْعَثَ عَلَيْهِمْ رَسُولَهُ وَأَقْتُلُوا وَأَنْفَقُوا وَالْكَفَرُونَ هُمْ الْقُلُوبُ

O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers. (2:254)

32. اللهَ الَّذِي خَلَقَ السَّمَاوَاتِ والأَرْضَ وَأَذَلَّ مِنَ النَّاسِ وَمَا ذَهَّلْ بِمِنَ الْعِزَّاتِ وَرَفَّأَ الْأَمْرَ

Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you;

وَسَخَّرَ لَكُمُ اللُّطْفَيْنَ فِي البَخْرِ وَمَسَحَّرَ لَكُمُ الْأُحْلَفِ

and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.

33. وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقُمْرَ وَآتَيْنَاهُمُ الْأَلْبَاءَ وَسَخَّرَ لَكُمُ الْقَمْرَ وَالْشَّمْسَ

And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.

34. وَآتَيْنَاهُمْ مِنْ كُلِّ شَيْءٍ مَا سَأَلْتُوهُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدْرٌ

And He gave you of all that you asked for, and if you (try to) count the blessings of Allah, never will you be able to count them.

إِنَّ الْإِنسَانَ لَقَدْ عَلَىٰ كُلِّ شَيْءٍ كُفَّارٌ

Verily, man is indeed an extreme wrongdoer, ungrateful.

**Describing Some of Allah’s Tremendous Favors**

Allah says;

اللهَ الَّذِي خَلَقَ السَّمَاوَاتِ والأَرْضَ وَأَذَلَّ مِنَ النَّاسِ وَمَا ذَهَّلْ بِمِنَ الْعِزَّاتِ وَرَفَّأَ الْأَمْرَ

Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.
Allah mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed.

He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses.

Allah also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods.

Allah also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

وَسَخَّرَ لَكُمُ السَّمَاءَ وَالْقَمَرَ وَالْيَتِيمَاءَ...  

And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you;

rotating by night and by day,

...وَسَخَّرَ لَكُمُ اللَّيْلَ وَالْيَتِيمَاءَ (33)  

and He has made the night and the day to be of service to you.

Allah said in other Ayat,

لاَ الْقَمَرُ يَتَغَطَّىْ بِالْسَّمَاءِ وَلاَ الْيَتِيمَاءُ بِالْقَمَرِ وَهُمَا يَطْلُبُونَ ﻣِن فِي شَيْءٍ ﻻَيْلٍّ وَiya َرَبُّ ﺃَﻟْـﻠَٰﻫِينَ َوُلِدَواْ ﻣِن ذَٰﻟِكَ ﻓِي نَٰٰذِرَانَ  

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40)

фессلَ آئِلِ اللَّهَوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَهْوُلِيْلَلَا  

He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allah, the Lord of all that exists! (7:54)

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

لَوْ خَيَّالٌ لَّيْلٌ لَّيْلُ وَيَوْمُ الْيَتِيمَاءَ يَوْمٌ لَّيْلٌ وَيَوْمٌ أَلْيَاءَ  

(Allah) merges the night into day, and merges the day into night. (35:13)

وَسَخَّرَ لَكُمُ السَّمَاءَ وَالْقَمَرَ وَالْيَتِيمَاءَ...  

And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving. (39:5)

Allah said next,

وَآَمُرْنَا فِي كُلِّ مَا سَأَلْتُمُوهُ...  

And He gave you of all that you asked for,

He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

وَإِنَّ نُفُوذُ أَجْمَالَ الْيَتِيمَاءَاتِ...  

and if you (try to) count the blessings of Allah, never will you be able to count them.
Allah states that the servants are never able to count His blessings, let alone thank Him duly for them.

\[
\text{إنّ الإنسان لطَّامٌ}(43)
\]

Verily, man is indeed an extreme wrongdoer, ungrateful.

In Sahih Al-Bukhari it is recorded that the Messenger of Allah used to supplicate;

\[
\text{لا} ﴿٤٣﴾
\]

It was reported that Prophet Dawud, peace be upon him, used to say in his supplication,

"O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me"

Allah the Exalted answered him, "Now, you have thanked Me sufficiently, O Dawud," meaning, `when you admitted that you will never be able to duly thank Me.'

And (remember) when Ibrahim said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

Ibrahim's Supplication to Allah when He brought Isma`il to Makkah

Allah tells:

And (remember) when Ibrahim said:

Allah mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allah alone, without partners. He also states that Ibrahim, who established the city, has disowned those who worship others besides Allah, and that he begged Allah to make Makkah peaceful and secure,

O my Lord! Make this city (Makkah) of peace and security, and Allah accepted his supplication.

Allah said in other Ayat,

Have they not seen that We have made (Makkah) a secure sanctuary. (29:67)
and,

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin. In it are manifest signs, the Maqam of Ibrahim; whosoever enters it, he attains security. (3:96)

Allah said here that Ibrahim supplicated, "O my Lord! Make this city (Makkah) a place of peace and security" after he established it, and this is why he said afterwards,

All praise is due to Allah, Who has given me in old age Ismail and Ishaq. (14:39)

It is well-known that Ismail was thirteen years older than Ishaq. When Ibrahim took Ismail and his mother to Makkah, while Ismail was still young enough to nurse, he supplicated to Allah,

"O my Lord! Make this city (Makkah) a place of peace and security. (2:126) as we in explained in Surah Al-Baqarah.

Ibrahim then said,

...and keep me and my sons away from worshipping idols.

It is proper for whoever supplicates to Allah to also ask for the benefit of his parents and offspring, as well as himself.

Ibrahim then said;

"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

Ibrahim next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allah; if Allah wills, He will punish them, and if He wills, He will forgive them.

Isa, peace be upon him, said similar words,

If You punish them, they are Your servants. (5:118) then raised his hands and said,

O Allah, Save my Ummah! O, Allah, Save my Ummah! O, Allah, Save my Ummah! and cried.
Allah said to the angel Jibril, "O Jibril, go to Muhammad, and Your Lord has more knowledge, and ask him what makes him cry."

Jibril came to the Prophet and asked him, and he repeated to him what he said (in his supplication).

Allah said, "Go to Muhammad and tell him this; 'We will make you pleased with your Ummah, O Muhammad, and will not treat them in a way you dislike.'"

Allah tells:

"O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Salah. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.

This Ayah indicates that this was different supplication than the first one that Ibrahim said when he left Hajar and her son Ismail in Makkah, before the Sacred House was built.

This prayer, it appears, was said after the House was built, begging Allah and seeking His favor, and He is the Exalted and Most Honored.

Ibrahim said here, "O our Lord..." then he said, (O our Lord, that they may perform Salah),

Ibn Jarir At-Tabari commented that this, "Refers to his earlier statement, "مَّنِّي أَسْكَنَتْ، (the Sacred...),"

meaning, `You have made this House Sacred so that people establish the prayer next to it,'

فَإِنَّكَ تَعْلَمُ أَنَّ الْقَلَّةَ قَرْنَةَ إِلَيْهِمْ

So fill some hearts among men with love towards them,

Ibn Abbas, Mujahid and Sa'id bin Jubayr said,

"Had Ibrahim said, `The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it."

Ibn Abbas, Mujahid and Sa'id bin Jubayr said,

"Had Ibrahim said, (among men), thus making it exclusive to Muslims only.

He said next,
in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat.

...لَآفْتَهْوُ وَتَشْكُرُونَ (٣٧)

so that they may give thanks.

Allah accepted Ibrahim's supplication,

وَأَوْلَمْ لَهُمَّ نُزُولًا مَّا أَبَاحَهُمْ إِلَّا نُزُولًا كَذَٰلِكَ يُهْيَّهُنَّ إِلَيْنَا أَنْ يَكُونُوا أُمُورُهُمْ نَظُورًا (٧٣)

Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves. (28:57)

This only indicates Allah's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allah accepted the supplication of the Khalil - Allah's intimate friend, Prophet Ibrahim, peace be upon him.

38. 

أَوْلَمْ لَهُمَّ نُزُولًا مَّا أَبَاحَهُمْ إِلَّا نُزُولًا كَذَٰلِكَ يُهْيَّهُنَّ إِلَيْنَا أَنْ يَكُونُوا أُمُورُهُمْ نَظُورًا

O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah."

39. 

ذَٰلِكَ إِنَّكَ تَعْلَمْ مَا تَعْلَمُ وَمَا مَتْعَلِمُ عَلَى الْلَّهِ مَمَّا كُنْتُمْ لَا نَزِيدُهُمْ مِثْلًا

"All praise is due to Allah, Who has given me in old age Isma'il and Ishaq. Verily, my Lord is indeed the All-Hearer of invocations.""

40. 

بَِّبَ إِنَّكَ تَعْلَمْ مَا تَعْلَمُ وَمَا مَتْعَلِمُ عَلَى الْلَّهِ مَمَّا كُنْتُمْ لَا نَزِيدُهُمْ مِثْلًا

"O my Lord! Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation."

41. 

بِنَيَّنَا التَّجْرِيبَ وَالْجَدِّي وَالْمُمْتَعِنَّنَّ نَوْعَ يَقُومُ الْجُمَالُ

"Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

Allah tells;

بَِّبَ إِنَّكَ تَعْلَمْ مَا تَعْلَمُ وَمَا مَتْعَلِمُ عَلَى الْلَّهِ مَمَّا كُنْتُمْ لَا نَزِيدُهُمْ مِثْلًا

"O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah."

Ibn Jarir At-Tabari said about the ayah, (O our Lord! Certainly, You know what we conceal and what we reveal),

"meaning, `You know the intention behind my supplication for the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.""
He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

```
َ اﻟْﻜِﱪَِ ﺍﻹﲰَْﺎ
َ رَﰊِّ ﻻِﻟّ ﻣِﻮْآء اﳊَْﻤْﺪُ ﴿٩٣﴿
```

All praise is due to Allah, Who has given me in old age Ismail (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.

`He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.'

Ibrahim said next,

```
َ اﻟْـﻋِﻴِﻞَ وَإِﺳْـﺤَﻖَ إنْ َ‌ْاﻟّ ﻳِّ ﻣِﻮْآءَ ﴿٠٤﴿
```

"O my Lord! Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation."

"Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

Ibrahim said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allah,
on the Day when the reckoning will be established.
on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

Allah gives Respite to the Disbelievers and is never unaware of what They do

Allah says,

ودَأَلَّمَهُمْ وَأَهْلَهُمْ رَأْسَهُمْ وَأَفْتَرِٰٓٓدَهُمْ إِلَّا أَنْ هُمْ لَيْوَمَ يُبْحَثُونَ فِي الْأَمْسَىَّ (٤٤)

(They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.

Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.

Allah says, `O Muhammad, do not think that Allah is unaware of what the unjust disbelievers do. Do not think because Allah gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do. Rather, Allah keeps full account of this for them and keeps it on record against them,

ودَأَلَّمَهُمْ وَأَهْلَهُمْ رَأْسَهُمْ وَأَفْتَرِٰٓٓدَهُمْ إِلَّا أَنْ هُمْ لَيْوَمَ يُبْحَثُونَ فِي الْأَمْسَىَّ (٤٤)

but He gives them respite up to a Day when the eyes will stare in horror. from the horror of the Day of Resurrection.

Allah next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

وَلاَ عِظُّمْ إِلَّا أَنْ هُمْ لَيْوَمَ يُبْحَثُونَ فِي الْأَمْسَىَّ (٤٤)

hastening forward,
in a hurry. Allah said in other Ayat,

مُهْطَعِيٍّ إِلَى الْدَاٰعِ (54:8)

Hastening towards the caller. (54:8)

مُهْطَعِيٍّ إِلَى الْدَاٰعِ (20:108)

On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.) (20:108)

until
And (all) faces shall be humbled before the Ever Living, the Sustainer. (20:111)

Allah said: another Ayah,

And the Day when they will come out of the graves quickly. (70:43)

Allah said next,

with necks outstretched,

meaning, raising their heads up, according to Ibn Abbas, Mujahid and several others.

Allah said next,

their gaze returning not towards them,

meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allah from this end. This is why Allah said,

and their hearts empty.

meaning, their hearts are empty due to extreme fear and fright.

Qatadah and several others said that; the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear.

And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say:

“Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!”

(It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."

And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you."
There will be no Respite after the Coming of the Torment

Allah said next to His Messenger,

وَأَنْزَلَ اللَّهُ الْقُنُّوْنَ ﻋَلَىٰهُمْ ﻣَكْرَهُمْ وَإِنَّهُمْ لَا يُؤْمِنُونَ

And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say:

أَنْذِرُوهُمْ فِى الْعَذَابِ ﻓَيَقُولُوهُ ﺑِمَا ذَٰلِكَ ﻗُلُوهُ ﻓَيَقُولُونَ ﺑِمَا ذَٰلِكَ

Allah mentions what those who committed injustice against themselves will say when they witness the torment,

وَأَنْذِرِ ﺔُمَّانِى أَلَا تَعْمَنُواْ إِنَّ اللَّهَ ﻓَيْرُواْ ﺑِمَا ﻋَنَّا

Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!

Allah said in other Ayat,

وَأَنْزَلَ اللَّهُ ﺔُمَّانِى أَلَا تَعْمَنُواْ إِنَّ اللَّهَ ﻓَيْرُواْ ﺑِمَا ﻋَنَّا

Until, when death comes to one of them, he says: "My Lord! Send me back." (23:99)

and,

ياَيُّهوِّمِ اْئِذَا أَحَدُهُمْ ﺑُيُوتُوهُ ﺑِمَا ذَٰلِكَ ﻗُلُوهُ ﻓَيَقُولُونَ ﺑِمَا ذَٰلِكَ

O you who believe! Let not your properties divert you. (63:9-10)

Allah described the condition of the wrongdoers on the Day of Gathering, when He said,

وَإِذَا ﺑُيُوتُوهُ ﺑِمَا ذَٰلِكَ ﻗُلُوهُ ﻻَلْمَآ أَيُؤَدَّواْ ﺑِمَا ذَٰلِكَ

And if you only could see when the criminals shall hang their heads. (32:12)

If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of Our Lord. .."! (6:27)

and,

وَإِذَا ﺑُيُوتُوهُ ﺑِمَا ذَٰلِكَ ﻗُلُوهُ ﻻَلْمَآ أَيُؤَدَّواْ ﺑِمَا ذَٰلِكَ

Therein they will cry. (35:27)

Allah refuted their statement here,

أُوْلَیۡةَ ﻓَيْرُواْ ﺑِمَا ذَٰلِكَ ﻛَيْبَاءِ ﺔُمَّانِىٓ ﻓَيْرُواْ ﺑِمَا ذَٰلِكَ

Had you not sworn aforetime that you would not leave.)

Allah says, ´Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning! Therefore, taste this torment because of what you vowed before.'
Mujahid commented that, مَـا ﻣَـلَكْﺖُ ﻣِﻦِّ ﺔَرَاءٍ (that you would not leave), refers to leaving this worldly life to the Hereafter.

Allah also said,

ودَأْسَفْتُ أَبَاهُ ﺟَهَنْدَ أَيْمَّهُمْ ﻻَيْتَبِعُ ﺔَلْهَمْ ﻣَوْهُ.

And they swear by Allah with their strongest oaths, that Allah will not raise up him who dies. (16:38)

Allah said next,

وَسَكَتُوهُ ﻓِي ﻣَـا ﻋَـدَدُواْ أَنَفَضُوهُمْ وَإِتِّيَنَواْ ﺔَلدَمْ ﻋَـﺪِيَةٍ ﻣَعُوْهُمْ وَفَضُرًّا ﻣِنَ ﺔَلْهَمْ ﺔَمْـاَلَ (٤٠)

And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.

Allah says, `you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,'

حَـكْمٌ ﻣَـبَـلِﻎٌ ﻓَـﺎ ﻣَـغْـنِ ﺔَلْدَمْ

Perfect wisdom but the warners benefit then not. (54:5)

وَقَـنَّ ﻣَـﻛْـﺮُهُمْ ﺔَـيْدَ ﺔَلْهَمْ ﻣَـﻛْـﺮُهُمْ ﻭَإِن ﻣَـﻛْـﺮُهُمْ لِتَـذَوْرُ ﻣِنَ ﺔَـنْـاَلْ (٤٤)

Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains from their places.

Shu‘bah narrated that Abu Ishaq said that Abdur-Rahman bin Dabil said that Ali bin Abi Talib commented on Allah's statement, "Though their plot was not such as to remove the mountains from their places.

"He who disputed with Ibrahim about his Lord, took two eaglets and raised them until they became adult eagles. Then he tied each eagle's leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagles, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allah said, 'though their plot was hardly one to remove the mountains from their places.'"

Mujahid also mentioned that;

this story was about Nebuchadnezzar, and that when the king's sight was far away from earth and its people, he was called, 'O tyrant one! Where are you headed to!' He became afraid and brought the staff closer to the eagles, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allah said, 'though their plot was not such as to remove the mountains from their places.'"

Ibn Jurayj narrated that Mujahid recited this Ayah in a way that means, "though their plot was such as to remove the mountains from their places."
However, Al-Awfi reported that Ibn Abbas said that, (though their plot was not such as to remove the mountains from their places), indicates that their plot was not such as to remove the mountains from their places.

Similar was said by Al-Hasan Al-Basri.

Ibn Jarir reasoned that,

"Associating others with Allah and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them."

I (Ibn Kathir) said, this meaning is similar to Allah's statement,

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. (17:37)

There is another way of explaining this Ayah;

Ali bin Abi Talhah reported that Ibn Abbas said that, (though their plot was not such as to remove the mountains from their places), refers to their Shirk, for Allah said in another Ayah,

Whereby the heavens are almost torn. (19:90)

Ad-Dahhak and Qatadah said similarly.

- **47.**

So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.

- **48.**

On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.

**Allah never breaks a Promise**

Allah affirms His promise,

So think not that Allah will fail to keep His promise to His Messengers.

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allah affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him.

Certainly, Allah is All-Mighty, All-Able of Retribution.
Allah affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

> Woe that Day to the deniers! (77:15)

Allah said here,

> On the Day when the earth will be changed to another earth and so will be the heavens,

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize.

It is recorded in the Two Sahihs that Sahl bin Sa`d said that the Messenger of Allah said,

> On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.

Imam Ahmad recorded that A`ishah said,

"I was the first among all people who asked the Messenger of Allah about this Ayah, (On the Day when the earth will be changed to another earth and so will be the heavens), saying, `O Allah's Messenger! Where will the people be then?'"

He said,

> On the Sirat.

Muslim, but not Al-Bukhari, collected this Hadith.

At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said "Hasan Sahih".

Imam Muslim bin Al-Hajjaj recorded in his Sahih that Thawban the servant of the Messenger of Allah said,

"I was standing next to the Messenger of Allah when a Jewish rabbi came to him and said, `Peace be to you, O Muhammad.'"

I pushed him with such a force that almost caused him to fall down and he asked me why I did that.

I said, `Why did you not say, `O Messenger of Allah!'

The Jew said, `We call him by the name which his family gave him.'

The Messenger of Allah said,

Muhammad is indeed the name which my family gave me.

The Jew said, `I came to ask you about something.'

The Messenger of Allah replied,

Would it benefit you if I replied to your question?

He said, `I will hear it with my ear.'

The Messenger of Allah poked the ground with a staff he had and said, ask.
The Jew said, `Where will the people be when the earth will be changed to another earth and so will the heavens?'

The Messenger of Allah said,
In the darkness before the Bridge (Jasr).
He asked, `Who will be the first to pass it?'
He said, The poor emigrants (Muhajirin).
He asked, `What will their (refreshment) be when they enter Paradise?'
He said, The caul of fish liver.
He asked, `What will they have after that?'
He said, A bull of Paradise which grazed through its pathways will be slaughtered for them.
He asked, `From what will they drink?'
He said, From a fountain whose name is Salsabil.

He said, `You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.'

He said, Would you benefit by me informing you about it?
He replied, `I would listen. I have come to ask you about the child.'

He said, The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allah's permission. When the woman's discharge is greater than the man's, it becomes a female by Allah's permission.

The Jew said, `You have told the truth and are indeed a Prophet.' Then he left.

So Allah's Messenger said; He asked me such things that I had no knowledge of it until Allah gave it to me.

Allah said next,

... وَتَبْرَزُواْ... ... and they will appear before Allah,

describing when the creatures will be resurrected before Allah from their graves,

... الواجِئُونَ القُلُوبُ... (84):

the One, the Irresistible.

Who has full power and control over all things and to Whom the necks and minds are subservient.

49. وَتَرَى الْمَجْرِيمِينَ تَوْمِيْنَ مُقَدَّمَيْنَ في الأَضْفَاقِ

And you will see the criminals that Day, Muqarranun (bound together) in fetters.

50. وَسَأَرِي أَبِيَّةَهُمْ مِنْ لَحْيَانِ وَيُغْفِرُهُمْ آَتَاهُمُ

Their garments will be of Qatiran (tar), and fire will cover their faces.
The Condition of the criminals on the Day of Resurrection

Allah said,

And you will see the criminals that Day, Muqarranun (bound together) in fetters.

Allah said, (On the Day when the earth will be changed to another earth and so will be the heavens) 'and the creations will be brought before their Lord, and you, O Muhammad, will witness the criminals who committed the crimes of Kufr and mischief,'

(Muqarranin), bound together, each with his or her like, just as Allah said,

Assemble those who did wrong, together with their companions. (37:22)

And when the souls are joined with their bodies. (81:7)

And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. (25:13)

and,

And also the Shayatin from the Jinn (including) every kind of builder and diver, and also others bound in fetters. (38:37-38)

Allah said next,

Their garments will be of Qatiran (pitch),

Qatadah commented that; Qatiran (tar) is one of the fastest objects to catch fire.

Ibn Abbas used to say that; the Qatiran, mentioned in the Ayah, is dissolved lead.
It is possible that; this Ayah reads as: ﴿وَتَغْفِيَ وَجُوهَهُمْ ﺍﻟَّذِينَ ﺑِذَٰﻟِكَ ﻣَيْرُ ﺑِذَٰﻟِكَ﴾ (50:5) referring to heated lead that has reached tremendous heat, according to Mujahid, Ikrimah, Sa'id bin Jubayr Al-Hasan and Qatadah.

Allah said next,

...وَتَغْفِيَ وَجُوهَهُمْ ﺍﻟَّذِينَ ﺑِذَٰﻟِكَ ﻣَيْرُ ﺑِذَٰﻟِكَ

and fire will cover their faces,

which is similar to His other statement,

تَغْفِيَ وَجُوهَهُمْ ﺍﻟَّذِينَ ﺑِذَٰﻟِكَ ﻣَيْرُ ﺑِذَٰﻟِكَ...

The Fire will burn their faces, and therein they will grin, with displaced lips. (23:104)

Imam Ahmad recorded that Yahya bin Abi Ishaq said that Aban bin Yazid said that Yahya bin Abi Kathir said that Zayd bin Abi Salam said that Abu Malik Al-Ash‘ari said that the Messenger of Allah said,


Four characteristics from the time of Jahiliyyah will remain in my Ummah, since they will not abandon them:

- boasting about their family lineage,
- discrediting family ties,
- seeking rain through the stars, and
- wailing for their dead.

Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qatiran and a cloak of mange.

Muslim collected this Hadith.

Allah said next,

لِيَجُوَدَ ﻋَـنْ‏‏ي‏‏، ﻛَـلَـاً ﻓِي ﺍﻹِHelpersِ ﻭَأَرْبَعُ ﻛَـلَـاً ﺑِـلْـأَدْرَارَ ﻣِنْ ﺍﻹِHelpersِ

That Allah may requite each person according to what he has earned. meaning, on the Day of Resurrection.

Allah said in another Ayah,
That He may requite those who do evil with that which they have done. (53:31)

Allah said here,

 Truly, Allah is swift at reckoning.

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

The creation of you all and the resurrection of you all are only as a single person. (31:28)

And this is why Mujahid said, (swift at reckoning), means "keeping count."

Allah states;

This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.

Elsewhere Allah said,

(So) that I may therewith warn you and whomsoever it may reach. (6:19)

This Qur'an is for all mankind and the Jinns, just as Allah said in the beginning of this Surah,

Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light. (14:1)

Allah said next,

in order that they may be warned thereby, or to receive and draw lessons from it,

and that they may know that He is the only One God,
using its proofs and evidences that testify that there is no true deity except Allah,

\[
\text{الْيَوْمَ الَّذِي نَعْفَضُ مِنْهُ حَرْثَ نَاسٍ}
\]

and that men of understanding may take heed.

meaning those who have good minds.

This is the end of the Tafsir of Surah Ibrahim, and all praise is due to Allah.

**********