Surah Al Isra

The Virtues of Surah Al-Isra'

Imam Al-Hafiz Abu Abdullah Muhammad bin Ismail Al-Bukhari recorded that Ibn Mas`ud said concerning Surah Al-Isra' (i.e., Surah Bani Isra’il), Al-Kahf and Maryam:

"They are among the earliest and most beautiful Surahs and they are my treasure."

Imam Ahmad recorded that A`ishah said:

"The Messenger of Allah used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite Bani Isra’il and Az-Zumar every night."

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

Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the neighborhood whereof We have blessed, in order that We might show him of Our Ayat.

Verily, He is the All-Hearer, the All-Seer.

The Isra’ (Night Journey)

Allah glorifies Himself,

Glorified be He,
Allah glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

Who took His servant for a Journey,

refers to Muhammad.

by Night,

means, in the depths of the night.

from Al-Masjid Al-Haram,

means the Masjid in Makkah.

to Al-Masjid Al-Aqsa,

means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrahim Al-Khalil.

The Prophets all gathered there, and he (Muhammad) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allah be upon him and upon them.

the neighborhood whereof We have blessed,

means, its agricultural produce and fruits are blessed

in order that We might show him, (i.e., Muhammad), of Our Ayat. i.e., great signs.

As Allah says:

Indeed he did see of the greatest signs, of his Lord (Allah). (53:18)

We will mention below what was narrated in the Sunnah concerning this.

Verily, He is the All-Hearer, the All-Seer.

means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter.
Ahadith about Al-Isra'

The Report of Anas bin Malik

Imam Ahmad reported from Anas bin Malik that the Messenger of Allah said:

Al-Buraq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see.

I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak`ahs there, and came out.

Jibril brought me a vessel of wine and a vessel of milk, and I chose the milk.

Jibril said: `You have chosen the Fitrah (natural instinct).'

Then I was taken up to the first heaven and Jibril asked for it to be opened.

It was said, `Who are you?' He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw Adam, who welcomed me and prayed for good for me.

Then I was taken up to the second heaven and Jibril asked for it to be opened. It was said, `Who are you?'

He said, `Jibril.'

It was said, `Who is with you?'
He said, `Muhammad.'

It was asked, 'Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw the two maternal cousins, Yahya and `Isa, who welcomed me and prayed for good for me.

Then I was taken up to the third heaven and Jibril asked for it to be opened. It was said, `Who are you?'

He said, `Jibril.'

It was said, 'Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw Yusuf, who had been given the beautiful half. He welcomed me and prayed for good for me.

Then I was taken up to the fourth heaven and Jibril asked for it to be opened. It was said, 'Who are you?'

He said, `Jibril.'

It was said, 'Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw Idris, who welcomed me and prayed for good for me.

Then he resumed his narrative:

then (the Prophet) said: Allah says:

And We raised him to a high station. (19:57)

Then I was taken up to the fifth heaven and Jibril asked for it to be opened. It was said, `Who are you?'

He said, `Jibril.'

It was said, 'Who is with you?'

He said, `Muhammad.'
It was asked, 'Has his Mission started?'
He said, 'His Mission has started.'
So it was opened for us, and there I saw Harun, who welcomed me and prayed for good for me.

Then I was taken up to the sixth heaven and Jibril asked for it to be opened. It was said, 'Who are you?'
He said, 'Jibril.'
It was said, 'Who is with you?'
He said, 'Muhammad.'
It was asked, 'Has his Mission started?'
He said, 'His Mission has started.'
So it was opened for us, and there I saw Musa, who welcomed me and prayed for good for me.

Then I was taken up to the seventh heaven and Jibril asked for it to be opened. It was said, 'Who are you?'
He said, 'Jibril.'
It was said, 'Who is with you?'
He said, 'Muhammad.'
It was asked, 'Has his Mission started?'
He said, 'His Mission has started.'
So it was opened for us, and there I saw Ibrahim, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma`mur).

Every day seventy thousand angels enter it, then they never come back to it again.
Then I was taken to Sidrat Al-Muntaha (the Lote tree beyond which none may pass), and its leaves were like the leaves (ears) of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allah, it changed, and none of the creatures of Allah can describe it because it is so beautiful.

Then Allah revealed that which He revealed to me.
He enjoined on me fifty prayers every day and night.
I came down until I reached Musa, and he said, 'What did your Lord enjoin on your Ummah!' I said, 'Fifty prayers everyday and night.'
He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.'
So I went back to my Lord and said, 'O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five.
I came back down until I met Musa and he asked me, 'What did you do?'
I said, '(My Lord) reduced (my burden) by five.'
He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah.'
I kept going back between my Lord and Musa, and (my Lord) reduced it by five each time, until He said,

'O Muhammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers.

Whoever wants to do something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him.

Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.'

I came down until I reached Musa, and told him about this.

He said: 'Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.'

I had kept going back to my Lord until I felt too shy.

This version was also recorded by Muslim.

Imam Ahmad recorded Anas saying that;

Al-Buraq was brought to the Prophet on the Night of the Isra' with his saddle and reins ready for riding. The animal shied, and Jibril said to him:

"Why are you doing this! By Allah, no one has ever ridden you who is more honored by Allah than him."

At this, Al-Buraq started to sweat.

This was also recorded by At-Tirmidhi, who said it is Gharib.

Ahmad also recorded that Anas said:

The Messenger of Allah said:

When I was taken up to my Lord (during Al-Mi'raj), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, `Who are these, O Jibril!'

He said, 'These are those who ate the flesh of the people (i.e., backbiting) and slandered their honor.'

This was also recorded by Abu Dawud.

Anas also said that the Messenger of Allah said:

On the night when I was taken on my Night Journey (Al-Isra'), I passed by Musa, who was standing, praying in his grave.

This was also recorded by Muslim.

The Report of Anas bin Malik from Malik bin Sa`sa`ah

Imam Ahmad recorded that Anas bin Malik said that Malik bin Sa`sa`ah told him that the Prophet of Allah told them about the night in which he was taken on the Night Journey (Al-Isra').

He said:
While I was lying down in Al-Hatim (or maybe, Qatadah said, in Al-Hijr) 'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.

I (one of the narrators) heard Qatadah say, `split me - from here to here.'

Qatadah said: "I said to Al-Jarud, who was beside me, 'What does that mean?'

He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'.

The Prophet said:

He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller than a mule and larger than a donkey.

Al-Jarud said, `Was this Al-Buraq?, O Abu Hamzah!'

He said, 'Yes, and its stride covered a distance as far as it could see.'

The Prophet said:

I was mounted upon it and Jibril brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this?'

He said, 'Jibril.'

It was said, 'Who is with you?'

He said, 'Muhammad.'

It was said, 'Has his Mission started?'

He said, 'Yes.'

It was said, 'Welcome to him, blessed is the one who comes.'

So it was opened for us and when I entered, I saw Adam.
(Jibril) said, 'This is your father Adam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.'

Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?'

Gabriel answered, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel answered in the affirmative.

Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other.

Gabriel said (to me), 'These are Yahya and 'Isa; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?'

Gabriel replied, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel replied in the affirmative.

Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the third heaven there I saw Yusuf (Joseph).

Gabriel said (to me), 'This is Yusuf; pay him your greetings.'

So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?'

Gabriel replied, 'Gabriel'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel replied in the affirmative.

Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.'

So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.'
Then I was taken up to the fifth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this?'

He said, 'Jibril.'

It was said, 'Who is with you?'

He said, 'Muhammad.'

It was said, 'Has his Mission started?'

He said, 'Yes.'

It was said, 'Welcome to him, blessed is the one who comes.'

So it was opened for us and when I entered, I saw Harun.

(Jibril) said, 'This is Harun, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.'

Then I was taken up to the sixth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this?'

He said, 'Jibril.'

It was said, 'Who is with you?'

He said, 'Muhammad.'

It was said, 'Has his Mission started?'

He said, 'Yes.'

It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Musa.

(Jibril) said, 'This is Musa, greet him.'

So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.'

When I passed by him, he wept, and it was said to him, 'Why are you weeping' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.'

Then I was taken up to the seventh heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this?'

He said, 'Jibril.'

It was said, 'Who is with you?'

He said, 'Muhammad'.

It was said, 'Has his Mission started?'

He said, 'Yes.'

It was said, 'Welcome to him, blessed is the one who comes.'

So it was opened for us and when I entered, I saw Ibrahim.

(Jibril) said, 'This is Ibrahim, greet him.'

So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.'
Then I was taken up to **Sidrat Al-Muntaha**, whose fruits like the clay jugs of **Hajar** (a region in Arabia) and its leaves were like the ears of elephants.

(Jibril) said: 'This is **Sidrat Al-Muntaha**.' And there were four rivers, two hidden and two visible.

I said, 'What is this, O Jibril'

He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.'

Then I was shown **Al-Bayt Al-Ma’mur**.

Qatadah said:

**Al-Hasan** told us narrating from **Abu Hurayrah** that the Prophet saw **Al-Bayt Al-Ma’mur**. Each day seventy thousand angels enter it, then they never return from it.

Then he continued to narrate the **Hadith** of **Anas**;

I chose the milk, and he (Jibril) said, 'This is the **Fitrah** (natural instinct) on which you and your **Ummah** will be.'

Then the prayer was enjoined upon me, fifty prayers each day.

Then I was brought a vessel of wine, a vessel of milk and a vessel of honey.

I chose the milk, and he (Jibril) said, `This is the **Fitrah** (natural instinct) on which you and your **Ummah** will be.'

I came down until I reached **Musa**, who said, `What did your Lord enjoin upon your **Ummah**?'

I said, `Fifty prayers each day.'

He said, `Your **Ummah** will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your **Ummah**.'

So I went back, and the number was reduced by ten. I came back to Musa and he asked, `What were you commanded to do?'
I said, 'Forty prayers each day.'

He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.'

So I went back, and the number was reduced by ten.

I came back to Musa and he asked, 'What were you commanded to do?'

I said, 'I was commanded to do thirty prayers each day.'

He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.'

So I went back, and the number was reduced by ten.

I came back to Musa and he asked, 'What were you commanded to do?'

I said, 'Twenty prayers each day.'

He said, 'Your Ummah will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.'

So I went back, and the number was reduced by ten more.

I came back to Musa and he asked, 'What were you commanded to do?'

I said, 'Ten prayers each day.'

He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.'

So I went back, and I was commanded to do five prayers every day.

I came back to Musa and he asked, 'What were you commanded to do?'

I said, 'Five prayers each day.'

He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.'

I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.'

Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.'

Similar narrations were recorded in the Two Sahihs.
The Report of Anas from Abu Dharr

Al-Bukhari recorded that Anas bin Malik said:

Abu Dharr used to tell us that the Messenger of Allah said:

The roof of my house was opened while I was in Makkah, and Jibril came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven.

When we came to the lowest heaven, Jibril said to its keeper, `Open up!'

He said, `Who is this?'

He said, `Jibril.'

He said, `Is there anyone with you?'

He said, `Yes, Muhammad is with me.'

He said, `Has his Mission started?'

He said, `Yes.'

When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept.

He said, `Welcome to the righteous Prophet and the righteous son.'
He said, 'This is Adam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.'

Then he took me up to the second heaven...

... Then we passed by Ibrahim, who said, 'Welcome to the righteous Prophet and the righteous son.'

I said, 'Who is this?'

He said, 'This is Ibrahim.'

He said, 'Welcome to the righteous Prophet and the righteous son.'

Az-Zuhri said: Ibn Hazm told me that Ibn Abbas and Abu Habbah Al-Ansari used to say: the Prophet narrated here -

Then I was taken up until I reached a level where I could hear the sound of the pens.

Ibn Hazm and Anas bin Malik said: the Messenger of Allah said:

Allah enjoined upon my Ummah fifty prayers.

I came back with this (message) until I passed by Musa, who said, 'What did your Lord enjoin upon your Ummah?'

I said, 'He enjoined fifty prayers.'

Musa said, 'Go back to your Lord, for your Ummah will not be able to do that.'

So I went back, and He reduced it by half.

Then I came back to Musa and said, 'It has been reduced by half.'

He said, 'Go back to your Lord, for your Ummah will not be able to do that.'
So I went back, and it was reduced by half.

I came back to him, and he said, 'Go back to your Lord, for your Ummah will not be able to do that.'

Then I was taken up until I reached Sidrat Al-Muntaha, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.

This version was recorded by Al-Bukhari in the Book of Prayer.

He also reported in the Book of Tafsir, under the discussion of Bani Isra'il (i.e., Surah Al-Isra'), the Book of Hajj and the Stories of the Prophets, via different chains of narration from Yunus.

Muslim recorded similar Hadiths in his Sahih in the Book of Faith.

Imam Ahmad recorded that Abdullah bin Shaqiq said:
I said to Abu Dharr, "If I had seen the Messenger of Allah, I would have asked him."

He said, "What would you have asked him?"

He said, "I would have asked him, if he saw his Lord?"

He said, "I did ask him that, and he said,"

I saw it as light, how could I see Him!"

This is how it was narrated in the report of Imam Ahmad.

Muslim recorded that Abdullah bin Shaqiq said that Abu Dharr said:

"I asked the Messenger of Allah, `Did you see your Lord?'

He said,"

(I saw) a light, how could I see Him?"

Abdullah bin Shaqiq said: I said to Abu Dharr, "If I had seen the Messenger of Allah, I would have asked him."

He said, "What would you have asked him?"

He said, "I would have asked him, `Did you see your Lord?'

Abu Dharr said, "I asked him that, and he said, I saw light."
The Report of Jabir bin Abdullah

Imam Ahmad recorded that Jabir bin Abdullah said that he heard the Messenger of Allah say:

فَكَذَّبَ بِهِ أَسْرِيَ إِلَى بَيْتِ الْمُقْدِسِ، فَقُلْتُ لِلْمُجْرِمِ فَلْيُرِيكَ إِلَى بَيْتِ الْمُقْدِسِ.

When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Hijr and Allah displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.

This was also reported in the Two Sahihs with different chains of narration.

According to Al-Bayhaqi, Ibn Shihab said that Abu Salamah bin Abdur-Rahman said:

Some people from Quraish went to Abu Bakr and said, "Have you heard what your companion is saying He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!"

Abu Bakr said, "Did he say that?"

They said, "Yes."

Abu Bakr said, "Then I bear witness that if he said that, he is speaking the truth."

They said, "You believe that he went to Ash-Sham (Greater Syria) in one night and came back to Makkah before morning!"

He said, "Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven."

Abu Salamah said, from then on Abu Bakr was known as As-Siddiq (the true believer).

The Report of Abdullah bin Abbas

Imam Ahmad recorded that Ibn Abbas said:

"On the night when the Messenger of Allah was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound.

He said, 'O Jibril, what is this?'

He said, 'This is Bilal, the Mu'adhdhin.'

When the Prophet came back to the people, he said,

قَدْ أَقْلَصَنَّ بَلَالٍ رَأَيْتُهُ كَذَا وَكَذَا

Bilal has succeeded; I saw that he will have such and such.

He (the Prophet) was met by Musa, who welcomed him and said, 'Welcome to the Unlettered Prophet.'

He was a tall, dark man with lank hair coming down to his ears or above his ears.

He said, 'Who is this, O Jibril?'

He said, 'This is Musa.'

Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with Salam, and all of them were greeting him. He said, 'Who is this?, O Jibril?'

He said, 'This is your father Ibrahim.'

Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibril?'

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He said, 'They are those who used to eat the flesh of the people (i.e., backbiting).'

He saw a man who was very red and dark blue, and said, 'Who is this, O Jibril?'

He said, 'This is the one who slaughtered the she-camel (of Salih).'

When the Messenger of Allah came to Al-Masjid Al-Aqsa, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the Fitrah (natural instinct).'

The chain of narrators is Sahih, although they (Al-Bukhari and Muslim) did not record it.

Imam Ahmad reported that Ibn Abbas said:

"The Messenger of Allah was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh).

Some people said, 'We do not believe what Muhammad is saying,' and they left Islam and became disbelievers. Allah destroyed them when He destroyed Abu Jahl.

Abu Jahl said: 'Muhammad is trying to scare us with the tree of Zaqqum; bring some dates and butter and let us have some Zaqqum!'

The Prophet also saw the Dajjal in his true form, in real life, not in a dream, and he saw `Isa, Musa and Ibrahim.

The Prophet was asked about the Dajjal, and he said:

I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree.

And I saw `Isa, white with curly hair and an intense gaze, of average build.

I saw Musa, dark-skinned, with a lot of hair and a strong build.

I looked at Ibrahim and did not see anything in him that I do not see in myself; it is as if he were your companion (meaning himself).

Jibril said: 'Greet your father with Salam,' so I greeted him with Salam.

This was also recorded by An-Nasa'i from the Hadith of Abu Zayd Thabit bin Yazid from Hilal, who is Ibn Khabbab, and it is a Sahih chain of narrators.

Al-Bayhaqi recorded that Abu Al-Aliyah said: "The cousin of your Prophet, Ibn Abbas narrated to us from the Messenger of Allah, he said:

Allah's Messenger said,
On the night when I was taken on the Night Journey, I saw Musa bin Imran, a tall, curly-haired man, as if he was from the tribe of Shanu'ah. And I saw 'Isa bin Maryam, of medium stature, white with a reddish complexion, with straight hair.

And he was shown Malik, the keeper of Hell, and the Dajjal, with the signs that Allah revealed to him.'

He said,

So be not you in doubt of meeting him. (32:33)

Qatadah used to interpret this to mean that the Prophet of Allah met Musa.

And We made it (or him) a guide to the Children of Israel. (32:33)

Qatadah said: "(This means) Allah made Musa a guide for the Children of Israel."

Muslim reported this in his Sahih, and Al-Bukhari and Muslim recorded a shorter version from Qatadah.

Imam Ahmad also recorded that Ibn Abbas said:

"The Messenger of Allah said:

Qa kamul ilahal Asmarabi. Tashbeehtum mina mutakabbirat wa turuqta anna al'am al-makkini.

On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.

He kept away from people, feeling anxious and sad, then the enemy of Allah Abu Jahl passed by him and came to sit with him, saying mockingly, `Is there anything new!'

The Messenger of Allah said, تَعَمَّ (Yes).

He said, `What is it?'

He said, I was taken on a Journey last night.

He said, `Where to?'

He said, إلى بيت المقدس (To Bayt Al-Maqdis).

He said, `Then this morning you were among us!'

He said, تَعَمَّ (Yes).

Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: `Do you think that if I call your people, you will tell them about what happened!'

The Messenger of Allah said, تَعَمَّ (Yes).

Abu Jahl said, `O people of Bani Ka`b bin Lu`ay!'
People got up from where they were sitting and came to join them.
Abu Jahl said, 'Tell your people what you told me.'

The Messenger of Allah said, (I was taken on a Journey last night).
They said, 'Where to!'

He said, (To Bayt Al-Maqdis).
They said, 'Then this morning you were among us!'

He said, (Yes).

They began to clap their hands together and put their hands on their heads in astonishment at this "lie" - as they claimed it to be.
They said, 'Can you describe the sanctuary to us!' Among them were some who had traveled to that land and seen the sanctuary, so the Messenger of Allah said,

I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of `Uqayl - or `Iqal - so I could look at it and describe the details.
I could not remember those description.

The people said, 'As for the description, by Allah he has got it right.'

This was recorded by An-Nasa'i and Al-Bayhaqi.

The Report of Abdullah bin Mas`ud

Al-Hafiz Abu Bakr Al-Bayhaqi reported that Abdullah bin Mas`ud said:

"When the Messenger of Allah was taken on the Night Journey, he went as far as Sidrat Al-Muntaha, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

When that covered As-Sidrat Al-Muntaha which did cover it! (53:16)

Ibn Mas`ud said:

"It is covered with gold butterflies. The Messenger of Allah was given the five prayers and the final Ayat of Surah Al-Baqarah, and forgiveness was granted for major sins to those who do not associate anything in worship with Allah."

This was recorded by Muslim in his Sahih.

The Report of Abu Hurayrah

Al-Bukhari and Muslim reported in their Sahihs that Abu Hurayrah said:
the Messenger of Allah said:

When I was taken on the Night Journey, I met Musa.
He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shanu’ah.

And I met `Isa.
And the Prophet described him as being of average height, with a reddish complexion, as if he had just come out of the bath.

And I met Ibrahim, and I am the one who resembles him most among his children.

I was brought two vessels, one containing milk and the other containing wine.
It was said to me, ‘Take whichever one you want.’ So I took the milk and drank it, and it was said to me,

‘You have been guided to the Fitrah - or - You have chosen the Fitrah. If you had chosen the wine, your Ummah would have gone astray.’"

They also recorded it with another chain of narrators.

Muslim recorded that Abu Hurayrah said:

"The Messenger of Allah said:

I remember being in Al-Hijr, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed than I have ever felt. Then Allah raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it.

And I remember being in a gathering of the Prophets. Musa was standing there praying, and he was a man with curly hair, as if he were one of the men of Shanu’ah."
I saw `Isa bin Maryam standing there praying, and the one who most resembles him is `Urwah bin Mas`ud Ath-Thaqafi.

And I saw Ibrahim standing there praying, and the one who most resembles him is your companion (meaning himself).

Then the time for prayer came, and I led them in prayer. When I finished, a voice said, 'O Muhammad, this is Malik, the keeper of Hell,' so I turned to him, and he greeted me first.''

**The Time that Isra' took place, and the Fact that it included both Body and Soul, when the Prophet was awake, not in a Dream**

Musa bin Uqbah said, narrating from Az-Zuhri: "The Isra' happened one year before the Hijrah."

This was also the opinion of Urwah.

As-Suddi said: "It happened sixteen months before the Hijrah."

**The truth is** that the Prophet was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on Al-Buraq.

When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two Rak`ahs to 'greet the Masjid'.

Then the Mi`raj was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens.

In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status.

He passed by Musa, the one who spoke with Allah, in the sixth heaven, and Ibrahim, the close friend (Khalil) of Allah in the seventh heaven.

Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen.

He saw Sidrat Al-Muntaha, covered by the command of Allah, and its greatness, its butterflies of gold and various colors, surrounded by the angels. There he saw Jibril in his real form, with six hundred wings.

He saw green cushions blocking the horizon. He saw Al-Bayt Al-Ma`mur, and Ibrahim Al-Khalil, the builder of the earthly Ka`bah, leaning back against it, the heavenly Ka`bah; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection.

He saw Paradise and Hell, and Allah enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers.

Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day.

Some people claim that he led them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis.
In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibril about them, one by one, and Jibril told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allah willed could be enjoined upon him and his Ummah. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibril indicated to him that he should do so.

Then he came out of Bayt Al-Maqdis and rode on Al-Buraq back to Makkah in the darkness of the night. And Allah knows best.

As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allah knows best.

The Prophet was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the Ayah:

Glorified (and Exalted) be He (Allah) Who took His servant for a Journey by Night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the neighborhood whereof We have blessed,

The words "Subhan Allah" (Glorified and exalted be Allah) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith.

The word `Abd (servant) refers to both soul and body.

Allah says:

took His servant for a Journey by Night.

and:

And We made not the vision which we showed you but a trial for mankind. (17:60)

Ibn Abbas said:

"This is the vision that the Messenger of Allah saw with his own eyes during the Journey by Night, and the cursed tree is the tree of Zaqqum."

This was recorded by Al-Bukhari.

Allah said:

The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). (53:17)

Sight (Al-Basr) is a physical faculty, not a spiritual one, and he was carried on Al-Buraq, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allah knows best.
An Interesting Story

In his book Dala’il An-Nubuwwah, Al-Hafiz Abu Nu`aym Al-Isbahani recorded via Muhammad bin Umar Al-Waqidi who said:

Malik bin Abi Ar-Rijjal told me from Amr bin Abdullah that Muhammad bin Ka`b Al-Qurazi said:

"The Messenger of Allah sent Dihyah bin Khalifah to Caesar."

He mentioned how he came to him, and described an incident that showed how wise Caesar was.

He sent for the Arab merchants who were in Syria and Abu Sufyan Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhari and Muslim, as we shall discuss below, and Abu Sufyan tried hard to give the impression that this was an insignificant issue.

(The narrator) said that Abu Sufyan (later) said:

"By Allah, nothing stopped me from saying something to Heraclius to make him despise (Muhammad) but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that.

Then I told him about the night on which he was taken on the Night Journey.

I said: `O King, shall I not tell you of something from which you will know that he is lying!'

He said, `What is it?'

I said: `He claims that he went out of our land, the land of Al-Haram, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.'

The Patriarch of Jerusalem was there, standing next to Caesar.

The Patriarch of Jerusalem said: `I know that night.'

Caesar looked at him and said, `How do you know about this!'

He said,

`I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open.

The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there.

I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'"

And he mentioned the rest of the Hadith.

In his book At-Tanwir fi Mawlid As-Siraj Al-Munir, Al-Hafiz Abu Al-Khattab Umar bin Dihyah mentioned the Hadith of the Isra’ narrated from Anas, and spoke well about it, then he said:

"The reports of the Hadith of the Isra’ reach the level of Mutawatir.

They were narrated from:

- Umar bin Al-Khattab,
- Ali, Ibn Mas’ud,
- Abu Dharr,
- Malik bin Sa`sa`ah,
- Abu Hurayrah,
- Abu Sa`id,
- Ibn Abbas,
- Shaddad bin Aws,
- Ubayy bin Ka`b,
- Abdur-Rahman bin Qarat,
- Abu Habbah Al-Ansari,
- Abu Layla Al-Ansari,
- Abdullah bin `Amr,
- Jabir, Hudhayfah,
- Buraydah,
- Abu Ayub,
- Abu Umamah,
- Samurah bin Jundub,
- Abu Al-Hamra',
- Suhayb Ar-Rumi,
- Umm Hani', and
- A'ishah and Asma', the daughters of Abu Bakr As-Siddiq,

may Allah be pleased with them all.

Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the Musnad collections.

Even though some reports do not fulfill the conditions of Sahih, nevertheless the Muslims agreed unanimously on the fact that the Isra' happened, and it was rejected only by the heretics and apostates.

They intend to put out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it). (61:8)

2. And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying):

"Take none other than Me as (your) Wakil."

3. "O offspring of those whom We carried (in the ship) with Nuh!

Verily, he was a grateful servant."
Musa and how He was given the Tawrah

When Allah mentions how He took His servant Muhammad, on the Journey by Night, He follows it by mentioning Musa, His servant and Messenger who also spoke with Him. Allah often mentions Muhammad and Musa together, may the peace and blessings of Allah be upon them both, and he mentions the Tawrah and the Qur'an together. So after mentioning the Isra',

He says:

وَآَيَتَاهَا صَمَدَّ الْكِتَابَ

And We gave Musa the Scripture,

meaning the Tawrah.

وَجَعَلْنَاهُ هُدًى

and made it,

meaning the Scripture,

لِلَّيْبِي إِسْرَائِيلَ أَلْقَعُدُواً

for the Children of Israel (saying): "Take none..."

means, lest they should take,

مِنْ يَوْمٍ وَكِيلاً

"... other than Me as (your) Wakil."

means, 'you have no protector, supporter or god besides Me,' because Allah revealed to every Prophet that he should worship Him alone with no partner or associate.

Then Allah says:

وَرَوْيَتْنَاهُ مِنْ حَمَلْنَا مُحَةً

O offspring of those whom We carried (in the ship) with Nuh,

by addressing the descendants of those who were carried in the ship with Nuh there is a reminder of the blessings, as if Allah is saying: 'O descendants of those whom We saved and carried in the ship with Nuh, follow in the footsteps of your father,

إِنْنَا كَانَ عَبْدًا شَكُورًا

Verily, he was a grateful servant.

'Remember the blessing I have granted you by sending Muhammad.'

Imam Ahmad reported that Anas bin Malik said:

"The Messenger of Allah said:
Allah will be pleased with His servant if, when he eats something or drinks something, he praises Allah for it."

This was also recorded by Muslim, At-Tirmidhi and An-Nasa‘i.

Malik said about Zayd bin Aslam: "He used to praise Allah in all circumstances."

In this context, Al-Bukhari mentioned the Hadith of Abu Zar‘ah narrating from Abu Hurayrah, who said that the Prophet said:

I will be the leader of the sons of Adam on the Day of Resurrection...

He quoted the Hadith at length, and in the Hadith, the Prophet said:

They will come to Nuh and will say, `O Nuh, you were the first of the Messengers sent to the people of earth, and Allah called you grateful servant, so intercede for us with your Lord.'

And he quoted the Hadith in full.

And We decreed for the Children of Israel in the Scripture:

"Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!"

So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.

(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves."

Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.
It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.

It was mentioned in the Tawrah that the Jews would spread Mischief twice

Allah tells;

وَقَضِيَّنا إِلَىٰ بُني إِسْرَائِيلَ في الْكِتَابِ فِي الْأَرْضِ مَرَّتَيْنِ وَعَلَّنَّنَّكُمْ عَلَىٰ كُلِّ شَيْءٍ مَّعْلُونَ (٤)

And We decreed for the Children of Israel in the Scripture: "Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!"

Allah tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allah says:

وَقَضِيَّنا إِلَىٰ بُني إِسْرَائِيلَ فِي الْكِتَابِ أَنّ أَبْرَرُواْ أَنْ لَمْ يَأْفِكُواْ أَمْضَىٰ أَمْوَاتَكُمْ (٥)

And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning. (15:66),

meaning, We already told him about that and informed him of it.

The First Episode of Mischief caused by the Jews, and their Punishment for it

Allah tells;

فَذَٰلِكَ حَبْسٌ مَّعَزِينَ ﴿٦﴾

So, when the promise came for the first of the two,

meaning the first of the two episodes of mischief.

وَقَدْ أَفْقَرَ أَصْحَابُكُمُ ۛ عَلَيْكَ أُمَّةً أَوَّلَ مُدَّةَ أَمْرِيَ (٧)

We sent against you servants of Ours given to terrible warfare.

means, ‘We unleashed soldiers against you from among Our creatures who were given to terrible warfare,’ i.e., they had great strength and weapons and power.

فَتَقَامَواْ عَلَى الْزَّيْدِ ﴿٨﴾

They entered the very innermost parts of your homes.

meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone.

وَكَانَ وَغَنُّ ضَعِيفٌ ﴿٩﴾

And it was a promise (completely) fulfilled.

The earlier and later commentators differed over the identity of these invaders.
Many Israiliyat (reports from Jewish sources) were narrated about this, but I did not want to make this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allah.

What Allah has told us in His Book (the Qur’an) is sufficient and we have no need of what is in the other books that came before. Neither Allah nor His Messenger required us to refer to them.

Allah told His Messenger that when (the Jews) committed transgression and aggression, Allah gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars.

Ibn Jarir recorded that Yahya bin Sa`id said: "I heard Sa`id bin Al-Musayyib saying: ‘Nebuchadnezzar conquered Ash-Sham (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood?

They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling.

This report is Sahih from Sa`id bin Al-Musayyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrah by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allah knows best.

َﻠَﻴْﻬِﻢْ وَأَﻣْﺪَدْﻧَﺎﻛُﻢ ﺑِﺄَﻣْﻮَالٍ وَﺑَﻨِﲔَةَ رَدَدْﻧَﺎ ﻟَﻜُﻢُ اﻟْﻜَﺮَرَةَ وَﺟَﻌَﻠْﻨَﺎﻛُﻢْ أَﻛْﺜَﺮَ ﻧَﻔِﲑًا  ﺛُﻢّ

Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.

Then Allah says:

إِنْ أَخْصَصْتُ آخِصَاصَيْلَغَيْنَ  وَإِنْ أَسَآءَ فَعَلَيْهِا

(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves."

As Allah says elsewhere:

مَنْ عَمِّلَ ﺩِاءٍ ﺀَ حقيقيَهُ وَمَنْ أَسَاءَ ﺔَأَقاَدِلِهِا

Whosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself. (45:15)

**The Second Episode of Mischief**

Then Allah says:

وَإِذَا ﺩِاءَوَعَدَ الْآخِرَةَ...​

Then, when the second promise came to pass, meaning, the second episode of mischief, when your enemies came again,
We permitted your enemies) to disgrace your faces,
meaning, to humiliate you and subdue you,
and to enter the Masjid,
meaning, Bayt Al-Maqdis (Jerusalem).

as they had entered it before,
when they entered the very innermost parts of your homes.

and to destroy,

all that fell in their hands.
everthing they could get their hands on.

with utter destruction.

It may be that your Lord may show mercy unto you,
meaning that He may rid you of them.

but if you return (to sins), We shall return (to Our punishment).
meaning, if you return to causing mischief,

(We shall return) means, We `will once again punish you in this world, along with the punishment
and torment We save for you in the Hereafter.‘

And We have made Hell a prison (Hasir) for the disbelievers.
meaning, a place of permanent detention, a prison which cannot be avoided or escaped.
Ibn Abbas said, "Hasir here means a jail."
Mujahid said, "They will be detained in it."

Others said likewise.

Al-Hasan said, "Hasir means a bed of Fire."

Qatadah said:

"The Children of Israel returned to aggression, so Allah sent this group against them, Muhammad and his companions, who made them pay the Jizyah, with willing submission, and feeling themselves subdued."

Verily, this Qur'an guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).

And that those who do not believe in the Hereafter, for them We have prepared a painful torment (Hell).

**Praising the Qur'an**

Allah praises His noble Book,

\[
\text{إنّ هذا القرآن يُهدي إلىٍّ discrepancies}\text{توافق}\]

Verily, this Qur'an guides to that which is most just and right

Allah praises His noble Book, the Qur'an, which He revealed to His Messenger Muhammad. It directs people to the best and clearest of ways.

\[
\text{وَيُبَشِّرُ أَلْمَؤْمِنِينَ}\text{توافق}\]

and gives good news to those who believe, (in it)

\[
\text{الّذِينَ يَعْمَلُونَ الصَّالِحَاتِ}\text{توافق}\]

those who do righteous deeds,

in accordance with it, telling them,

\[
\text{أَنّ هَٰذِهِ أَجْرًا كَبِيرًا}\text{توافق}\]

that they will have a great reward,

i.e., on the Day of Resurrection.

And He tells

\[
\text{وَأَنّ اللَّدِينَ لاَكُفُومُونَ بِالْحَيَوَاتِ الدُّنْيَا أَعْدَانَةً فَٰذَٰلِكَ عَدَٰلًا لَّا يَصِيرُونَ}\text{توافق}\]

those who do not believe in the Hereafter,
We have prepared for them is a painful torment,
i.e. on the Day of Resurrection.
As Allah says:

\[
\text{قَبِلُواَهُمْ بِعَذَابٍ أَلِيمٍ}
\]

... then announce to them a painful torment. (84:24)

**Man’s Haste and Prayers against Himself**

Allah tells;

\[
\text{وَيَدْعُ إِنْسَانٌ بِشَأْنٍ}
\]

And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty.

Allah tells us about man's haste and how he sometimes prays against himself or his children or his
wealth, praying for something bad to happen for them, or for them to die or be destroyed, invoking
curses, etc. If Allah were to answer his prayer, he would be destroyed because of it, as Allah says:

\[
\text{وَلَوْ يَعْجِلَ الْإِنْسَانُ سَحْبَةً}
\]

And were Allah to hasten for mankind the evil... (10:11)

This is how it was interpreted by Ibn Abbas, Mujahid and Qatadah.

We have already discussed the Hadith:

\[
\text{لَاتَمْرُو عَلَى أَنْفُسِكُمْ وَلَاتَمْرُو عَلَى أَمْوَالِكُمُ أَنْ تَأْتِهَا مِنْ آمَنَةٍ}
\]

Do not pray against yourselves or your wealth, for that might coincide with a time when Allah
answers prayers.

What makes the son of Adam do that is his anxiety and haste.

Allah says:

\[
\text{وَكَانَ الإِنْسَانُ عَجُولًا (11)}
\]

And man is ever hasty.

Salman Al-Farisi and Ibn Abbas mentioned the story of Adam, when he wanted to get up before his
soul reached his feet.

When his soul was breathed into him, it entered his body from his head downwards. When it
reached his brain he sneezed, and said,

"Al-Hamdu Lillah" (praise be to Allah),
and Allah said, "May your Lord have mercy on you, O Adam."

When it reached his eyes, he opened them, and when it reached his body and limbs he started to
stare at them in wonder.

He wanted to get up before it reached his feet, but he could not.

He said, "O Lord, make it happen before night comes."

12.

And We have appointed the night and the day as two Ayat (signs).

Then, We have obliterated the sign of the night (with darkness) while We have made the sign of
the day illuminating, that you may seek bounty from your Lord, and that you may know the
number of the years and to count (periods of time).

And We have explained everything (in detail) with full explanation.

The Night and Day are Signs of the Great Power of Allah

Allah says:

And We have appointed the night and the day as two Ayat (signs). Then, We have obliterated the sign
of the night (with darkness) while We have made the sign of the day illuminating,

Allah reminds us of the great signs that He created, including the alternation of the night and day, so
that people may rest at night, and go out and earn a living, do their work, and travel during the day,
and so that they may know the number of days, weeks, months and years, so they will know the
appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so
on. Allah says:

... that you may seek bounty from your Lord,

meaning, in your living and travels etc.

... and that you may know the number of the years and to count.

If time stood still and never changed, we would not know any of these things, as Allah says:

If any of you question the Lord of the Firmament, and He has sent down to you a book which is
written, and has sealed them in it from the knowledge of all things.

We have appointed for you night and day as two Ayat (signs). Then, We have obliterated the sign
of the night with darkness while We have made the sign of the day illuminating, that you may seek
bounty from your Lord, and that you may know the number of the years and to count (periods of time).

And We have explained everything (in detail) with full explanation.
Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light! Will you not then hear!"

Say: "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest! Will you not then see!"

It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful. (28:71-73)

Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude. (25:61-62)

He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. (39:5)

He is the Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. (6:96)

And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. (36:37-38)

Allah has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allah says:

It is He Who made the sun a shining thing and the moon a light and measured out for it stages that you might know the number of years and to count (periods of time). Allah did not create this but in truth. (10:5)

Ayat for those people who keep their duty to Allah, and fear Him much. (10:6)

They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage."

(2:189)
Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating.

Ibn Jurayj reported that Abdullah bin Kathir commented on this Ayah: "(It means) the darkness of the night and the twilight of the day."

Ibn Jurayj reported that Mujahid said:

"The sun is the sign of the day and the moon is the sign of the night. (We have obliterated the sign of the night), this refers to the moon's blackness, which is how Allah has created it."

And We have appointed the night and the day as two Ayat.

Ibn Abi Najih reported that Ibn Abbas said:

"By night and day, this is how Allah created them, may He be glorified."

And We have explained everything (in detail) with full explanation.

And We have fastened every man's Ta'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

(It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."

Every Person will have the Book of his Deeds with Him.

After mentioning time, and the deeds of the son of Adam that take place therein, Allah says:

And We have fastened every man's Ta'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

The word Ta'irah (lit. something that flies) refers to man's deeds which fly from him, as Ibn Abbas, Mujahid and others said.

It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.

So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it. (99:7-8)
Allah says:

(65) Allah says:

(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it). (50:17-18)

But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraman (Honorable) Katibin - writing down (your deeds), they know all that you do. (82:10-12)

You are only being requited for what you used to do. (52:16)

Whosoever works evil, will have the recompense thereof. (4:123)

The meaning is that the deeds of the sons of Adam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

... And We have fastened every man's Ta'irah (deeds) to his neck, meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses. (75:13-15)

Allah says:

(It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."

meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.

And We have fastened every man's Ta'irah (deeds) to his neck, meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape.
Ma`mar narrated from Qatadah,

"His deeds, (and on the Day of Resurrection, We shall bring out for him), We shall bring forth those deeds."

(20:35) (a Book which he will find wide open). Ma`mar said: Al-Hasan recited, 

وَاختلاف عِينَيْنِ فِي الْيَمِينِ وَعينَيْنِ فِي الْشَّمْلِ (and on the Day of Resurrection, We shall bring out for him), We shall bring forth those deeds."

اِلْيَمِينِ وَعينَيْنِ فِي الْشَّمْلِ (and on the Day of Resurrection, We shall bring out for him), We shall bring forth those deeds."

and on the Day of Resurrection, We shall bring out for him), We shall bring forth those deeds."

(50:17) And he said:

"O son of Adam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left.

The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. 'So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.'

By Allah, the One Who makes you accountable for your own deeds is being perfectly just."

These are some of the best words Al-Hasan ever spoke, may Allah have mercy on him.

No One will have to bear the Sins of Another

Allah tells;

ومَا كَانَ عُذُورًا إِلَّا عَذَّارًا وَمَا كَانَ عُذُورًا إِلَّا عَذَّارًا... (And whoever goes astray), meaning from the truth, deviating from the way of guidance, he is wrongdoing himself and will have to bear the consequences.

Then Allah says:

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى... No one laden with burdens can bear another's burden.
no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allah says:

وَإِنْ ﺗَدْعُ ﻣُﺜْﻘَﻠَﺔٌ إِﱃَ ﻳَﺣِّﻠِﻬَﺎ ﻻِ ﺑُﳛُمْلُ ﻣِنْهُ

and if one heavily laden calls another to (bear) his load, nothing of it will be lifted. (35:15)

There is no contradiction between this and other Ayat:

وَلَبِحَمْلَنَّ ﺍﻟْﺄَﻓَاظَرَةَ وَأَفْتَاءَ ﺍﻟْﺄَﻓَاظَرَةَ

And verily, they shall bear their own loads, and other loads besides their own. (29:13)

And,

وَمَنْ أَوْزَرَ ﺍﻟْذِينَ ﻟَﻌْلَمُوهُ ﺑَقضيَّةٍ إِنْ ﻣِنْهُ

and also of the burdens of those whom they misled without knowledge. (16:25)

For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them.

This is the justice and mercy of Allah towards His servants.

As Allah says:

وَمَا كَتَبَ ﺧَﻼَفِينُ حَتَّى ﻧَكْتَحَ حُسْوَالَآ١٥٥

And We never punish until We have sent a Messenger (to give warning).

No Punishment until a Messenger has been sent

Allah tells us that out of His justice, He does not punish anyone until He has established proof against him by sending a Messenger to him, as He says:

قَالَواْ ﻋَلَى ﻣَنْ ﺑَدْرُ ﻓِي ﻗُرْآنِ ﻲَأَيُوْدُ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيُوْدُ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيُوْدُ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيُوْدُ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيُوْدُ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ ﺑَدْرِ ﻲَأَيْمُلُ 

Every time a group is cast therein, its keeper will ask: "Did no warner come to you!"

They will say: “Yes, indeed a warner did come to us, but we belied him and said: ‘Allah never sent down anything (of revelation); you are only in great error.’” (67:8-9)

And,

وَمِنْ أَوْزَرَ ﺍﻟْذِينَ ﻋَلَمُوهُ ﻓِي ﻗُرْآنِ ﻲَأَيُوْدُ ﻲَأَيْمُلُ 

And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, “Did not the Messengers come to you from yourselves - reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours!” (39:71)

They will say: “Yes,” but the Word of torment has been justified against the disbelievers!
Therein they will cry: “Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply:) “Did We not give you lives long enough, so that whosoever would receive admonition could receive it! And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper.” (35:37)

There are other Ayat which indicate that Allah will not make anyone enter Hell except after sending a Messenger to them.

**The Issue of Small Children who die**

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allah have mercy on them.

This is the issue of children who die when they are little, and their parents are disbelievers: what happens to them?

By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of Fatrah, when no Message reached them.

Several Hadiths have been narrated on this topic, which I will quote here by the help and support of Allah. The First Hadith from Al-Aswad bin Sari'.

Imam Ahmad reported from Al-Aswad bin Sari' that the Messenger of Allah said,

أَرْبَعَةُ ﻓَطْرَةُ ﻓِي ﺍَﻟْيَوْمِ ﺍَﻟْآَخِرِ

- ﺷَرِّكُ ﻣَنْ ﻓِي ﻣَسْرَعَةَ ﻪُوُداً
- ﺷَرِّكُ ﻣَنْ ﻓِي ﻣَسْرَعَةِ ﻭَإِنَّكَ ﻓِي ﻣَسْرَعٍ
- ﺷَرِّكُ ﻣَنْ ﻓِي ﻣَسْرَعَةِ ﻧَآِءُ ﻓِي ﻣَسْرَعٍ
- ﺷَرِّكُ ﻣَنْ ﻓِي ﻣَسْرَعَةِ ﻧَآِءُ ﻓِي ﻣَسْرَعٍ

There are four who will present their case on the Day of Resurrection:

- a deaf man who never heard anything,
- an insane man,
- a very old and senile man, and
- a man who died during the Fatrah.

As for the deaf man, he will say,

"O Lord, Islam came but I never heard anything."
As for the insane man, he will say, 
"O Lord, Islam came and the young boys were throwing camel dung at me."

As for the senile man, he will say, 
"O Lord, Islam came and I did not understand anything."

As for the one who died during the Fatrah, he will say, 
"O Lord, no Messenger from You came to me."

Allah will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire.

By the One in Whose Hand is the soul of Muhammad, if they enter it, it will be cool and safe for them.

There is a similar report with a chain from Qatadah from Al-Hasan from Abu Rafi` from Abu Hurayrah, but at the end it says:

َﻠَﻴْﻪِ ﺑَﺮْدًا وَﺳَﻼَﻣًﺎ، وَﻣَﻦْ ﻷﻳَﺪْﺧُﻠُﻬَﺎ ﻲُﺴْﺤَﺐُ إِﻟَﻴْهَا

Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.

This was also recorded by Ishaq bin Rahwayh from Mu`adh bin Hisham, and by Al-Bayhaqi in Al-`tiqad. He said: “This is a Sahih chain.”

It was reported by Ibn Jarir from the Hadith of Ma`mar from Hammam from Abu Hurayrah, who attributed it to the Prophet. Then Abu Hurayrah said: "Recite, if you wish, And We never punish until We have sent a Messenger (to give warning)."

This was also narrated by Ma`mar from Abdullah bin Tawus from his father, from Abu Hurayrah, but it is Mauquf (it was not attributed directly to the Prophet).

The Second Hadith from Abu Hurayrah

He said that the Messenger of Allah said:

َُْوُلْدُ ِاﳌُْﺴْﻠِﻤِﲔَ ﻓَﻮِحلةَ ﺟُدْدُ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ 

Every newborn is born in a state of Fitrah (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)?

According to one report they said: "O Messenger of Allah, what about those who die when they are little?"

He said,

اللهُ أَلْعَـアクセス مَا كَانَ أَمْـبِيَاء

Allah knows best what they would have done.

Imam Ahmad reported from Abu Hurayrah that the Prophet (as far as I know - the narrator was not sure if it was attributed to Musa) - said:

ذَرَارِيُّ ُهِ_sequences إِبْرَاهِيمُ عِلْيَةِمُن

The children of the Muslims are in Paradise, being taken care of by Ibrahim.

In Sahih Muslim it is reported from Iyyad bin Hammad that the Messenger of Allah said that Allah said:
I have created My servants as Hunafa.

According to another version, the wording is “as Muslims.”

The Third Hadith from Samurah

In his book Al-Mustakhraj `Ala Al-Bukhari, Al-Hafiz Abu Bakr Al-Barqani recorded the Hadith of `Awf Al-A´rabi, from Abu Raja’ Al-`Utardi from Samurah that the Prophet said:

Every newborn is born in a state of Fitrah.

The people called out to him: "O Messenger of Allah! What about the children of the idolators?"

He said,

And the children of the idolators too.

At-Tabarani reported that Samurah said, We asked the Messenger of Allah about the children of the idolators, and he said,

They are the servants of the people of Paradise.

The Fourth Hadith from the Paternal Uncle of Hasna

Ahmad reported that Hasna' bint Mu`awiyah, from Bani Suraym, said that his paternal uncle said to him:

"I said, `O Messenger of Allah, who is in Paradise' He said,

- Prophets are in Paradise,
- martyrs are in Paradise,
- infants are in Paradise and
- baby girls who were buried alive are in Paradise.

It is Makruh to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of Shariah may try to speak about it. For this reason some of the scholars did not like to discuss it.

This view has been narrated from Ibn Abbas, Al-Qasim bin Muhammad bin Abi Bakr As-Siddiq, Muhammad bin Al-Hanafiyyah and others.
Ibn Hibban recorded in his *Sahih* that Jarir bin Hazim said:

I heard Abu Raja’ Al-`Utardi saying that he heard Ibn Abbas (may Allah be pleased with them both) saying, "While he was on the Minbar, the Messenger of Allah said:

لا أترك لمَن أركمن علمه إلا كما أركمن علمه أو فقاً يافزاَ لِي البالعين بالقدر.

This Ummah will be fine so long as they do not talk about children and the divine decree."

Ibn Hibban said:

"This means talking about the children of the idolators."

Abu Bakr Al-Bazzar also recorded it via Jarir bin Hazim, then he said,

"A group narrated it from Abu Raja’ from Ibn Abbas, but it is Mauquf."

And when We decide to destroy a town (population), Amarna those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

Allah says:

وَإِذَا أَرَدتُنَا أَن نُعَدَّلَ فِي أَمَّارَةٍ فَقَسَفْنَا فِيهَا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ فَفَسَقْتُوا فِيهَا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ فَفَسَقْتُوا فِيهَا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ فَفَسَقْتُوا أَمَرْنَاهُمْ F(16)

And when We decide to destroy a town (population), *Amarna* those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

**Meanings of Amarna**

The commentators differed over the meaning of this word.

It was said that the phrase translated here as "*Amarna* those who live luxuriously. Then, they transgress therein" means, "We send Our decree upon them," as Allah says elsewhere:

 آَمَارْنَا أَمََّةٍ نَّاتِيَةً أَوْ غَفَارًا

Our decree reaches it by night or by day. (10:24)

For (*Amarna* cannot mean "Our command") because Allah does not command or enjoin immorality.

Or, they said it means that Allah subjugated them to commit immoral deeds, so they deserved the punishment.

Or it was said that it means: "We commanded them to obey Us, but they committed immoral sins, so they deserved punishment."

This was reported from Ibn Jurayj from Ibn Abbas, and it is also the view of Sa’id bin Jubayr.

...أَمَرْنَا أَمََّةٍ نَّاتِيَةً أَوْ غَفَارًا ...

*Amarna* those who live luxuriously. Then, they transgress therein,

Ali bin Abi Talhah reported that Ibn Abbas said, (this means)
"We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allah destroyed them with the punishment."

This is similar to the Ayah:

وَكَذَلَكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرٌَۡۜ مُّعَرَّفِيٍّ

And thus We have set up in every town great ones of its wicked people. (6:133)

This was also the view of Abu Al-Aliyah, Mujahid and Ar-Rabi’ bin Anas.

وَإِذَا أَرَدْنَاهُمْ أَن تَقْعَدْنَ فِي هَؤُلَآْءِ فَكَذَٰلِكَ جَعَلْنَاهُمْ قُسُّوٗۡٔٞ فِي أَنفُسِهِمْ...

And when We decide to destroy a town (population), Amarna those who live luxuriously. Then, they transgress therein,

Al-`Awfi reported that Ibn Abbas said, (it means) "We increase their numbers."

This was also the view of Ikrimah, Al-Hasan, Ad-Dahhak and Qatadah, and it was reported from Malik and Az-Zuhri.

17.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْضٍ

And how many generations have We destroyed after Nuh!

وَكَفَّرْنَا إِلَىٰ بَعْضٍ مِّنْهُمْ بِصَبِيرَةٍ

And sufficient is your Lord as All-Knower and Seer of the sins of His servants.

A Threat to Quraysh

Allah says:

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْضٍ...

And how many generations have We destroyed after Nuh!

Warning the disbelievers of the Quraysh for rejecting His Messenger Muhammad, Allah says that He destroyed other nations who rejected the Messengers after Nuh.

This indicates that during the centuries between Adam and Nuh, humans were following Islam, as Ibn Abbas said:

"Between Adam and Nuh there were ten generations, during all of which humans were following Islam."

The meaning (of the Ayah) is:

"You disbelievers are not more dear to Allah than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment."

وَكَفَّرْنَا إِلَىٰ بَعْضٍ مِّنْهُمْ بِصَبِيرَةٍ...

And sufficient is your Lord as All-Knower and Seer of the sins of His servants.

means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.
Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.

And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allah).

The Reward of Those who desire this World and Those who desire the Hereafter

Allah says:

... من كان يريد الجحاة... 

Whoever desires the quick-passing (transitory enjoyment of this world),

Allah tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allah wants to have it, and they get what He wills that they should get.

This Ayah narrows down the general statements made in other Ayat.

Allah says:

... عجلناه فيهما ما كنا نريد قبلاً عجلناه فيهما... 

We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell;

meaning, in the Hereafter,

... يضلناها... 

he will burn therein,

means, he will enter it until it covers him on all sides,

... مذكوئها... 

disgraced,

means, blamed for his bad behavior and evil deeds, because he chose the transient over the eternal,

... مذكوئها (18) ... 

rejected,

means, far away (from Allah's mercy), humiliated and put to shame.

... ومن أراد الآخرة... 

And whoever desires the Hereafter,
wanting the Hereafter and its blessings and delights,

...وَسَعَى لَا سَعَيْهَا...

and strives for it, with the necessary effort due for it,

seeking it in the right way, which is following the Messenger.

...وَهوَفَوْمُن...

while he is a believer,

means, his heart has faith, i.e., he believes in the reward and punishment,

...فَأَوَلَّيْكَ خَلَائِلَ مُّشْكِرِينَ (١٩)

then such are the ones whose striving shall be appreciated, (rewarded by Allah).

20. On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.

21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.

Allah says:

...كَلَّا مِنْ هَوْلَاءِ وَهَوْلَاءِ

(On each) meaning, on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want,

...مِنَ عَطَاءِ رَبِّكَ...

from the bounties of your Lord.

means, He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants.

Allah says:

...وَمَا كَانَ عَطَاءً مَّلِئًا مَّلِئً (٢٠)

And the bounties of your Lord can never be forbidden.

meaning, no one can withhold or prevent them.
Qatadah said, "(It means) they can never decrease."

Al-Hasan and others said, "(It means) they can never be prevented."

Then Allah says:

َﻠْﻨَﺎ ﺑَﻌْﻀَﻬُ ﺑَﻌْﺾٍ ﺍﻧﻈُﺮْ ﻓَﻀّ

See how We prefer one above another,

meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

وَﻟَﻶﺧِﺮَ أَﻛْﱪَُ دَرَﺟَﺎتٍ أَﻛْﱪَُ ﻣَوْضُ Depths

and verily, the Hereafter will be greater in degrees and greater in preferment.

means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights.

The people of Hell will vary in their positions and levels, just as the people of Paradise will.

In Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth.

It is recorded in the Two Sahihs that the Prophet said:

The people of the highest levels (of Paradise) will see the people of `Illyin as if they are looking at distant stars on the horizon.

17:22 Set not up with Allah any other ilah (god), or you will sit down reproved, forsaken (in the Hellfire).

Do not associate Anything in Worship with Allah

Allah says,

لاَّ تَأْفِيقُ مَعَ ﺟَارِيهِ ﺑَهْرًا ﻋَلَّمَهَا ﺑَهْرًا

Set not up with Allah any other ilah (god), or you will sit down reproved, forsaken (in the Hellfire).

Addressing those who are responsible among this Ummah, Allah says, "Do not admit any partner into your worship of your Lord."

(22)

(or you will sit down reproved), meaning, because of associating others with Him.

(22)

(forsaken), means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allah alone, with no partner or associate.

Imam Ahmad reported that Abdullah bin Mas`ud said:
The Messenger of Allah said:

Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allah for help, then Allah will grant him the means of independence sooner or later.

This was also recorded by Abu Dawud and At-Tirmidhi, who said, “Hasan Sahih Gharib”.

| 23. | And your Lord has Qada (decreed) that you worship none but Him. |
| 24. | And lower unto them the wing of submission and humility through mercy, and say: |

My Lord! Bestow on them Your mercy as they did bring me up when I was young.

The Command to Worship Allah Alone and to be Dutiful to One’s Parents

Allah says,

And your Lord has Qada (decreed) that you worship none but Him.

Allah commands us to worship Him alone, with no partner or associate.

The word قدة (Qada) (normally having the meaning of decree) here means "commanded".

Mujahid said that قدة (And He has Qada) means enjoined.

This is also how Ubayy bin Ka`b, Ibn Mas`ud and Ad-Dahhak bin Muzahim recited the Ayah as:

And that you be dutiful to your parents.

And your Lord has Wassa (enjoined) that you worship none but Him.

The idea of worshipping Allah is connected to the idea of honoring one's parents.

Allah says:
Here He commands good treatment of parents, as He says elsewhere:

أَنْ اسْتَكْبَرُ لَيْنَ لَوْلَدَكُمْ إِلَى الْحَيَّاءِ

give thanks to Me and to your parents. Unto Me is the final destination. (31:14)

... إِنَّا نَتَّفَقُ عَلَى أَنْ تُحْسَبُواْ إِلَى نَفْسِكُمْ... 

If one of them or both of them attain old age in your life, say not to them a word of disrespect, means, do not let them hear anything offensive from you, not even say "Uff!" which is the mildest word of disrespect,

وَلاَ تَنْهَرْ،َّ مَهَا... 

and do not reprimand them, means, do not do anything horrible to them.

Ata’ bin Rabah said that it meant, "Do not raise your hand against them."

When Allah forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

وَقُلْ لَهُمَا أَوْلَىٰ مَعِيُّ... 

but address them in terms of honor. meaning gently, kindly, politely, and with respect and appreciation.

وَأَخْفِضْ مَا جَنَّاهُ الَّذِينَ مِنَ الرُّخْمَةِ... 

And lower unto them the wing of submission and humility through mercy, means, be humble towards them in your actions.

وَقُلْ لَهُمَا إِمَّا أَنْ يَتَّسَفَرُواْ لِلْمُشْرِكِينَ... 

and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

means, say this when they grow old and when they die.

Ibn Abbas said: "But then Allah revealed:

ما كَانَ لِلْمُسْلِمِينَ وَالَّذِينَ آمَنُواْ أنْ يَتَسَفَّرُواْ لِلْمُشْرِكِينَ

It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolaters. ..." (9:13)

There are many Hadiths which speak about honoring one's parents, such as the Hadith narrated through a number of chains of narration from Anas and others, which states that the Prophet climbed up on the Minbar, and then said, Amin, Amin, Amin.

It was said, "O Messenger of Allah, why did you say Amin."

He said:

تَسَفَّرَ لَهُمَا إِنْ كُنْتُمْ أَمْيَةً أَمْنَى، إِنْ كُنْتُمْ أَمْيَةً أَمْنَى، إِنْ كُنْتُمْ أَمْيَةً أَمْنَى...
Jibril came to me and said,
- "O Muhammad, he is doomed who hears you mentioned and does not say Salla upon you." He said, "Say Amin," so I said Amin.

Then he said,
- "He is doomed who sees the month of Ramadan come and go, and he has not been forgiven." He said, "Say Amin," so I said Amin.

Then he said,
- "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise." He said, "Say Amin," so I said Amin.

Another Hadith

Imam Ahmad reported from Abu Hurayrah that the Prophet said:

He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise.

This version is Sahih although no one recorded it other than Muslim.

Another Hadith

Imam Ahmad recorded Mu’awiyah bin Jahimah As-Salami saying that Jahimah came to the Prophet and said: "O Messenger of Allah, I want to go out to fight and I have come to seek your advice."

He said, "Do you have a mother?"
He said, "Yes."
The Prophet said,

Then stay with her, for Paradise is at her feet.

Similar incidents were also recorded by others. This was recorded by An-Nasa’i and Ibn Majah.

Another Hadith

Imam Ahmad recorded that Al-Miqdam bin Ma’dikarib said that the Prophet said:

- إن الله يوجيكم بأبائكم
- إن الله يوجيكم بأمهاتكم
- إن الله يوجيكم بأقاربكم
- إن الله يوجيكم بالأقربين
- إن الله يوجيكم بالأناس
- Allah enjoins you concerning your fathers,
- Allah enjoins you concerning your mothers,
- Allah enjoins you concerning your mothers,
- Allah enjoins you concerning your mothers,
- Allah enjoins you concerning your close relatives then the next in closeness.

This was recorded by Ibn Majah from the Hadith of Abdullah bin Ayyash.

Another Hadith

Ahmad recorded that a man from Banu Yarbu said:

"I came to the Prophet while he was talking to the people, and I heard him saying,

\[
\text{يَﺪُ اﳌُْﻌِﻄِﻲ اﻟْﻌُﻠْﻴَﺎ،} \\
\text{َﻚَ وَأَﺑَﺎكَ،} \\
\text{أُﻣّ} \\
\text{وَأَﺧْﺘَﻚَ وَأَﺧَﺎكَ،} \\
\text{ ثُﻢّ} \\
\text{َ أَدْﻧَﺎكَ أَدْﻧَﺎك} \\
\]

The hand of the one who gives is superior.

- (Give to) your mother and your father,
- your sister and your brother,
- then the closest and next closest."

Omissions committed against Parents are pardoned with Good Relations and Repentance

Sa`id bin Jubayr said:

"This refers to a man who said something that he did not think would be offensive to his parents."

According to another report:

"He did not mean anything bad by that."

So Allah said:

\[
\text{ْﻠَﻢُ ﲟَِﺎ ﰱِ ﻧُﻔُﻮﺳِﻜُﻢْ إِن ﺗَﻜُﻮﻧُﻮاْ ﺻَـﻠِﺢَﲔَ} \\
\text{ ﻓَﺈِﻧّ} \\
\text{ ﺑُّﻜُﻢْ أَ} \\
\]

Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance.
Qatadah said: "To the obedient who pray."

Shu`bah narrated from Yahya bin Sa`id from Sa`id bin Al-Musayyib;
"This refers to those who commit sin then repent, and commit sin then repent."

Ata' bin Yasar, Sa`id bin Jubayr and Mujahid said: "They are the ones who return to goodness."

Mujahid narrated from Ubayd bin Umayr, concerning this Ayah:
"This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allah."

Mujahid agreed with him on that.

Ibn Jarir said:
"The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allah hates for that which He loves and is pleased with."

What he said is correct, for Allah says,

Verily, to Us will be their return. (88:25)

And according to a Sahih Hadith, the Messenger of Allah would say when he returned from a journey,

We have returned repenting, worshipping and praising our Lord.

And give to the kinsman his due, and to the Miskin (poor), and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaytan is ever ungrateful to his Lord.

And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.

The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

Allah says

And give to the kinsman his due, and to the Miskin (poor), and to the wayfarer.
When Allah mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship.

According to the Hadith:

أَدْنَآكَ أَدْنَآكَ أَبَاكَ أَبَاكُ أَمَّكُ أُمَّكُ، ثُمّ الاَْقْرَبَ فَإِذَآ أَوَّلُو أُوْلَىٰ

Your mother and your father, then your closest relatives and the next closest.

According to another Hadith:

خَلَقَ آدمَ وَأُمَّهُ فَأَمَدَّهُمَا رَبُّهُمَا فَلَبِّنُوهُمَا فِي أَجَلِهِمَا فَلْيُصِلِّوا رَحمَتهُمَا

Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.

But spend not wastefully (your wealth) in the manner of a spendthrift.

When Allah commands spending, He forbids extravagance. Spending should be moderate, as stated in another Ayah:

لُيَّسْطِ ﻦَزْدِاً ﻦَزْدِاً إِذَآ أَنْفُقُواْ لَمْ يُسْرُفُواْ وَلَمْ يَقْرَطُواْ وَاﻟّ ذِيْنَ إِذَآ أَنْفُقُواْ ﻦَزْدِاً ﻦَزْدِاً (25:67)

And those who, when they spend, are neither extravagant nor stingy. (25:67)

Then He says, to discourage extravagance:

إِنْ أَلْفَحَبْنَ أَيِّئَنَ ﺗُؤَدْهُ إِلَىَّ اﻟْشَّيَاطِينِ...

Verily, the spendthrifts are brothers of the Shayatin,

They have this trait in common.

Ibn Mas`ud said: "This refers spending extravagantly when it is not appropriate."

Ibn Abbas said likewise.

Mujahid said:

"If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift."

Qatadah said:

"Extravagance means spending money on sin in disobeying Allah, and on wrongful and corrupt things."

Imam Ahmad recorded that Anas bin Malik said:

"A man came from Banu Tamim to the Messenger of Allah and said: `O Messenger of Allah, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.'

The Messenger of Allah said:
- Pay the Zakah on your wealth if any is due, for it is purification that will make you pure,
- maintain your ties of kinship,
- pay attention to the rights of beggars, neighbors and the poor.

He said: `O Messenger of Allah, make it less for me.'

He (recited),

And give to the kinsman his due, and to the Miskin (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift.

The man said, `That is enough for me, O Messenger of Allah. If I pay Zakah to your messenger, will I be absolved of that duty before Allah and His Messenger!'

The Messenger of Allah said:

Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it.''

Verily, the spendthrifts are brothers of the Shayatin, meaning, they are their brothers in extravagance, foolishness, failing to obey Allah and committing sin. Allah said:

and the Shaytan is ever ungrateful to his Lord. meaning, he is an ingrate, because he denied the blessings of Allah and did not obey Him, turning instead to disobedience and rebellion.

And if you turn away from them and you are awaiting a mercy from your Lord, `If your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give, 

for which you hope, i.e. a mercy from your Lord,

then, speak unto them a soft, kind word. meaning, with a promise. This was the opinion of Mujahid, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah and others.

29. And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty.
17:30 Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).

Verily, He is Ever All-Knower, All-Seer of His servants.

**Moderation in Spending**

Allah enjoins moderation in living. He condemns miserliness and forbids extravagance.

And let not your hand be tied (like a miser) to your neck, this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allah be upon them - said, "Allah's Hand is tied up (i.e., He does not give and spend of His bounty)."

They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

nor overextend it (like a spendthrift),

means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty.

If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable.

It is described as worn out, which is similar in meaning to exhausted.

As Allah says:

Then look again: "Can you see any rifts" Then look again and yet again, your sight will return to you in a state of humiliation and worn out. (67:3-4)

meaning, unable to see any faults.

Similarly, Ibn Abbas, Al-Hasan, Qatadah, Ibn Jurayj, Ibn Zayd and others understood this Ayah as miserliness and extravagance.

It was reported in the Two Sahihs from the Hadith of Abu Az-Zinad from Al-A`raj that Abu Hurayrah heard the Messenger of Allah say:
The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collar-bones.

When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven).

And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide.

This version was recorded by Al-Bukhari in the Book of Zakah.

In the Two Sahihs it is recorded that Mu`awiyah bin Abi Muzarrid narrated from Sa`id bin Yasar that Abu Hurayrah said:

"The Messenger of Allah said:

There is no day when a person wakes up but two angels come down from heaven.

One of them says, `O Allah, compensate the one who gives (in charity),,' and the other one says, `O Allah, destroy the one who withholds.'"

Muslim recorded from Abu Hurayrah that the Prophet said:

Wealth never decreases because of Sadaqah (charity). Allah never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allah, Allah will raise him in status.

According to a Hadith narrated by Abu Kathir from Abdullah bin `Amr, who attributed it to the Prophet:

Beware of stinginess for it destroyed the people who came before you.

- It commanded them to be miserly, so they were miserly;
- and it commanded them to cut the ties of kinship, so they cut them;
- and it commanded them to commit immoral actions, so they did so.
 Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).

This Ayah is telling us that Allah is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His.

He said:

Verily, He is Ever All-Knower, All-Seer of His servants.

meaning, He knows and sees who deserves to be rich and who deserves to be poor.
- In some cases, richness may be decreed so that a person gets carried away, leading to his own doom.
- In other cases, poverty may be a punishment.

We seek refuge with Allah from both.

Prohibition of killing Children

This Ayah indicates that Allah is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance.

The people of Jahiliyyah would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allah forbade that and said:

And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.

meaning, lest they may make you poor in the future.

This is why Allah mentions the children's provision first:

We shall provide for them as well as for you.

In Surah Al-An`am, Allah says:

kill not your children because of poverty. (6:151)

We provide sustenance for you and for them. (6:151)
Surely, the killing of them is a great sin.

means, a major sin.

In Two Sahihs it is recorded that Abdullah bin Mas`ud said, "I said, `O Messenger of Allah, which sin is the worst?'

He said,

To appoint rivals of Allah when He has created you.

I asked, `Then what?'

He said,

To kill your child lest he should eat with you.

I asked, `Then what?'

He said,

To commit adultery with your neighbor's wife."

And come not near to unlawful sex. Verily, it is Fahishah (immoral sin) and an evil way.

The Command to avoid Zina (Unlawful Sex) and Everything that leads to it

Allah says, forbidding His servants to commit Zina or to approach it or to do anything that may lead to it:

And come not near to unlawful sex. Verily, it is a Fahishah (immoral sin), meaning a major sin,

and an evil way.

meaning, a terrible way to behave.

Imam Ahmad recorded Abu Umamah saying that a young man came to the Prophet and said, "O Messenger of Allah! Give me permission to commit Zina (unlawful sex)."

The people surrounded him and rebuked him, saying, "Stop! Stop!"

But the Prophet said, ادْﻧُﻪ (Come close).
The young man came to him, and he said, اجلس (Sit down), so he sat down.

The Prophet said, أَتْحِبْهُ ﺍﻟُّمِّكَ (Would you like it (unlawful sex) for your mother)?

He said, "No, by Allah, may I be ransomed for you."

The Prophet said,

Neither do the people like it for their mothers.

The Prophet said, أَتْحِبْهُ ﺍﻟُّمِّكَ ﺍﻟُّدَ ﺍﻟُّدَ ﺍﻟُّدَ (Would you like it for your daughter)?

He said, "No, by Allah, may I be ransomed for you."

The Prophet said,

Neither do the people like it for their daughters.

The Prophet said, أَتْحِبْهُ ﺍﻟُّمِّكَ ﺍﻟُّدَ ﺍﻟُّدَ ﺍﻟُّدَ (Would you like it for your sister)?

He said, "No, by Allah, may I be ransomed for you."

The Prophet said,

Neither do the people like it for their sisters.

The Prophet said, أَتْحِبْهُ ﺍﻟُّمِّكَ ﺍﻟُّدَ ﺍﻟُّدَ ﺍﻟُّدَ (Would you like it for your paternal aunt)?

He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you."

The Prophet said,

Neither do the people like it for their paternal aunts.

The Prophet said, أَتْحِبْهُ ﺍﻟُّمِّكَ ﺍﻟُّدَ ﺍﻟُّدَ ﺍﻟُّدَ (Would you like it for your maternal aunt)?

He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you."

The Prophet said,

Neither do the people like it for their maternal aunts.

Then the Prophet put his hand on him and said,

اللهم اغفر ذنبه وطهر قلبه وأحفظ فرجه

O Allah, forgive his sin, purify his heart and guard his chastity.

After that the young man never paid attention to anything of that nature.
And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.

**Prohibition of Unlawful Killing**

Allah forbids killing with no legitimate reason.

And do not kill anyone whose killing Allah has forbidden, except for a just cause.

It was reported in the Two Sahihs that the Messenger of Allah said:

لا يجوز به أمر قتل من قتل فيه الله أمر لا يجوز إلاّ من حق منه.

The blood of a Muslim who bears witness to La ilaha illallah and that Muhammad is the Messenger of Allah, is not permissible (to be shed) except in three cases:

- a soul for a soul (i.e., in the case of murder),
- an adulterer who is married, and
- a person who leaves his religion and deserts the Jama’ah.

The following is recorded in the books of the Sunan:

If the world were to be destroyed, it would be of less importance to Allah than the killing of a Muslim.

And whoever is killed wrongfully, We have given his heir the authority.

The authority is over the killer. The heir has the choice;

- if he wishes, he may have him killed in retaliation,
- or he may forgive him in return for the payment of the Diyah (blood money),
- or he may forgive him with no payment, as is reported in the Sunnah.

The great scholar and Imam Ibn Abbas understood from the general meaning of this Ayah that Mu’awiyah should take power, because he was the heir of ‘Uthman, who had been killed wrongfully, may Allah be pleased with him, and Mu’awiyah did eventually take power, as Ibn Abbas said on the basis of this Ayah. This is one of the strangers of matters.
They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.

Verily, he is helped.

means, the heir is helped against the killer by the Shariah and by divine decree.

### The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures

Allah says:

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And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.
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meaning, do not dispose of the orphan's wealth except in a proper manner.

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but consume it (the orphan's property) not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor). (4:6)
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In Sahih Muslim it is recorded that the Messenger of Allah said to Abu Dharr:

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O Abu Dharr, I see that you are weak (in administering), and I like for you that which I like for myself. Do not let yourself be appointed as Amir over two people, and do not let yourself be appointed as guardian of an orphan's property.
```

And fulfill (every) covenant.
meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

\[
\text{إِنَّ الْعَهْدَ إِذَا أَكْتَمَمَ...}
\]

Verily, the covenant will be questioned about.

\[
وَأَوْفُواْاَﻟْكَيْلَ إِذَا أَكْتَمَمَ...
\]

And give full measure when you measure. meaning, do not try to make it weigh less nor wrong people with their belongings.

\[
وَزِنُﻮاْ ﺑِﺎﻟﻘِﺴْﻄَﺎسِ...
\]

and weigh with a balance,

meaning scales,

\[
اﳌُْﺴْﺘَﻘِﻴﻢِ...
\]

that is straight.

meaning that which is not distorted nor that which will cause confusion.

\[
ذَﻟِﻚَ ﺧَﲑٌْ
\]

that is good,

for you, in your daily life and in your Hereafter.

So Allah says:

\[
وَأَﺣْﺴَﻦُ ﺗَﺄْوِﻳﻼً
\]

and better in the end.

meaning, with regard to your ultimate end in the Hereafter.

\[
وَأَوْفُواْاَﻟْكَيْلَ إِذَا أَكْتَمَمَ وَأَخْسَرْتُواْأُوَيْلاً
\]

That is good (advantageous) and better in the end. Sa`id narrated that Qatadah said that this means "Better in reward and a better end."

Ibn Abbas used to say:

"O people, you are entrusted with two things for which the people who came before you were destroyed - these

- weights and

- measures."

And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah).
Do not speak without Knowledge

Allah says:

﴿۱۱٢﴾

And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart
of,

Ali bin Abi Talhah reported that Ibn Abbas said:

"(This means) do not say (anything of which you have no knowledge)."

Al-Awfi said:

"Do not accuse anyone of that of which you have no knowledge."

Muhammad bin Al-Hanafiyyah said: "It means bearing false witness."

Qatadah said:

"Do not say,

- 'I have seen', when you did not see anything, or
- 'I have heard', when you did not hear anything, or
- 'I know', when you do not know,

for Allah will ask you about all of that."

In conclusion, what they said means that Allah forbids speaking without knowledge and only on the
basis of suspicion, which is mere imagination and illusions. As Allah says:

﴿۱۲٩﴾

Avoid much suspicion; indeed some suspicions are sins. (49:12)

According to a Hadith:

﴿۱۲٩﴾

Beware of suspicion, for suspicion is the falsest of speech.

The following Hadith is found in Sunan Abu Dawud:

﴿۱۲٩﴾

What an evil habit it is for a man to say, 'They claimed...'

According to another Hadith:

﴿۱۲٩﴾

The worst of lies is for a man to claim to have seen something that he has not seen.

In the Sahih it says:

﴿۱۲٩﴾

Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between two barley grains, and he will not be able to do it.
each of those ones,
means these faculties, hearing, sight and the heart,

will be questioned.
means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

37. 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.

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

Condemnation of strutting
Allah forbids His servants to strut and walk in a boastful manner:

And walk not on the earth with conceit and arrogance.

meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

Verily, you can neither rend nor penetrate the earth,
means, you cannot penetrate the earth with your walking.
This was the opinion of Ibn Jarir.

nor can you attain a stature like the mountains in height.

All the bad aspects of these (the above mentioned things) are hateful to your Lord.

39. This is (part) of Al-Hikmah (wisdom) which your Lord has revealed to you.
And set not up with Allah any other god lest you should be thrown into Hell, blameworthy and rejected (from Allah's mercy).

Everything previously mentioned is Revelation and Wisdom

Allah says:

وَلاَ تَجْعَلُوا مَعَ اللَّهِ إِلَىٰ مَنْ هُمْ سَمَّىَ مَلُومًٌ مَّ فِي جَهَنَّمَ مَُّوَاذِحِيٓا

This is (part) of Al-Hikmah (wisdom) which your Lord has revealed to you.

Allah says, `What We have commanded you to do is part of good manners, and what We have forbidden you are evil qualities. We have revealed this to you, O Muhammad, so that you may command the people likewise.'

وَلاَ تَجْعَلُوا مَعَ اللَّهِ إِلَىٰ مَنْ هُمْ سَمَّيَ مَلُومًٍ مَّ فِي جَهَنَّمَ مَُّوَاذِحِيٓا

And set not up with Allah any other god lest you should be thrown into Hell, blameworthy, meaning, your own self will blame you, as will Allah and His creation.

أَفَأَضْفَعْكُمْ مَعَ اللَّهِ إِلَىٰ مَنْ هُمْ سَمَّيَ مَلُومًٍ مَّ فِي جَهَنَّمَ مَُّوَاذِحِيٓا (٣٩)

rejected,

means far removed from everything good.

Ibn Abbas and Qatadah said: "(It means) cast out."

This is an address to the Ummah via the Messenger, for he is infallible.

Refutation of Those Who claim that the Angels are Daughters of Allah

Allah refutes the lying idolators who claim, may the curse of Allah be upon them, that the angels are the daughters of Allah. They made the angels, who are the servants of Ar-Rahman (the Most Beneficent), females, and called them daughters of Allah, then they worshipped them. They were gravely wrong on all three counts. Allah says, denouncing them:

أَفَأَضْفَعْكُمْ مَعَ اللَّهِ إِلَىٰ مَنْ هُمْ سَمَّيَ مَلُومًٍ مَّ فِي جَهَنَّمَ مَُّوَاذِحِيٓا

Has then your Lord preferred for you sons, meaning, has He given only you sons!

وَلاَ تَجْعَلُوا مَعَ اللَّهِ إِلَىٰ مَنْ هُمْ سَمَّيَ مَلُومًٍ مَّ فِي جَهَنَّمَ مَُّوَاذِحِيٓا...

and taken for Himself from among the angels daughters.
meaning, has He chosen for Himself, as you claim, daughters.
Then Allah denounces them even more severely, and says:

(41:4)

Verily, you indeed utter an awful saying.

meaning, in your claim that Allah has children, then you say that His children are female, which you do not like for yourselves and may even kill them by burying them alive. That is indeed a division most unfair!

Allah says:

(41:5-9)

And they say: "The Most Beneficent (Allah) has begotten a child."

Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth split asunder, and the mountains fall in ruins.

That they ascribe a son child to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that he should beget a child. There is none in the heavens and the earth but comes unto the Most Beneficent as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection. (19:88-95)

And surely, We have explained in this Qur'an that they may take heed, but it increases them in naught save aversion.

Allah says:

(19:96)

And surely, We have explained in this Qur'an, meaning, 'We have explained Our warnings so that they may remember the proof, evidence and exhortations contained therein, and be prevented from Shirk, wrongdoing and scandal.'
but it increases them in naught, the wrong-doers among them.

save aversion. aversion towards the truth; they go further away from it.

Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.

Glorified and Exalted is He high above what they say!

Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.

`Say, O Muhammad, to these idolators who claim that Allah has a partner among His creation, and who worship others besides Him that they may bring them nearer to Him: if the matter is as you say, and there is another god besides Him whom you worship in order to draw closer to Him and so that he will intercede for you with Him, then those whom you worship would themselves worship Him and seek means to draw closer to Him. So worship Him alone, just as those on whom you call besides Him worship Him. You have no need of a deity to be an intermediary between you and Him, for He does not like or accept that, rather He hates it and rejects it, and has forbidden that through all of His Messengers and Prophets.'

Then He glorifies and sanctifies Himself far above all that, and says:

Glorified and Exalted is He high above what they say!

meaning these idolators who transgress and do wrong when they claim that there are other gods besides Him.

high above,

means, far above.

He is Allah, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him.
Everything glorifies Allah

Allah says:

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.

Truly, He is Ever Forbearing, Oft-Forgiving.

The seven heavens and the earth and all that is therein, glorify Him meaning the creatures that dwell therein, sanctify Him, exalt Him, venerate Him, glorify Him and magnify Him far above what these idolators say, and they bear witness that He is One in His Lordship and Divinity. In everything there is a sign of Allah indicating that He is One. As Allah says:

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe child to the Most Beneficent. (19:90-91)

and there is not a thing but glorifies His praise.

there is no created being that does not celebrate the praises of Allah.

But you understand not their glorification.

means, `You do not understand them, O mankind, because it is not like your languages.'

This applies to all creatures generally, animal, inanimate and botanical. This is the better known of the two opinions according to the most reliable of two opinions.

It was reported in Sahih Al-Bukhari that Ibn Mas`ud said:

"We used to hear the Tasbih of the food as it was being eaten."

Imam Ahmad recorded that (Mu`adh bin Anas said that) the Messenger of Allah came upon some people who were sitting on their mounts and talking to one another. He said to them:

Ride them safely then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allah more than he does.

An-Nasa`i recorded in his Sunan that Abdullah bin `Amr said:
“The Messenger of Allah forbade us from killing frogs.”

 Truly, He is Ever Forbearing, Oft-Forgiving.

means, He does not hasten to punish those who disobey Him, rather He gives them time and waits, then if they persist in their stubborn Kufr, He seizes them with a punishment of the All-Mighty, All-Capable.

It was recorded in the Two Sahihs that:

Allah will let the wrongdoer carry on until, when He does seize him, He will never let him go.

Then the Messenger of Allah recited:

Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. (11:02) Allah says:

And many a township did I give respite while it was given to wrongdoing. (22:45), until the end of two Ayat.

And many a township did We destroy while they were given to wrongdoing. (22:48)

Whoever gives up his disbelief and disobedience, and turns back to Allah in repentance, Allah will accept his repentance, as He says:

And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness. (4:110)

Here, Allah says:

Truly, He is Ever Forbearing, Oft-Forgiving.

At the end of Surah Fatir, He says:

Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving...

until His saying:

And if Allah were to punish men. (35:41-45)
And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.

And We have put Akinnah over their hearts, lest they should understand it, and in their ears deafness. And when you make mention of your Lord Alone in the Qur'an, they turn on their backs, fleeing in extreme dislike.

The Veil over the Hearts of the Idolators

Allah says to His Messenger Muhammad:

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَاهَا بَيْنَكَ وَبَيْنَ الْمُؤْمِنِينَ ﺑِٓاَﻟْحَرَٰثِ ﺑِٓاَلْحِجَﺎبِ ﺑِٓآٓ ﻣَّ ﴿٥٤﴾

And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.

Qatadah and Ibn Zayd said, "It is coverings over their hearts," as Allah says:

وَوَقَالَوْاْ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلدَّيْنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ ﺑِٓاَلْقُرْآنِ 

meaning something which covers, or that cannot be seen, so there is a barrier between them and guidance.

This is the interpretation that Ibn Jarir (may Allah have mercy on him) thought was correct.

Al-Hafiz Abu Ya’la Al-Mawusili recorded that Asma’ bint Abi Bakr (may Allah be pleased with her) said,

"When the Ayah, (Perish the two hands of Abu Lahab and perish he!), (111:1) was revealed, the one-eyed woman Umm Jamil (the wife of Abu Lahab) came with a stone pestle in her hand, screaming, 'What was sent to us is somebody blameworthy, or, we reject somebody blameworthy

(Abu Musa - one of the narrators - said, it is I who am not sure what was said); we shun his religion and disobey whatever he commands!'

The Messenger of Allah was sitting with Abu Bakr by his side. Abu Bakr, may Allah be pleased with him, said, 'This woman has come and I am afraid she will see you.'

The Prophet said, (Certainly she will not see me), and he recited Qur’an through which he was protected from her:
And when you recite the Qur’an, We put between you and those who believe not in the Hereafter, an invisible veil.

She came and found Abu Bakr, but she did not see the Prophet.

She said, `O Abu Bakr, I have heard that your companion is lampooning me.'

Abu Bakr said, `No, by the Lord of this House (the Ka`bah), he is not lampooning you.'

Then she went away, saying, `The Quraysh know that I am the daughter of their master.'"

And We have put coverings over their hearts, Akinnah (coverings) is the plural of Kinan, which covers the heart.

... lEST they should understand it, means, lest they should understand the Qur’an.

... and in their ears deafness, something that will stop them from hearing the Qur’an in such a way that they will understand it and be guided by it.

And when you make mention of your Lord Alone in the Qur’an, means, when you declare Allah to be One in your recitation, and say La Ilaha Illallah, means they turn away ,

... on their backs, fleeing in extreme dislike.

As Allah says:

And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.
Commenting on this Ayah, Qatadah said that; when the Muslims said La Ilaha Ilallah, the idolators disliked this and found it intolerable.

Iblis and his troops hated it, but Allah insisted on supporting it so that it would prevail over those who opposed it. Whoever uses it against his opponent will prevail, and whoever fights for it will be victorious. Only the Muslims of the Arabian Peninsula, which can be traversed by a rider in a few nights, knew it and accepted it, out of all mankind.

The Secret Counsel of Quraysh after hearing the Qur'an

Allah says:

We know best of what they listen to, when they listen to you.

And when they take secret counsel, then the wrongdoers say: "You follow none but a bewitched man."

Allah tells His Prophet about what the leaders of Quraysh discussed when they came and listened to him reciting Qur'an in secret, without their people knowing about it.

They said that he was Mashur which according to the better-known view means someone affected by magic (Sihr);

it may also mean a man who has a lung, i.e., a mere human being, as if they were saying that if you follow Muhammad, you will only be following a human being.

This second suggestion does not sound correct, because what they meant here was that he was under the influence of Sihr (magic) which made him see dreams in which he learned these words that he recited.

Some of them said he was a poet, or a soothsayer, or crazy, or a sorcerer.

Allah says:

See what examples they have put forward for you. So they have gone astray, and never can they find a way.

meaning, they will never be guided to the truth and will never find a way to reach it.

Muhammad bin Ishaq said in As-Sirah:
Muhammad bin Muslim bin Shihab Az-Zuhri told me that; it happened that Abu Sufyan bin Harb, Abu Jahl bin Hisham and Al-Akhnas bin Shurayq bin Amr bin Wahb Ath-Thaqafi, the ally of Bani Zahrah, went out one night to listen to the Messenger of Allah when he was praying at night in his house.

Each one of them took up a position for listening, and none of them knew that the others were also there. They stayed listening to him all night until dawn came. When they left, they met up on the road, each of them blaming the others, saying to one another; `Do not come back again, lest you give the wrong impression (i.e., that you like what you hear).'

Then they went away until the second night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, each of them blamed the others, saying the same as they had said the previous night.

Then they went away until the third night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, they said to one another, `Let us not leave until we promise not to come back,' so they made a promise to that effect, and went their separate ways.

In the morning, Al-Akhnas bin Shurayq took his stick and went to the house of Abu Sufyan bin Harb, where he said, `Tell me, O Abu Hanzalah (i.e., Abu Sufyan), what do you think of what you have heard from Muhammad?'

Abu Sufyan said, `O Abu Tha`labah (i.e., Al-Akhnas), by Allah, I have heard something I understand and I know what is meant by it, and I have heard things I do not understand and do not know what is meant by it.'

Al-Akhnas said: `Me too, by the One by Whom you swore.'

Then he left and went to Abu Jahl, and entered his house. He said, `O Abu Al-Hakam (i.e., Abu Jahl), what do you think of what you have heard from Muhammad?'

He said, `What did you hear?'

He said, `We and Banu `Abd Manaf competed for honor and position: they fed people so we fed people, they engaged in battle so we engaged in battle, they gave so we gave, until we were neck and neck, like race horses. Then they said, we have a Prophet among us who receives revelation from heaven. How could we compete with that By Allah we will never believe in him.'

Then Al-Akhnas got up and left him.
On the Day when He will call you, and you will answer with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!

Refutation of Those Who do not believe in Life after Death

Allah tells us about the disbelievers who think it very unlikely that the Resurrection will happen;

And they say: When we are bones and fragments.

meaning earth. This was the view of Mujahid.

Ali bin Abi Talhah reported from Ibn Abbas:

it means dust.

should we really be resurrected (to be) a new creation!

meaning, on the Day of Resurrection after we have disintegrated and become nothing, and have been forgotten.

Allah tells us about them elsewhere:

They say: "Shall we indeed be returned to (our) former state of life even after we are crumbled bones!" They say: "It would in that case, be a return with loss!" (79:10-12)

And,

And he puts forth for Us a parable, and forgets his own creation.

until the end of two Ayat. (36:78-79)

Allah commands His Messenger to respond to them, so He says:

Say (O Muhammad): "Be you stones or iron,"

- which are more difficult to restore than bones and fragments,
Or some created thing that is yet greater (or harder) in your breasts.

Ibn Ishaq narrated from Ibn Abi Najih from Mujahid, "I asked Ibn Abbas about that, and he said: `This is death.'"

Atiyah reported that Ibn Umar explained of this Ayah:

"If you were dead I would still resurrect you."

This was also the view of Sa`id bin Jubayr, Abu Salih, Al-Hasan, Qatadah, Ad-Dahhak and others.

This means that if you were to assume that you would become dead, which is the opposite of living, Allah will resurrect you when He wills, for nothing can stop Him when He wills a thing.

Mujahid said: "This means the heavens, earth and mountains."

According to another report, "Whatever you want to be, go ahead, Allah will still resurrect you after you die."

Then, they will say: "Who shall bring us back (to life)!

meaning, who will resurrect us if we are stones or iron or some other strong created thing!

Say: "He Who created you first!"

meaning, He Who created you when you were nothing, then you became human beings, walking about. He is able to create you anew, no matter what you have become.

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

Then, they will shake their heads at you,

Ibn Abbas and Qatadah said, "They will move their heads in a gesture of mockery."

This view expressed by Ibn Abbas and Qatadah is;

what the Arabs understand from the language, because the word used Fasayunghidun indicates an up-and-down movement Naghd. A word derived from the same root, Naghd, is used to refer to the young of the ostrich, because when it walks, it walks quickly and moves its head. The same word is used to describe a tooth when it becomes loose and is detached from its place.

and say: "When will that be!"

This shows that they thought it very unlikely that it would happen, as Allah says:

And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful!" (36:48)
Those who believe not therein seek to hasten it (the Hour). (42:18)

Say: "Perhaps it is near!"

meaning, beware of it, for it is at hand and will no doubt come to you, and what will be will be.

On the Day when He will call you,

meaning the Lord, may He be blessed and exalted:

When He will call you by a single call, behold, you will come out from the earth. (30:25),

meaning, when He commands you to come out from the earth, for nothing can oppose Him or prevent His command from being fulfilled. Rather, it is as He says:

And Our commandment is but one as the twinkling of an eye. (54:50)

Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" - and it is. (16:40)

But it will be only a single Zajrah. When behold, they find themselves (on the surface of the earth) alive (after their death). (79:13-14),

meaning, it will be just one definitive command, then the people will have come out from the inside of the earth to its surface, as Allah says:

On the Day when He will call you, and you will answer with (words of) His praise.

meaning, you will all rise up in response to His command and in obedience to His will.

and you will think,

means, on the Day when you rise up from your graves,

that you have stayed (in this earthly abode),

but a little while.
This is like the Ayah:

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. (79:46)

Allah says:

And on the Day when the Trumpet will be blown: that Day, We shall gather the blue or blind-eyed with thirst. They will speak in a very low voice to each other (saying): “You stayed not longer than ten (days).” We know very well what they will say, when the best among them in knowledge and wisdom will say: “You stayed no longer than a day!” (20:102-104)

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. (79:46)

Allah says:

And on the Day the Hour will be established, they will swear that they stayed not but an hour - thus were they ever deluded. (30:55)

And say to My servants that they should say those words that are best. (Because) Shaytan verily, sows a state of conflict and disagreement among them. Surely, Shaytan is to man a plain enemy.

People should speak Good Words with Politeness

Allah commands:

And say to My servants that they should say those words that are best. (Because) Shaytan verily, sows a state of conflict and disagreement among them. Surely, Shaytan is to man a plain enemy.

Allah commands His servant Muhammad to tell the believing servants of Allah that they should address one another in their conversations and discussions with the best and politest of words, for if they do not do that, Shaytan will sow discord among them, and words will lead to actions, so that evil and conflicts and fights will arise among them. For Shaytan is the enemy of Adam and his descendants, and has been since he refused to prostrate to Adam. His enmity is obvious and manifest. For this reason it is forbidden for a man to point at his Muslim brother with an iron instrument, for Shaytan may cause him to strike him with it.
Imam Ahmad recorded that Abu Hurayrah said:

"The Messenger of Allah said:

لا يَجْنِبُونَ أَنفُضُومَ إِلَى أَجْيَامِ الْبَلَادِ، فَإِذَا أَخَذَهُ أَحَدُكُمْ أَنفُضُومَ أَن يَرَى عِلْمَ الْمَيْدَانِ أَن يُبْعَدَ عِنْدَ نِيَابَةِ الْفُجُوْعَةِ فِي خَلْفِهِمَا،

No one of you should point at his brother with a weapon, for he does not know whether Shaytan will cause him to strike him with it and thus be thrown into a pit of Fire.

Al-Bukhari and Muslim recorded this Hadith with the chain of narration from Abdur-Razzaq.
The Preference of some Prophets above Others

Allah says:

وَلَقَدْ فَضَلْنَا بَعْضَ الْأَرْبَعِينَ عَلَى بَعْضٍ

And indeed, We have preferred some of the Prophets above others.

As Allah says:

يَتَّلِكُ الْرَّحْلِ فَضْلًا بَعْضَهُمْ عَلَى بَعْضٍ وَلَقَدْ فَضَلْنَاهُمْ قَلْمَهُمْ وَلَقَلْمَهُمْ رَفْعًا

Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honor). (2:253)

This does not contradict the report in the Two Sahihs which says that the Messenger of Allah said:

لا تُفْضَّلُوا بَيْنَ الْأَرْبَعِينَ

Don't give superiority to any Prophet among (Allah's) Prophets.

What is meant in this Hadith is giving a superiority based on whims and fanaticism or sectarian feelings, not on the basis of evidence. If there is solid evidence, we have to follow it. There is no dispute that the Messengers are better than the rest of the Prophets, and that the mighty Messengers of Great Resolve are the best of all. They are the five mentioned in two Ayat of the Qur'an, in Surah Al-Ahzab:

وَأَذَا أَخَذْنَاهُمْ مِنَ الْأَرْبَعِينَ مِيثَاقَهُمْ وَمِنْكُمْ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَيَسُوعُ بِنَ مَرْيَمَ

And (remember) when We took from the Prophets their covenant, and from you and from Nuh, Ibrahim, Musa and ´Isa son of Maryam. (33:7)

and in Surah Ash-Shura:

وَهَمَّةٌ كُرْسُ مِنَ الْأَرْبَعِينَ مَعَ مَرْحَرٍ وَأُذُنَّ بْنَاطِيْرُ وَأُذِنَّ بْنَ يَسُوءُ وَأُذِنَّ بْنَ نُوحَ وَإِبْرَاهِيمَ وَمُوسَى وَيَسُوعُ بِنَ مَرْيَمَ

He has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and ´Isa saying you should establish religion and make no divisions in it. (42:13)

There is no dispute that Muhammad is the best of them, then Ibrahim, then Musa, then `Isa (peace be upon them all), according to the best-known view.

We have discussed the evidence for this in detail elsewhere, and Allah is the source of help.

Allah's saying,

وَذَوَةَناَوَوَزُورُ مُرَيْمَ (٥٥)

is an indication of his virtue and honor.

Al-Bukhari recorded from Abu Hurayrah that the Prophet said:

لَهِيْجَةَ عَلَى دُاوَّلِ الْقُرْآنِ أَنَّهُ كَانَ يَأْمُرُ بِإِلَيْهِ لَا يُنفِرُ وَلَا يُقُلْ أَنَّهُ يُقَدِّرُ أَنَّهُ يُقَدِّرُ

The Qur'an (i.e. revealed Scripture of Zabur) was made easy for Dawud, so he would call for his mounts to be saddled, and he would finish reciting it (i.e., the Zabur) before the job was done.
The gods of the Idolators can neither benefit nor harm; rather they themselves seek to draw close to Allah

Allah says:

Say: "Call upon those whom you pretend, such as idols and rivals of Allah. Even if you turn to them, they have neither the power to remove the adversity from you, nor even to shift (it from you to another person)."

Verily, the torment of your Lord is (something) to be afraid of!
"The people of Shirk used to say, `we worship the angels and the Messiah and Uzayr,' while these (the angels and the Messiah and Uzayr) themselves call upon Allah."

Al-Bukhari recorded from Sulayman bin Mahran Al-A`m ash, from Ibrahim, from Abu Ma`mar, from Abdullah:

Those whom they call upon, desire,

"Some of the Jinn used to be worshipped, then they became Muslims."

According to another report:

"Some humans used to worship some of the Jinn, then those Jinn became Muslim, but those humans adhered to their religion (of worshipping the Jinn)."

Worship cannot be complete or perfect unless it is accompanied by both fear and hope.

- Fear stops one from doing things that are forbidden, and
- hope makes one do more good deeds.

Verily, the torment of your Lord is (something) to be afraid of! meaning, one should beware of it and be afraid lest it happen.

We seek refuge with Allah from that.

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

And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our decrees).
Here Allah tells us that He has decreed and it is written in Al-Lawh Al-Mahfuz (The Preserved Tablet) which is with Him, that there is no town that He will not destroy by wiping out all its people or by punishing them, (with a severe torment), either by killing them or sending calamities upon them as He wills.

This will be because of their sins, as Allah says of the past nations:

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

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

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

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

The Reason why Allah did not send Signs or Miracles

Allah said,

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

Sa`id bin Jubayr said,

"The idolators said: `O Muhammad, you claim that before you there were Prophets, among whom was one to whom the wind was subjugated, and another who could bring the dead back to life. If you want us to believe in you, ask your Lord to turn As-Safa' into gold for us.'

Allah conveyed to him by inspiration (Wahy):

`I have heard what they have said. If you wish, I will do what they say, but if they do not believe after that, the punishment will come down upon them, because after the sign has been sent, there is no room for speculation. Or if you wish, I will be patient with your people and give them more time.'
He said:

وَأَن يَأْتِيَ اسْتَأْنِبِهِمْ

O Lord, give them more time."

This was also narrated by Qatadah, Ibn Jurayj and others.

Imam Ahmad recorded that Ibn Abbas said,

"The people of Makkah asked the Prophet to turn As-Safa’ into gold for them, and to remove the mountains (from around Makkah) so that they could cultivate the land.

It was said to him (by Allah): `If you wish, I will be patient and give them more time, or if you wish, I will do what they are asking, but if they then disbelieve, they will be destroyed as the nations before them were destroyed.'

He said,

لاَ، ﺑَﻞِ اﺳْﺘَأْنِ بِﻬِم

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

وَمَا أَتَتْنَا أَن نُّأْثِبْ بِالآياتِ إِلَانَ أَذَّنَّبُهَا الْأَوَّلَانِ... And nothing stops Us from sending the Ayat but that the people of old denied them.

An-Nasa’i also reported this from the Hadith of Jarir.

Imam Ahmad recorded that Ibn Abbas said:

The Quraysh said to the Prophet, "Ask your Lord to turn As-Safa’ into gold and we will believe in you."

He said, (Will you really do that)?

They said, "Yes."

So he asked his Lord, and Jibril came to him and said:

"Your Lord conveys His Salam to you and says, `If you wish, I will turn As-Safa’ into gold for them, then whoever of them disbelieves after that, will be punished with a torment the like of which has never be seen in creation; or if you wish, I will open the gates of repentance and mercy for them.'"

He said,

وَتَفْعَلُونَ (Will you really do that)?

Rather the gates of repentance and mercy.

And We sent not the signs except to make them afraid (of destruction).

Qatadah said,

"Allah makes people afraid with whatever signs He wills, so that they may learn a lesson and remember and return to Him.

We were told that Al-Kufah was shaken at the time of Ibn Mas’ud, who said: `O people, your Lord is rebuking you, so pay heed!"
Similarly, it was reported that Al-Madinah was struck by several earthquakes at the time of Umar bin Al-Khattab.

Umar said: “You have changed, by Allah, and if such a quake were to strike again, I will subject you to such and such.”

The Prophet said, in a Hadith whose authenticity is agreed upon:

The sun and the moon are two of the signs of Allah, and they are not eclipsed for the death or life of anyone. Allah uses them to make His servants afraid, so if you see them, hasten to remember Him, call on Him and seek His forgiveness.

Then he said:

O Ummah of Muhammad, by Allah, no one has a greater sense of jealousy than Allah if He sees His servant, or female servant, committing Zina (illegal sexual intercourse).

O Ummah of Muhammad, if you knew what I know, you would laugh little and weep much.

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

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

And (remember) when We told you: “Verily, your Lord has encompassed mankind.”

And We made not the vision which We showed you but a trial for mankind, and (likewise) the accursed tree in the Qur'an.

We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah.

Mujahid, Urwah bin Az-Az-Zubayr, Al-Hasan, Qatadah and others said, 

“This means, He protected you from them.”
And We made not the vision which We showed you but a trial for mankind,

Al-Bukhari recorded that Ibn Abbas said:

"This is the vision which the Messenger of Allah saw with his own eyes on the night when he was taken on the Night Journey (Al-Isra').

and (likewise) the accursed tree in the Quran.

refers to the Tree of Zaqqum."

This was also recorded by Ahmad, Abdur-Razzaq and others.

It was also reported by Al-Awfi from Ibn Abbas.

It was also interpreted as referring to the Night of the Isra' by Mujahid, Sa`id bin Jubayr, Al-Hasan, Masruq, Ibrahim, Qatadah, Abdur-Rahman bin Zayd and several others.

We have already quoted at length a comprehensive collection of Hadith about the Isra' at the beginning of this Surah, praise be to Allah. We have also already stated that some people gave up their Islam after they had been following the truth, because their hearts and minds could not comprehend that, and they denied what their knowledge could not grasp, but Allah caused it to increase and strengthen the faith of others, and so He says:

إِنَّا نَتَّمِلُ عَلَيْهِمْ َّلَنَْلَكُنَّ يَزِيدُونَهُمْ إِلاّ ُاِلْنَّسَ... (61)

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

And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except Iblis.
The Story of Adam and Iblis

Allah tells:

And (remember) when We said to the angels: “Prostrate yourselves unto Adam.” They prostrated themselves except Iblis.

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

He said: "Shall I prostrate myself to one whom You created from clay!"

According to another Ayah, he said:

I am better than he. You created me from fire, and You created him from clay. (7:12)

He also said, speaking to the Lord with disbelief and insolence, but the Lord bore it patiently:

He said: "See this one whom You have honored above me..."

Ali bin Abi Talhah reported that Ibn Abbas said,

"He is saying, 'I am going to dominate his offspring, all but a few.'"

Mujahid said (it means), "I am going to surround them."

Ibn Zayd said (it means), "I am going to lead them astray."

All of them are close in meaning, and the meaning of the Ayah is,

"Do You see this one whom You have honored and made greater than me If You give me time, I will lead his descendants astray, all but a few of them."

if You give me respite to the Day of Resurrection, I will surely, seize and mislead his offspring, all but a few!"
When Iblis asked for respite,

قَالَ أَذْهَبْ... (Allah) said: `Go, (I will give you respite).'

According to another Ayah (Allah) said:

قَالَ أَذْهَبْ... Verily, you are of those allowed respite till the Day of the time appointed. (38:80-81)

Then Allah warned him and those who follow him among the progeny of Adam about Hell:

قَالَ أَذْهَبْ فَمَنْ تَبِعَكَ مِنَّهُمْ قَلْبُهُ جَهَنْمَمُ جَزَاءً... (Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all), meaning, for your deeds.

... جَزَاءً فَوْرًا... an ample recompense.

Mujahid said, "Sufficient recompense."

Qatadah said, "It will be abundant for you and will not be decreased for you."

وَأَسْتَفْزِزْ... And fool them gradually those whom you can among them with your voice,

It was said that this refers to singing.

Mujahid said, "With idle entertainment and singing."
meaning, influence them with that. 

Ibn Abbas said, "Every caller who calls people to disobey Allah."

This was the view of Qatadah, and was also the opinion favored by Ibn Jarir.

Ibn Abbas and Mujahid said, "Everyone who rides or walks to go and commit sin and disobey Allah."

Qatadah said, "He has infantry and cavalry among the Jinn and among humans. They are the ones who obey him."

The Arabs use the verb *Ajliba* when describing somebody shouting at another person. Hence it is forbidden in races to shout at one another and push one another.

From this root is also derived the word *Jalabah*, which means raising voices.

Ibn Abbas and Mujahid said,  
"This means what he commands them to do of spending money in disobedience to Allah, may He be exalted."

Ibn Abbas, as reported by Al-Awfi, Mujahid and Ad-Dahhak said,  
*6.5* "This means the children of *Zina* (i.e., illegitimate children)."

Ali bin Abi Talhah reported that Ibn Abbas said,  
"This means the children whom they used to kill out of folly, without knowledge."

Qatadah reported that Al-Hasan Al-Basri said:  
"Allah caused *Shaytan* to take a share of wealth and children by making them Magians, Jews and Christians, and making them follow any religion other than Islam, and by making them give a part of their wealth to the *Shaytan*."

Send your troops and cavalry and infantry against them.

The meaning is, send whatever forces you have at your disposal against them.

This is a command (related to the divine decree), as Allah says elsewhere:

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

meaning, to provoke them and drive them towards evil.

Ibn Abbas and Mujahid said,  
"This means what he commands them to do of spending money in disobedience to Allah, may He be exalted."

Ibn Abbas, as reported by Al-Awfi, Mujahid and Ad-Dahhak said,  
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85
Qatadah said the same.

... وَﺷَﺎرِکْہُﻢْ ﰏِ ﺍﻷَﻣْﻮَالِ ﰏِ الأَوْﻻدِ...

and share with them wealth and children.

The fact that only wealth and children are mentioned in this Ayah, does not mean that it is limited only to those things. Everything in which a person disobeys Allah or obeys the Shaytan means that he is sharing with him.

It was reported in Sahih Muslim from Iyad bin Himar that the Messenger of Allah said:

٢٤٣٤

Allah the Mighty and Exalted says,

"I have created My servants as Hunafa’ (monotheists), then the Shayatin come to them and lead them astray from their religion and (tell that) what I have permitted for them is forbidden to them."

According to the Two Sahihs, the Messenger of Allah said:

٢٤٣٥

When one of you wants to have intercourse with his wife, let him say,

`In the Name of Allah. O Allah, keep us away from Shaytan and keep Shaytan away from what you bestow on us (children).'

Then if a child is decreed for them from that, the Shaytan will never harm him.

٢٤٣٦

"...and make promises to them." But Shaytan promises them nothing but deceit.

As Allah tells us, Iblis will say, on the Day when the matter is decided:

٢٤٣٧

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

٢٤٣٨

Verily, My servants, you have no authority over them.

Here Allah tells us that He supports His believing servants, and guards and protects them against the accursed Shaytan.

Allah says:

٢٤٣٩

And All-Sufficient is your Lord as a Guardian.

meaning, as a Protector, Supporter and Helper.
 Ships are a Sign of the Mercy of Allah

Allah says;

 Truly, He is ever Most Merciful towards you.

meaning, He does this for you out of His grace and mercy towards you.

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

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

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

Hence Allah says:

And when harm touches you upon the sea, those that you call upon vanish from you except Him. meaning, everything they worship besides Allah disappears from their hearts and minds.

Similar happened to Ikrimah bin Abi Jahl when he fled from the Messenger of Allah after the conquest of Makkah, and headed for Ethiopia. He set out across the sea to go to Ethiopia, but a stormy wind arose. The people said to one another:

"None can save you except Allah Alone."

Ikrimah said to himself,
"By Allah if none can benefit on the sea except Allah then no doubt none can benefit on land except Allah. `O Allah! I promise You that if You bring me safely out of this, I will go and put my hand in the hand of Muhammad and surely, I will find him full of pity, kindness and mercy.'"

They came out of it safely and were delivered from the sea.

Then Ikrimah went to the Messenger of Allah, and declared his Islam, and he became a good Muslim, may Allah be pleased with him.

...قلما أجازك إلى اليرأغيرففعم...

But when He brings you safe to land, you turn away.

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

وكان الإنسان كقولاً (27)

And man is ever ungrateful.

means, by nature he forgets and denies His blessings, except for those whom Allah protects.

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

Does not the Punishment of Allah come on Land too

Allah says,

لاقَ يَسْأَلُونَكَ أَيْنَ هُمُّ الْمَرْجُ وَالْمَاءُ وَأَيْنَ هُمُّ الْهَوَّةُ وَالْمَلَائِكَةُ وَأَيْنَ هُمُّ الْمَجْرَمُ وَالْحَادِثُ…

Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a Hasib!

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

This was the view of Mujahid and others. As Allah says:

إِذَا أُسِلَّنا عَلَيْهِمْ حَصَبًا أَنَّ اللَّهَ لَا يَلْهَوْ يَلَهُمْ بِشَكْرٍ فَلَمَّا كَبَثَّ أَفْلَّتْ أَنَّ اللَّهَ يُخْبِرُ الْعَالَمِينَ

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

Elsewhere, Allah says:

أَيِّثُانِي عَلَيْهِمْ خَصَبًا أَنَّ اللَّهَ لَا يَلْهَوْيُهُمْ بِشَكْرٍ فَلَمَّا كَبَثَّ أَفْلَّتْ أَنَّ اللَّهَ يُخْبِرُ الْعَالَمِينَ

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

Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a Hasib! Then you shall know how (terrible) has been My warning. (67: 16-17)
69. Or do you feel secure that He will not send you back a second time to sea and send against you a Qasif and drown you because of your disbelief Then you will not find any avenger therein against Us.

Perhaps He will send You back to the Sea

Allah says,

\[
\text{أَنَّ آمَنَّكُمْ أَنْ آمَنَّكُمْ فِي وَقَاتٍ أُخْرَى
}
\]

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

\[
\text{فَمِّ نَزْعِكُمْ قَصِيفٌ}
\]

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

\[
\text{فَيُغْرِقُكُمْ}
\]

and send against you a Qasif,

which will destroy your masts and sink your vessels.

Ibn Abbas and others said, "Al-Qasif is the wind of the sea which destroys vessels and sinks them."

\[
\text{يَعْرِسُكُمْ}
\]

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

\[
\text{فَلَا أَكْفَرْتُمْ أَنْ كُنْتُمْ عَلَيْنَا يَعِيدُونَ}
\]

Then you will not find any avenger therein against Us.

Ibn Abbas said that this means a helper.

Mujahid said,

"A helper who will avenge you," i.e., take revenge on your behalf.

Qatadah said it means,

"We are not afraid that anyone will pursue Us with anything of that nature (i.e., vengeance)."
And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat, and have preferred them above many of those whom We have created with a marked preferment.

**The Honor and noble Nature of Man**

Allah tells;

وَلَقَدْ كَرَّمَنَا اﻹِنْسَـﻦَ ﱡوَأَحْسَنَ ﱡوَتَقْوُيَمٍ

And indeed We created man in the best stature (mould). (95:4)

He walks upright on his two feet and eats with his hand, while other living creatures walk on four feet and eat with their mouths, and He has given him hearing, sight and a heart with which to understand all of that, to benefit from it, and distinguish between things to know which are good for him and which are harmful, in both worldly and religious terms.

وَوَقَّـتَـنَـاـهُـمْ ﱡوَـتَـقْـفِـيَـلاً...

and We have carried them on land and sea,

means, on animals such as cattle, horses and mules, and also on the sea in ships and boats, great and small.

وَوَزَرْتَـنَـاـهُـمْ ﱡوَـتَـقْـفِـيَـلاً...

and have provided them with At-Tayyibat,

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

وَوَقَّـتَـنَـاـهُـمْ ﱡوَـتَـقْـفِـيَـلاً

and have preferred them above many of those whom We have created with a marked preferment.

means, over all living beings and other kinds of creation.

This **Ayah** indicates that human are also preferred over the angels.

(And remember) the Day when We shall call together all human beings with their (respective) Imam (i.e. the Book of deeds).
Everyone will be called by his Imam on the Day of Resurrection

Allah tells;

(And remember) the Day when We shall call together all human beings with their (respective) Imam (i.e. the Book of deeds).

Allah tells us that on the Day of Resurrection, he will call each people to account by its Imam. The scholars differed as to the meaning of this (i.e. Imam).

Mujahid and Qatadah said that;

it meant each nation would be called to account by its Prophet.

Some of the Salaf said; this is the greatest honor for the people of Hadith, because their leader is the Prophet.

Ibn Zayd said it means; they would be called to account by their Book which was revealed to their Prophet with its laws.

This was also the view favored by Ibn Jarir.

Ibn Abi Najih narrated that Mujahid said, "With their Books."

It may be that what is meant here is what Al-Awfi narrated from Ibn Abbas concerning this Ayah, "(And remember) the Day when We shall call together all human beings with their (respective) Imam", which is that it refers to the Book (or record) of their deeds.

This was also the view of Abu Al-Aliyah, Al-Hasan and Ad-Dahhak.

This view is the most correct, because Allah says:

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

And the Book (one's record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. (18:49)
And you will see each nation humbled to their knees, each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do. This Our record speaks about you with truth. Verily, We were recording what you used to do. (45:28-29)

This does not contradict the fact that the Prophet will be brought forward when Allah judges between his Ummah, for he will inevitably be a witness against his Ummah over their deeds. But what is meant here by Imam is the Book of deeds.

Allah says:

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

As Allah says:

Then as for him who will be given his record in his right hand will say: "Here! read my record!"

until His saying,

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

... and they will not be dealt with unjustly in the least (Fatil). We have already mentioned that the Fatil is the long thread in the groove of a date-pit.

Al-Hafiz Abu Bakr Al-Bazzar recorded a Hadith from Abu Hurayrah according to which the Prophet said, concerning the Ayah, (And remember) the Day when We shall call together all human beings with their (respective) Imam.

One of you will be called and will be given his Book in his right hand. He will be in a good physical state, with a white face, and there will be placed on his head a crown of shining pearls. He will go to his companions and they will see him from afar, and will say,

"O Allah, let him come to us and bless us with this."
Then he will come to them and will say to them, "Rejoice, for every man among you will be like this."

As for the disbeliever, his face will be black and his body will be enlarged. His companions will see him from afar and will say,

"We seek refuge in Allah from this, or from the evil of this, O Allah, do not let him come to us."

Then he will come to them and they will say, "O Allah, humiliate him!"

He will say, "May Allah cast you away, every man among you will be like this."

Then Al-Bazzar said: "This was only reported through this chain."

And whoever is blind in this,

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: this means in this worldly life.

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

... then he will be blind in the Hereafter,

as he was blind in this world.

... and most astray from the path.

most astray as he was in this world. We seek refuge with Allah from that.

Verily, they were about to tempt you away from that which We have revealed to you, to fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend!

And had We not made you stand firm, you would nearly have inclined to them a little.

In that case We would have made you taste a double portion in this life and a double portion after death. And then you would have found none to help you against Us.

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

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

May Allah send peace and blessings upon him until the Day of Judgement.

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

A Sunnah with which We sent Our Messengers before you and you will not find any alteration in Our Sunnah.

The Reason why these Ayat were revealed

Allah said:

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

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

Hence Allah said:

A Sunnah with which We sent Our Messengers before you and you will not find any alteration in Our Sunnah.

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

So Allah says:

And Allah would not punish them while you are among them. (8:33)
Perform the Salah from midday till the darkness of the night, and recite the Qur’an in the early dawn.

Verily, the recitation of the Qur’an in the early dawn is ever witnessed.

And in some parts of the night (also) offer the Salah with it as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.

The Command to offer the Prayers at their appointed Times

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

Perform the Salat from midday.

Hushaym narrated from Mughirah from Ash-Sha`bi from Ibn Abbas:
"Midday means when the sun is at its zenith."

This was also reported by Nafi` from Ibn Umar, and by Malik in his Tafsir from Az-Zuhri from Ibn Umar.

This was the opinion of Abu Barzah Al-Aslami and Mujahid, and of Al-Hasan, Ad-Dahhak, Abu Ja`far Al-Baqir and Qatadah.

It is also understood to (generally) refer to the times of the five prayers.

Allah said;

from midday till the darkness of the night,

meaning darkness, or it was said, sunset. This was understood to mean Zuhr `Asr, Maghrib and `Isha`.

and recite the Qur’an in the early dawn.

meaning Salat Al-Fajr.

The details of the timings of the prayers were reported in the Mutawatir Sunnah from the words and deeds of the Prophet, and this is what the people of Islam have followed until the present day, passing it down from generation to generation, century after century, as we have stated in the appropriate place, praise be to Allah.

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

Allah says,
Verily the recitation of the Qur'an in the early dawn is ever witnessed.

Ibn Mas`ud reported from Abu Hurayrah (may Allah be pleased with them both) that the Prophet said concerning this Ayah:

ْ وإن قُرْآن الفَجْرِ إنَّ قُرْآن الفَجْرِ كَانَ مَسْهُوًّا وَقُرْآن الفَجْرِ إِنّ

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

It is witnessed by the angels of the night and the angels of the day.

Al-Bukhari narrated from Abu Hurayrah that the Prophet said:

ْ إنّ وَقُرْآنَ الفَجْرِ إِنّ

The prayer offered in congregation is twenty-five degrees better than the prayer offered individually, and the angels of the night and the angels of the day meet at Salat Al-Fajr.

Abu Hurayrah said: Recite, if you wish:

ْ وإن قُرْآن الفَجْرِ إنَّ قُرْآن الفَجْرِ كَانَ مَسْهُوًّا وَقُرْآن الفَجْرِ إِنّ

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

Imam Ahmad recorded from Ibn Mas`ud and Abu Hurayra h that the Prophet said, concerning the Ayah:

ْ وإن قُرْآن الفَجْرِ إنَّ قُرْآن الفَجْرِ كَانَ مَسْهُوًّا وَقُرْآن الفَجْرِ إِنّ

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

It is witnessed by the angels of the night and the angels of the day.

This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah. At-Tirmidhi said, "It is Hasan Sahih."

According to the version recorded in the Two Sahihs from Abu Hurayrah, the Prophet said:

ْ إنّ وَقُرْآنَ الفَجْرِ إِنَّ قُرْآن الفَجْرِ كَانَ مَسْهُوًّا وَقُرْآن الفَجْرِ إِنّ

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

They say, "We came to them when they were praying and we left them when they were praying."

Abdullah bin Mas`ud said,

"The two guards meet at Salat Al-Fajr, and one group ascends while the other stays where it is."

These were the comments of Ibrahim An-Nakha`i, Mujahid, Qatadah and others on this Ayah.

The Command to pray Tahajjud

Allah says,

ْ وَمِن اللّٰهِ تَهْيَةً بَدْنِ يَكْتَبُونَ...
Here Allah commands him (the Prophet) to offer further prayers at night after the prescribed prayers.

It was reported in Sahih Muslim from Abu Hurayrah that;

when the Messenger of Allah was asked which prayer is best after the prescribed prayers, he said,

صلأة الليل (The Night prayer). Allah commanded His Messenger to pray the Night prayer after offering the prescribed prayers, and the term Tahajjud refers to prayer that is offered after sleeping.

This was the view of Alqamah, Al-Aswad, Ibrahim An-Nakha’i and others.

It is also well-known from the Arabic language itself.

A number of Hadiths report that the Messenger of Allah used to pray Tahajjud after he had slept. These include reports from Ibn Abbas, A’ishah and other Companions, may Allah be pleased with them. This has been discussed in detail in the appropriate place, praise be to Allah.

Al-Hasan Al-Basri said,

"This is what comes after `Isha’, or it could mean what comes after sleeping."

نافلةً ... an additional prayer (Nawafil),

means the Night prayer has been made an extra prayer specifically for the Prophet, because all his previous and future sins had been forgiven.

But for other members of his Ummah, offering optional prayers may expiate for whatever sins they may commit.

This was the view of Mujahid, and it was reported in Al-Musnad from Abu Umamah Al-Bahili.

عندي أن يبعثك ربي مقاماً(...)

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

meaning, `do that which you are commanded to do, and We will raise you to a station of praise and glory (Maqam Mahmud) on the Day of Resurrection, where all of creation will praise you,' as will their Creator, may He be glorified and exalted.

Ibn Jarir said,

"Most of the commentators said, `This is the position to which Muhammad will be raised on the Day of Resurrection, to intercede for the people so that their Lord will relieve them of some of the hardships they are facing on that Day.'"

It was reported that Hudhayfah said,

"Mankind will be gathered in one arena, where they will all hear the call and will all be seen. They will be standing barefoot and naked as they were created, and no person shall speak except by the leave of Allah. He will call out, `O Muhammad,' and he will respond,


At your service, all goodness is in Your Hands and evil is not to be attributed to You. The one who is guided is the one whom You guide. Your servant is before You, from You, and to You and there is no salvation or refuge from You except with You. May You be blessed and exalted, Glory be to You, Lord of the House (the Ka`bah).
This is the position of praise and honor (Maqam Mahmud) which was mentioned by Allah."

Ibn Abbas said,

"The position of praise and honor is the position of intercession."

Ibn Abi Najih reported something similar from Mujahid, and this was also the view of Al-Hasan Al-Basri.

Qatadah said,

"He is the first one for whom the earth will be opened on the Day of Resurrection, and he will be the first one to intercede."

So the scholars consider this the position of praise and glory to which Allah referred in the Ayah: يَبْعَثُكَ رَبُّكَ ﻣَﻗَﺎﻣًٰ ﻣُﻮدًا It may be that your Lord will raise you to Maqam Mahmud. I, Ibn Kathir, say:

the Messenger of Allah will have honors in the Day of Resurrection in which no one else will have a share, honors which will not be matched by anyone else.

- He is the first one for whom the earth will be opened and he will come forth riding to the gathering place.
- He will have a banner under which Adam and anyone else will gather, and
- He will have the Hawd (Lake) to which no one else will have more access than he.
- He will have the right of the Grand Intercession with Allah when He comes to judge between His creation. This will be after the people ask Adam, then Nuh, then Ibrahim, then Musa, then 'Isa to intercede, and each of them will say, "I am not able for that."

Then they will come to Muhammad, and he will say,

أَنا أَداْوُ أَنا أَداْوُ I can do that, I can do that.

We will mention this in more detail shortly, If Allah wills.

Part of that will be that he will intercede for some people who had been commanded to be taken to Hell, and they will be brought back.

He is the first Prophet whose Ummah will be judged, and the first to take them across the Bridge over the Fire, and the first to intercede in Paradise, as was reported in Sahih Muslim.

In the Hadith about the Trumpet, it says that none of the believers will enter Paradise except through his intercession. He will be the first to enter Paradise, and his Ummah will be the first nation to enter.

He will intercede for the status to be raised for people whose deeds could not get them there.

He is the one who will reach Al-Wasilah, which is the highest position in Paradise, which befits no one but him.

When Allah gives permission for intercession on behalf of sinners, the angels, Prophets and believers will intercede, and he will intercede for people whose number is known only to Allah. No one will intercede like him and no one will match him in intercession.

This has been explained in comprehensive detail at the end of the Book of Sirah, in the chapter on the specific qualities. Praise be to Allah.

Now with the help of Allah we will mention the Hadiths that were reported concerning Al-Maqaq Al-Mahmud.
Al-Bukhari recorded that Ibn Umar said:

"On the Day of Resurrection, the people will be humbled to their knees, each nation following its Prophet and saying, 'O so-and-so, intercede,' 'O so-and-so, intercede,' until the power of intercession is given to Muhammad, and that will be the day when Allah raises him to a position of praise and glory.

Ibn Jarir recorded that Abdullah bin Umar said that the Messenger of Allah said:

The sun will come close until the sweat reaches halfway up one's ears. When the people are in that state, they will ask Adam for help, and he will say, "I am not the one to do that."

Then they will ask Musa, and he will say likewise, then they will ask Muhammad, and he will intercede for the people and will go and take hold of the handle of the gate of Paradise, and that will be the Day when Allah resurrects him to a position of praise and glory.

Al-Bukhari also recorded it in the Book of Zakah, where he added:

That will be the Day when Allah resurrects him to a position of praise and glory, and all the people will praise him.

Abu Dawud At-Tayalisi recorded that Abdullah said,

"Then Allah will give permission for intercession, and Ar-Ruh Al-Quddus, Jibril, will stand up, then Ibrahim, the close Friend of Allah will stand up, then 'Isa or Musa will stand up -

Abu Az-Za`ra' said, 'I do not know which of them,' --

then your Prophet will stand up and will intercede, and no one after him will intercede as much as he does.

This is the position of praise and glory to which Allah referred: 'عنَّى أن يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا It may be that your Lord will raise you to Maqam Mahmud.'"

The Hadith of Abu Hurayrah

Imam Ahmad (may Allah have mercy on him) recorded that Abu Hurayrah said,

"Some meat was brought to the Messenger of Allah, and he lifted up the arm, which he used to like, and took one bite, then he said:

أَنْتَاسِيَّةُ النَّاسِ يَوْمُ الْقِيَامَةِ؟

I will be the leader of mankind on the Day of Resurrection.

Do you know why it will be so Allah will gather the first and the last in one place, and they will hear a voice calling out, and they will all be seen. The sun will come close until their anguish and distress becomes unbearable, and some will say to others,
"Do you not see how much you are suffering Why do you not find someone to intercede for you with your Lord?"

And some of the people will say to others, "How about Adam?"

So they will go to Adam and say, "O Adam, you are the father of mankind, Allah created you with His Hand and breathed into you of His spirit, and commanded the angels to prostrate to you. Intercede for us with your Lord, do you not see the state we are in, how bad it is?"

Adam will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. He forbade me to approach the Tree and I disobeyed Him. Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to Nuh."

Nuh will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. There is a prayer that I prayed against my people. Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to Ibrahim."

Ibrahim will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. And he mentioned some untruths he had told. "Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to Musa."

Musa will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. I killed a soul whom I had not been commanded to kill. Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to 'Isa."
So they will go to `Isa and say, "O `Isa, you are the Messenger of Allah and His Word which He bestowed upon Maryam and a spirit created by Him. You spoke to the people as an infant in the cradle. Intercede for us with your Lord, do you not see the state we are in, how bad it is?"

`Isa will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he will not mention any sin. "Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to Muhammad."

So they will go to Muhammad and will say, "O Muhammad, you are the Messenger of Allah and the Last of the Prophets, Allah forgave all your past and future sins. Intercede for us with your Lord, do you not see the state we are in, how bad it is?"

I will stand up and come before the Throne, and will fall prostrating to my Lord, may He be glorified and exalted. Then Allah will inspire me to speak and I will speak beautiful words of praise such as no one has ever been inspired with before.

It will be said, "O Muhammad, raise your head and ask, it will be granted to you. Intercede, and your intercession will be heard."

So I will raise my head and say, "My Ummah, O Lord, my Ummah, O Lord, my Ummah, O Lord."

It will be said, "O Muhammad, admit those who will not be brought to account from among your Ummah through the right-hand gate of Paradise. Then the rest of your Ummah will share the other gates with the rest of the people."

Then he said, "By the One in Whose Hand is the soul of Muhammad, the distance between two of the gateposts of Paradise is like the distance between Makkah and Hajar, or between Makkah and Busra.

It was also reported in the Two Sahihs.
**The Command to emigrate**

Imam Ahmad recorded that Ibn Abbas said:

The Prophet was in Makkah, then he was commanded to emigrate, and Allah revealed the words:

And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority."

At-Tirmidhi said, "This is Hasan Sahih."

Al-Hasan Al-Basri commented on this Ayah,

"When the disbelievers of Makkah conspired to kill the Messenger of Allah, or expel him or imprison him, Allah wanted him to fight the people of Makkah, and commanded him to go to Al-Madinah. What Allah said was:

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

means, my entry to Al-Madinah.

...and (likewise) my exit be good,

means, my exit from Makkah.

This was also the view of Abdur-Rahman bin Zayd bin Aslam.

And grant me from You a helping authority.

Al-Hasan Al-Basri explained this Ayah;

"His Lord promised to take away the kingdom and glory of Persia and give it to him, and the kingdom and glory of Byzantium and give it to him."

Qatadah said,

"The Prophet of Allah knew that that he could not achieve this without authority or power, so he asked for authority to help him support the Book of Allah, the Laws of Allah, the obligations of Allah and to establish the religion of Allah. Authority is a mercy from Allah which He places among His servants, otherwise some of them would attack others, and the strong would consume the weak."
Alongside the truth, he also needed power and authority in order to suppress those who opposed and resisted him, hence Allah said:

"Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mizan that mankind may keep up justice. And We brought forth iron..." (57:25)

A Threat to the Disbelievers of the Quraysh

And say: "Truth has come and falsehood has vanished..."

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

Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. (21:18)

Al-Bukhari recorded that Abdullah bin Mas`ud said:

The Prophet entered Makkah (at the Conquest), and around the House (the Ka`bah) were three hundred and sixty idols. He started to strike them with a stick in his hand, saying,

...Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.

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

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

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

As for the disbeliever who is wronging himself by his disbelief, when he hears the Qur'an, it only makes him further from the truth and increases him in his disbelief. The problem lies with the disbeliever himself, not with the Qur'an, as Allah says:

And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it!"

As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. (9:124-125)

And there are many other similar Ayat.

And We send down of the Qur'an that which is a cure and a mercy to the believers,

Qatadah said,

"When the believer hears it, he benefits from it and memorizes it and understands it."

and it increases the wrongdoers in nothing but loss.

They do not benefit from it or memorize it or understand it, for Allah has made this Qur’an a cure and a mercy for the believers.

83. And when We bestow Our grace on man, he turns away and becomes arrogant. And when evil touches him, he is in great despair.

84. Say: "Each one does according to Shakilatihi, and your Lord knows best of him whose path is right."

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

Allah tells:
And when We bestow Our grace on man, he turns away and becomes arrogant. And when evil touches him, he is in great despair.

Allah tells us about the weakness that is inherent in man, except for those whom He protects at both times of ease and calamity. If Allah blesses a man with wealth, good health, ease, provision and help, and he gets what he wants, he turns away from the obedience and worship of Allah, and becomes arrogant.

Mujahid said, "(It means) he goes away from Us."

I say, this is like the Ayah:

قَلِلَ عَلَىٰ هَذَا حَيْثُ يَقُولُ: ثُمَّ أَنَّهُ نَذَّرَ إِلَىٰ هَذَا مَكَّةً

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

and;

قَلِلَ عَلَىٰ هَذَا حَيْثُ يَقُولُ: ثُمَّ أَنَّهُ نَذَّرَ إِلَىٰ هَذَا مَكَّةً

But when He brings you safe to land, you turn away. (Ayah 67)

When man is stricken with evil, which means disasters, accidents and calamities,

...he is in great despair,

meaning that he thinks he will never have anything good again.

As Allah says,

وَلَيْنَ أَنَا الْإِنسَانُ مِنْ لِحْلِيَّةٍ مِّنْ تَصِرُّ عَلَيْهِ يَمْهَلُهُمْ رَأْسُهُمْ إِلَّا إِنَّهُمْ سَيْوِيُّوْنَ أَوْ هُمْ يَعْمَلُونَ الْضَّلْلَىَّ يَوْمَئِنَّهُمْ يُؤْتُونَ أَجْرَ كِبْرٍ

And if We give man a taste of mercy from Us, and remove it from him, verily, He is despairing, ungrateful. But if We let him taste good after evil has touched him, he is sure to say: "Ills have departed from me."

Surely, he is exultant, and boastful. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward. (11:9-11)

قَلْ عَلَىٰ يَعْمَلُ عَلَىٰ صَالِحٍ...

Say: "Each one does according to Shakilatihi..."

Ibn Abbas said, "According to his inclinations."

Mujahid said, "According to his inclinations and his nature."

Qatadah said, "According to his intentions."

Ibn Zayd said, "According to his religion."

All these suggestions are close in meaning.
This *Ayah* - and Allah knows best - is a threat and a warning to the idolators, like the *Ayah*:

وَقُلْ لَّذَٰلِكَ أَكْتُمَّواْ أَنَا أَعْلَمُ عَلَيْكُمْ

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

So Allah says:

قُلْ أَنَا أَعْلَمُ عَلَيْكُمْ أَنَّ أَعْلَمُ حَمِيمٌ مِّنْ هَٰذِهِ الْأَبْوَابِ (٤٨)

Say: "Each one does according to Shakilatihi, and your Lord knows best of him whose path is right."

meaning either us or you. Everyone will be rewarded in accordance with his deeds, for nothing whatsoever is hidden from Allah.

So Allah says:

وَقُلْ أَنَا أَعْلَمُ عَلَيْكُمْ أَنَّ أَعْلَمُ حَمِيمٌ مِّنْ هَٰذِهِ الْأَبْوَابِ (٤٨)

Say: "Each one does according to Shakilatihi, and your Lord knows best of him whose path is right."

meaning either us or you. Everyone will be rewarded in accordance with his deeds, for nothing whatsoever is hidden from Allah.

And they ask you concerning the Ruh (the spirit).

And they ask you concerning the Ruh (the spirit).

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

**The Ruh (spirit)**

Al-Bukhari recorded in his *Tafsir* of this *Ayah* that Abdullah bin Mas`ud said,

"While I was walking with the Prophet on a farm, and he was resting on a palm-leaf stalk, some Jews passed by. Some of them said to the others, 'Ask him about the Ruh.'

Some of them said, 'What urges you to ask him about that?'

Others said, 'Do not ask him, lest he gives you a reply which you do not like.'

But they said, 'Ask him.' So they asked him about the Ruh.

The Prophet kept quiet and did not give them an answer, and I knew that he was receiving revelation, so I stayed where I was. When the revelation was complete, the Prophet said:

ويُسْأَلُوكُمْ عَنِ الْرُّوحِ

And they ask you concerning the Ruh (the spirit).

And they ask you concerning the Ruh (the spirit).

Say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord..."

This context would seem to imply that this *Ayah* was revealed in Al-Madinah, and that it was revealed when the Jews asked him this question in Al-Madinah, although the entire *Surah* was revealed in Makkah.

This may be answered with the suggestion that this *Ayah* may have been revealed to him in Al-Madinah a second time, after having previously been revealed in Makkah, or that he was divinely inspired to respond to their question with a previously-revealed *Ayah*, namely the *Ayah* in question.

Ibn Jarir recorded that Ikrimah said,

"The People of the Book asked the Messenger of Allah about the Ruh, and Allah revealed:
And they ask you concerning the Ruh...

They said, 'You claim that we have only a little knowledge, but we have been given the Tawrah, which is the Hikmah,


\[ \text{And he, to whom Hikmah is granted, is indeed granted abundant good.} \] (2:269)

Then the Ayah, And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), (31:27) was revealed.

He said, 'Whatever knowledge you have been given, if Allah saves you from the Fire thereby, then it is great and good, but in comparison to the knowledge of Allah, it is very little.'

And they ask you concerning the Ruh...

Al-Awfi reported that Ibn Abbas said,

"This was when the Jews said to the Prophet, 'Tell us about the Ruh and how the Ruh will be punished that is in the body - for the Ruh is something about which only Allah knows, and there was no revelation concerning it.'

He did not answer them at all, then Jibril came to him and said:

\[ \text{Say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."} \]

So the Prophet told them about that, and they said, 'Who told you this'

He said,

Jibril brought it to me from Allah.

They said, 'By Allah, no one has told you that except our enemy (i.e., Jibril).'</n

Then Allah revealed:

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

The Ruh and the Nafs

As-Suhayili mentioned the dispute among the scholars over whether the Ruh is the same as the Nafs, or something different. He stated that;

it is light and soft, like air, flowing through the body like water through the veins of a tree.
He states that the Ruh which the angel breathes into the fetus is the Nafs, provided that it joins the body and acquires certain qualities because of it, whether good or bad.

So then it is either a soul in (complete) rest and satisfaction (89:27) or inclined to evil (12:53), just as water is the life of the tree, then by mixing with it, it produces something else, so that if it mixes with grapes and the grapes are then squeezed, it becomes juice or wine. Then it is no longer called water, except in a metaphorical sense.

Thus we should understand the connection between Nafs and Ruh; the Ruh is not called Nafs except when it joins the body and is affected by it.

So in conclusion we may say: the Ruh is the origin and essence, and the Nafs consists of the Ruh and its connection to the body. So they are the same in one sense but not in another.

This is a good explanation, and Allah knows best.

I say: people speak about the essence of the Ruh and its rulings, and many books have been written on this topic. One of the best of those who spoke of this was Al-Hafiz Ibn Mandah in a book which we have heard about the Ruh.

86. And if We willed, We could surely take away that which We have revealed to you. Then you would find no protector for you against Us in that respect.

87. Except as a mercy from your Lord. Verily, His grace unto you is ever great.

88. Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."

89. And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

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

Allah says:

وَإِنَّنَا نَلْعَنُ الْجَهَّالِ الذِّينَ لا يَضْنُوْنَ (۸۴)

And if We willed, We could surely take away that which We have revealed to you. Then you would find no protector for you against Us in that respect.

وَإِنَّلَا نَحْفَظُهُ مُّنَّا إِلَّا فَضْلَةً كَانَ عَلَيْكَ كَبِيرًا (۸۷)

Except as a mercy from your Lord. Verily, His grace unto you is ever great.
Allah mentions the blessing and great bounty that He has bestowed upon His servant and Messenger Muhammad by revealing to Him the Noble Qur'an to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.

Ibn Mas`ud said,

"A red wind will come to the people, meaning at the end of time, from the direction of Syria, and there will be nothing left in a man’s Mushaf (copy of the Qur’an) or in his heart, not even one Ayah."

Then Ibn Mas`ud recited,

َﺬِي أَوْ ﺑِﺎﻟّ ﻨَﺎ ﻟَﻨَﺬْﻫَ(88)َِّٓ ﺎَنَ ﺑَﻌْﻀُﻬُﻢْ ﻟِﺒَﻌْﺾٍ ﺛَـٰﻳَّﺔً ﻓَأَﰉَ أَﻛْﺜَﺮُ ﺎﻟﻨّ﴾٨٨﴿

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

Challenging by the Qur’an

Allah says:

َﻓْﻨَﺎ ﻟِﻠَّ ﻛُﻔُﻮرًا ﻓَٰﻠَقَﺪْ ﺗَﺼَﺮّ ﺎٍّسِ إِﻻّ ﻋِنْ ﻞِّ ﻣَﺜَﻞٍ ﻓَﺄَﰉَ أَﻛْﺜَﺮُ ﺎﻟﻨّ﴾٩٨﴿

And indeed We have fully explained to mankind, in this Qur’an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

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

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

90. وقالوا أَنَّ نِّيَوُونَ لِكَ حَيَوْنَ ﻟِكَ ﻓَﻠَفْحُرْ ﻟَا ﻣِنَّ الأُرْضِ ﺑَيْنُونَا

And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;"

91. أَوْ تَكُونُ لَكَ جَهَنَّمُ أَنْ يَجِلْمُ ﻓَلْفُحُرُ ﺃَلْسَمُ أَوْ ﺘُسْفَطُ ﺍﻟَّـﺴَمَاءَ ﺑَيْنَالَاءَ ﻓَارِحًا

"Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly;"

92. أوْشَهَطْ ﺍﻟَّـسَمَاءَ ﻦِّيَوُونَ كَذَا رَأَوْنَاتِي ﻓَلْفُحُرُ ﺍﻟَّـسَمَاءَ ﺑَيْنَالَاءَ ﻓَارِحًا

"Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face;"
The Demand of Quraysh for a specific Sign, and the Rejection of that

Allah tells:

وَقَالُواٰ أَنَّكُمْ لَنْ تُؤْمِنُوا لَّنْ تَفْجِرَ لَناَّ مِنَ الْأَرْضِ ثَمَّ تَفْجِرَ (٩٠)

And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us; or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly;"

Ibn Jarir recorded from Muhammad bin Ishaq,

"An old man from among the people of Egypt who came to us forty-odd years ago told me, from Ikrimah, from Ibn Abbas, that;

- Utbah and Shaybah -- the two sons of Rabi'ah,
- Abu Sufyan bin Harb,
- a man from Bani Abd Ad-Dar,
- Abu Al-Bakhtari -- the brother of Bani Asad,
- Al-Aswad bin Al-Muttalib bin Asad,
- Zam`ah bin Al-Aswad,
- Al-Walid bin Al-Mughirah,
- Abu Jahl bin Hisham,
- Abdullah bin Abi Umayyah,
- Umayyah bin Khalaf,
- Al-`As bin Wa`il, and
- Nabih and Munabbih - the two sons of Al-Hajjaj As-Sahmin,
gathered all of them or some of them behind the Ka`bah after sunset.

Some of them said to others, `Send for Muhammad and talk with him and argue with him, so that nobody will think we are to blame.'

So they sent for him saying, `The nobles of your people have gathered for you to speak to them.'

So the Messenger of Allah came quickly, thinking that maybe they were going to change their minds, for he was very keen that they should be guided, and it upset him to see their stubbornness.

So he came and sat with them, and they said,
O Muhammad, we have sent for you so that nobody will think we are to blame. By Allah we do not know any man among the Arabs who has brought to his people what you have brought to your people. You have slandered our forefathers, criticized our religion, insulted our reason, slandered our gods and caused division. There is no objectionable thing that you have not brought between us. If you are preaching these things because you want wealth, we will collect some of our wealth together for you and make you the wealthiest man among us. If you are looking for position, we will make you our leader. If you are looking for kingship, we will make you our king. If what has come to you is a type of Jinn that has possessed you, then we can spend our money looking for the medicine that will rid you of it so that no one will think we are to blame.

The Messenger of Allah said:

My case is not as you say. I have not brought what I have brought to you because I want your wealth or to be your leader or king. But Allah has sent me to you as a Messenger and has revealed to me a Book and has commanded me to bring you good news and a warning.

So, I have conveyed to you the Messages of my Lord and have advised you accordingly. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.

They said,

‘O Muhammad, if you do not accept what we have offered you, then you know that there is no other people whose country is smaller, whose wealth is less and whose life is harder than ours, so ask your Lord Who has sent you with what He has sent you, to move away these mountains for us that are constricting us, to make our land wider and cause rivers to gush forth in it like the rivers of Syria and Iraq, and to resurrect for us those of our forefathers who have passed away.

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

The Messenger of Allah said to them:

I was not sent for this purpose. I have brought to you from Allah that with which He has sent me, and I have conveyed to you the Message with which I was sent to you. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.

They said,

‘If you will not do this for us, then at least do something for yourself. Ask your Lord to send an angel to confirm that what you are saying is the truth and to speak up on your behalf. Ask Him to give you gardens and treasures and palaces of gold and silver, and to make you independent so that you will not have to do what we see you doing, for you stand in the marketplaces seeking provision just as we do. Then we will know the virtue of your position with your Lord and whether you are a Messenger as you claim.’
The Messenger of Allah said to them:

I will not do that, and I will not ask my Lord for this. I was not sent to you for this reason. But Allah has sent me to you to bring you good news and a warning. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.

They said,

‘Then cause the sky to fall upon us, as you claim that if your Lord wills, He can do that. We will not believe in you until you do this.’

The Messenger of Allah said to them:

That is for Allah to decide. If He wills, He will do that to you.

They said,

‘O Muhammad, did your Lord not know that we would sit with you and ask you what we have asked and make the requests that we have made He should have told you beforehand and taught you how to reply to us, and informed you what He would do to us if we do not accept what you have brought to us.

We have heard that the one who is teaching you this, is a man in Al-Yamamah called Ar-Rahman. By Allah, we will never believe in Ar-Rahman. We are warning you, O Muhammad, that we will not let you do what you want to do until you or we are destroyed.’

One of them said,

‘We worship the angels who are the daughters of Allah.’

Another said,

‘We will never believe in you until you bring Allah and the angels before (us) face to face.’

When they said this, the Messenger of Allah got up and left them.

Abdullah bin Abi Umayyah bin Al-Mughirah bin Abdullah bin Umar bin Makhzum, the son of his paternal aunt Atikah, the daughter of Abdul-Muttalib, also got up and followed him. He said to him,

‘O Muhammad, your people have offered you what they have offered you, and you did not accept it. Then they asked for things for themselves so that they would know your position with Allah, and you did not do that for them. Then they asked you to hasten on the punishments with which you are scaring them. By Allah, I will never believe in you unless you take a ladder to heaven and ascend it while I am watching, then you bring with you an open book and four angels to testify that you are as you say. By Allah, even if you did that, I think that I would not believe you.’

Then he turned away from the Messenger of Allah, and the Messenger of Allah went home to his family, grieving over having missed out on what he had hoped for when his people had called him, because he saw that they were resisting him even more.’

The Reason why the Idolators’ Demands were refused

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

He said:

Rather, You open for them the gate of repentance and mercy.

This is like the Ayah:

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

And Allah says:

And they say: “Why does this Messenger eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat’’!

And the wrongdoers say: “You follow none but a man bewitched."

See how they coin similitudes for you, so they have gone astray, and they cannot find a path. Blessed be He Who, if He wills, will assign you better than that - Gardens under which rivers flow and will assign you palaces.

Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire. (25:7-11)

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

 Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

And Allah says:

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

أوْكِسْفِطْ السَّمَاعَ كَمَا رَمَعْتَ عَلَيْنا كَسَفاً...

Or you cause the heaven to fall upon us in pieces, as you have pretended,

means, `you promised us that on the Day of Resurrection the heavens will be split asunder, being broken and torn up, with parts of it falling down, so do that in this world and make it fall in pieces.'

This is like when they said:

اللَّهُمَّ إِنْ كُنتَ لَحَقًا مِّنَ الْحَقِّ فَأَفْتَرَّ عَلَيْنَا حَقًا مِّنَ السَّمَاءِ وَإِنْ كُنتُم مِّنَ الصَّدْقِينَ

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

Similarly, the people of Shu’ayb asked him:

فَأَسْقِطْ عَلَيْنَا كَسَفاً مِّنَ السَّمَاءِ وَإِنْ كُنتُم مِّنَ الصَّدْقِينَ

So cause a piece of the heaven to fall on us, if you are of the truthful! (26:187)

So Allah punished them with the punishment of the day of Shadow (a gloomy cloud), which was the torment of a Great Day. (26:189)

As for the Prophet of Repentance and Mercy, who was sent as a mercy to the worlds, he asked Allah to delay their punishment, in the hope that Allah would bring forth from their offspring people who would worship Allah Alone, with no partner or associate.

This is what indeed did happen, for among those who are mentioned above were some who later embraced Islam and became good and sincere Muslims, even Abdullah bin Abi Umayyah, who followed the Prophet (out of that meeting) and spoke to him as he did. He became a sincere Muslim and turned to Allah in repentance.

أوْتُورَيْنَى فِي السَّمَاعَ...

Or you have a house of Zukhruf.

Ibn Abbas, Mujahid and Qatadah said, "This is gold."

This was also what was said in the recitation of Ibn Mas’ud, "Or you have a house of gold."

أوْتُورَيْنَى فِي السَّمَاعَ...

or you ascend up into the sky,

meaning, you climb up on a ladder while we are watching you.

وَأَنْ تَوْرَيْنَى فِي السَّمَاعَ...

and even then we will put no faith in your ascension until you bring down for us a Book that we would read.

Mujahid said, "This means a book in which there would be one page for each person, on which would be the words: 'This is a book from Allah to so-and-so the son of so-and-so, which he would find by his head when he woke up in the morning.'"
meaning, `Glorified, exalted and sanctified be He above the notion that anyone would come before Him concerning any matter pertaining to His authority and sovereignty. He is the One Who does what He wills. If He willed, he could have given you what you asked for, or if He willed, he could have refrained. I am only a Messenger to you, sent to convey the Messages of my Lord and advise you. I have done that, and the response to what you have asked is to be decided by Allah, may He be glorified.'

And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger!"

Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

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

Allah says,

And nothing prevented men, means, most of them, from believing, and following the Messengers, except the fact that they found it strange that human beings would be sent as Messengers, as Allah says:

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

when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger!"

Allah says:

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

أَﻧُﺆْﻣِﻦُ ﻟِﺒَﺸَﺮَﻳْﻦِ ﻣِﺜْﻠِﻨَﺎ وَﻗَﻮْﻣُﻬُﻤَﺎ ﻟَﻨَﺎ ﻋَـﺒِﺪُونَ

They said: “Shall we believe in two men like ourselves, and their people are obedient to us with humility!” (23: 47)

Similarly, the nations said to their Messengers:

إِنْ أَنْ آَذَّنُ ﻟَوْلاَذَّنُ ﺗُحدِّثُواْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻣَآ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ 

“You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.” (14:10)

And there are many other similar Ayat.

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

لَقَﺪْ ﻢَآ تَآءَدَوْاْ ﻟَوْلاَذَّنُ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ 

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

لَقَﺪْ ﻢَآ تَآءَدَوْاْ ﻟَوْلاَذَّنُ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ 

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

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

Allah says here:

فَلَآ ﺎَذَّنُ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ 

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

فَلَآ ﺎَذَّنُ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ 

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

فَلَآ ﺎَذَّنُ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ 

Say: "Sufficient is Allah for a witness between me and you.

فَلَآ ﺎَذَّنُ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ ﺎَذَّنَوْاْ ﻋَـا ﻣَآ 

Verily, He is Ever the All-Knower, the All-Seer of His servants."
Allah tells His Prophet:

ْﻨَﻜُﻢْ {ّينِ وَﺑَ {ّﺑِﺎِّ ﺷَﻬِﻴﺪًا ﻟَ ﻟَ ﻓُﻠْلَ ﻣَ ﻛَ ﻣُ ﻳَذِﻧَ ﻓُﻠْلَ ﻳَذِﻧَ... 

Say: "Sufficient is Allah for a witness between me and you.

Allah tells His Prophet how to prove that what he has brought is true, saying to him to tell them: "He (Allah) is a witness over me and over you. He knows what I have brought to you. If I were lying to you, He would take revenge on me in the severest manner," as Allah says:

وَلَوْ ﻓَتَقْرَأَ عَلَيْنا بَعْضُ الأَحَادِيثِ - أَخْذًا ﻣَّداَءًا ﻣَّداَءًا - ﻓَمَرَّ ﻟَ ﻓُﻠْلَ ﻳَذِﻧَ ﻓُﻠْلَ ﻳَذِﻧَ

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

Allah said;

ٌ ﴿٦٩﴾ إِنَّهُ ﻛَ ﻳَذِﻧَ ﻓُﻠْلَ ﻳَذِﻧَ ﻓُﻠْلَ ﻳَذِﻧَ ﻓُﻠْلَ ﻳَذِﻧَ ﻓُﻠْلَ ﻳَذِﻧَ ﻓُﻠْلَ ﻳَذِﻧَ ﻓُﻠْلَ ﻳَذِﻧَ

Verily, He is Ever the All-Knower, the All-Seer of His servants.

meaning, He knows best who among them deserves blessings, good treatment and guidance, and who deserves to be doomed and led astray.

Guidance and Misguidance are in the Hands of Allah

Allah tells:

وَمَنْ يَهْدِيَ اللَّهُ آlep أَلْهَأْمَهُوَوْ ذَنْيُذِينَ... 

And he whom Allah guides, he is led aright; and whomever He leaves astray can never find helpers other than Him,

وَمَنْ يَهْدِيَ اللَّهُ آlep أَلْهَأْمَهُوَوْ ذَنْيُذِينَ... 

and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

and whomever He leaves astray can never find helpers other than Him.

to guide him. As Allah says:

وَمَنْ يَهْدِيَ اللَّهُ آlep أَلْهَأْمَهُوَوْ ذَنْيُذِينَ... 

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

Allah tells:

وَهُمْ تَبَيَّنَتْ عَلَى وُجُوهِهِمْ أَنْ آمَنُواْ وَوَجَّهُواْ

...and We shall gather them together on the Day of Resurrection on their faces,

Imam Ahmad recorded from Anas bin Malik that the Prophet was asked,

"O Messenger of Allah, how will the people be gathered on their faces!"

He said,

اللَّهُ أَنْ أَمْشَىَهُمْ عَلَى أَحْجُمٍ قَارِئٍ عَلَى أَنْ آمَنُواْ وَوَجَّهُواْ

The One Who made them walk on their feet is able to make them walk on their faces.

It was also reported (by Al-Bukhari and Muslim) in the Two Sahihs.

blind, (means, unable to see).

dumb, (means, unable to speak).

deaf, (means, unable to hear).

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

their abode,

means, their destination.

will be Hell; whenever it abates,

Ibn Abbas said, "(This means) calms down,"

Mujahid said, "(It means) is extinguished,"

We shall increase for them the fierceness of the Fire.

meaning, increasing its flames and heat and coals, as Allah says:

٧٩﴾٧٩﴿

So taste you (the results of your evil actions). No increase shall We give you, except in torment. (78:30)
That is their recompense, because they denied Our Ayat and said: "When we are bones and fragments, shall we really be raised up as a new creation!"

See they not that Allah, Who created the heavens and the earth, is able to create the like of them.

And He has decreed for them an appointed term, whereof there is no doubt. But the wrongdoers refuse but disbelief.

Allah says:

That is their recompense, because they denied Our Ayat.

Allah says: `This punishment, being resurrected blind, dumb and deaf, is what they deserve, because they disbelieved, (Our Ayat), i.e., Our proof and evidence, and did not think that the resurrection could ever happen.'

meaning, when we have disintegrated and our bodies have rotted away,

shall we really be raised up as a new creation!

meaning, after we have disintegrated and disappeared and been absorbed into the earth, will we come back a second time Allah established proof against them and told them that He is able to do that, for He created the heavens and the earth, so raising them up again is easier for Him than that, as He says:

The creation of the heavens and the earth is indeed greater than the creation of mankind; (40:57)

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. (46: 33)

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! (36:81-82)
And Allah says here:

أَنَّ في مثْلِهِمْ غِلٍّ، وَأَرْضٌ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ، يَقُولُ: ٢٠٠

See they not that Allah, Who created the heavens and the earth, is able to create the like of them. meaning, on the Day of Resurrection, He will recreate and restore their bodies, as He created them in the first place.

وَجَعَلَ مِثْلَهُمْ أَجَلًا، إِلاَّ أُحِلَّ فِيهِ…

And He has decreed for them an appointed term, whereof there is no doubt.

means, He has set a time for them to be re-created and brought forth from their graves, an appointed time which must surely come to pass.

As Allah says:

وَمَا أَوَّلَ مَا نَشْتَهَا، وَإِلَّا أُحِلَّ فِيهِ…

And We delay it only for a term (already) fixed. (11:104)

But the wrongdoers refuse,

... فَأَرِي الْقَافِلَونَ...

-- after the proof has been established against them,

(... إِلاَّ أُحِلَّ فِيهِ (٩٩)

(and accept nothing) but disbelief.

means, they persist in their falsehood and misguidance.

100.

سَAY: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending, and man is ever miserly!"

Holding back is Part of Man's Nature

Allah says to His Messenger:

فَإِذَا أَنْفَكَتْ مِنْ أَمْرِهِ إِلَّاَمْسَّكُمْ خَشْيَةً إِنْفَاقَ فَأَرِي الْقَافِلَونَ...

Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending,

"Tell them, O Muhammad, even if you had authority over the treasures of Allah, you would refrain from spending for fear of exhausting it."

Ibn Abbas and Qatadah said, "This means for fear of poverty,"

lest it run out, despite the fact that it can never be exhausted or come to an end. This is because it is part of your nature.
So Allah says:

َﺎنَ اﻹﻧﺴَﺎنُ ﻗَﺘُﻮرًا

and man is ever miserly.

Ibn Abbas and Qatadah said: "(This means) stingy and holding back."

Allah says:

 Almighty does not love those who are miserly, even if they were to have a share of dominion. (4:53), meaning that even if they had a share in the authority of Allah, they would not have given anything to anyone, not even the amount of a Naqira (speck on the back of a date stone).

Allah describes man as he really is, except for those whom Allah helps and guides. Miserliness, discontent and impatience are human characteristics, as Allah says:

Verily, man was created very impatient; irritable when evil touches him; and stingy when good touches him. Except those who are devoted to Salah (prayers). (70:19-22)

And there are many other such references in the Qur'an. This is an indication of the generosity and kindness of Allah.

In the Two Sahihs it says:

And indeed We gave Musa nine clear signs. Ask then the Children of Israel, when he came to them, then Fir`awn said to him: "O Musa! I think you are indeed bewitched."

He said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are indeed, O Fir`awn, doomed to destruction!"

So he resolved to turn them out of the land. But We drowned him and all who were with him.

And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd."
And indeed We gave Musa nine clear signs. Ask then the Children of Israel, when he came to them, then Fir`awn said to him:

Allah tells us that He sent Musa with nine clear signs, which provided definitive proof that his Prophethood was real and that what he was conveying from the One Who had sent him to Fir`awn was true. These clear signs were:

- his staff,
- his hand,
- the years of famine,
- the sea,
- the flood,
- the locusts,
- the lice,
- the frogs and
- the blood.

This was the view of Ibn Abbas.

Muhammad bin Ka`b said,

"They were:
- his hand and
- his staff,
- the five signs mentioned in Suarah Al-A`raf, and
- destruction of wealth and the rock."

Ibn Abbas, Mujahid, Ikrimah, Ash-Sha`bi and Qatadah said: "They are:

- his hand,
- his staff,
- the years of famine,
- the failure of the crops,
- the flood,
- the locusts,
- the lice,
- the frogs and
- the blood."

Yet they remained arrogant, and they were of those people who were criminals, (7:133)
meaning, despite all these signs and their witnessing of them, they disbelieved them and belied them
wrongfully and arrogantly, although they were themselves were convinced of them, so they did not
have any effect on them.

By the same token, (Allah tells His Messenger here), `if We were to respond to what these people are
asking you for, who have said that they will not believe in you until you cause springs to gush forth
throughout the land for them, they would not respond or believe except if Allah willed.'

As Fir`awn said to Musa, even though he had witnessed the signs which he brought,

أَيُّهَا الْقَبْلَاتُ يَا مُوسَى رَبّكَ وَلَمْ تَرَ أَنتُنَّ لأَذْهَبْ إِلَى فَرَعْوَنَ:

"O Musa! I think you are indeed bewitched."

It was said that this meant he thought he was a sorcerer, but Allah knows best. These nine signs
which were mentioned by the Imams (scholars) quoted above are what is referred to here, and in the
Ayah:

وَأَلْقُواُ نَصْبِكُمْ مَعَيْنَيْنَ وَأَلْقُواُ اِذْرَىَّ وَأَلْقُواُ رَأْيَاٰهَا وَأَلْقِّعَصَالَّكَ فَلَمۡمَأَ

"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look
back.

(It was said:) "O Musa! Fear not."

until His saying,

فَبِي سِعَةِ آيَتٍ إِلَى فَرَعْوَنَ وَقَوْمِهِ إِنَّهُمۡ أَهۡلُ الْقَلَصَةِ وَأَهۡلُ الْقُلُوبِ

among the nine signs (you will take) to Fir`awn and his people. Verily, they are a people who are rebellious.
(27:10-12)

These Ayat include mention of the stick and the hand, and the rest of the nine signs are mentioned in
detail in Surah Al-A`raf.

Musa was also given many other signs, such as striking the rock with his staff and water flowing from
it, their being shaded with clouds, manna and quails, and other signs which were bestowed upon the
Children of Israel after they had left the land of Egypt. But here Allah mentions the nine signs which
were witnessed by his people in Egypt. These became evidence against them, because they
stubbornly rejected them out of disbelief.

So Musa said to Fir`awn:

قَالَ لَقَدْ عَلِمْتُ أَنِّي أَنزَلْتُ حَوَالَةَ الإِنْسَانِ وَالْأَرْضِ وَاتِلْ لِقَالَ

He said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens
and the earth.

meaning, as proof and evidence of the truth of what I have brought to you.

وَإِذَّ أَكَثَرُكُمۡ أَكَثَرَ عَنْ مَنۡسَبِكَآرَ (۱۰۲)

And I think you are indeed, O Fir`awn, doomed to destruction!

i.e., bound to be destroyed. This was the view of Mujahid and Qatadah.

Ibn Abbas said: "It means cursed."

Ibn Abbas and Ad-Dahhak said: مُلَطَأٌ (doomed to destruction), means defeated.

As Mujahid said, "doomed" includes all of these meanings.
The Destruction of Fir`awn and His People

Allah tells:

قَدْ أَوْلَىٰ أَن يَشْرَكُوهُمْ فِي الْأَرْضِ... 

So he resolved to turn them out of the land.

means, he wanted to expel them and drive them out.

فَأَرَادَ أَن يَسْتَفْزِّهِمْ... 

But We drowned him and all who were with him.

فَأَذَهَبْنَاهُ وَمَن مَّن... 

And We said to the Children of Israel after him: "Dwell in the land..."

This is good news for Muhammad, a foretelling of the conquest of Makkah, even though this Surah was revealed in Makkah before the Hijrah. Similarly, the people of Makkah wanted to expel the Prophet from the city, as Allah says in two Ayat:

وَإِنۡ خَيَّرَ مَسۡتَفْزِّكُونَ... 

And verily, they were about to frighten you so much as to drive you out from the land... (17:76-77)

Hence Allah caused His Messenger to inherit Makkah, so he entered it by force, according to the better-known of the two opinions, and he defeated its people then out of kindness and generosity, he let them go, just as Allah caused the Children of Israel, who had been oppressed, to inherit the land, east and west, and to inherit the land of Fir`awn's people, with its farmland, crops and treasures.

As Allah said,

ثُمَّ أَوْلَىٰ أَنَّتُنَّهَايْنَى إِسْرَائِيلَ... 

thus We caused the Children of Israel to inherit them. (26:59)

Here Allah says:

وَقُلْنَآ إِلَى إِسْرَائِيلِ إِسۡكُنُوا الْأَرْضَ فَإِذَا ٱلۡآخِرَةُ جَاءَ وَمَآ أَرْسَلۡنَاكَ إِلَّا بِرَبِّكَ لِقَوۡمِكَ (۱۰۴) 

And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd."

meaning, all of you, you and your enemies.

Ibn Abbas, Qatadah and Ad-Dahhak said, "It means all together."

105. 

وَبِالْحَقِّ أَنۡزَلْنَا دُلْوَاتَكُمْ وَاذۡهَبُوا أَرْضَكُمُ الْأُخۡرَى وَقَلَا إِنَّكُمۡ أَنۡزَلۡنَا لَكُمۡ ثَمَّ وَلَدَىٰ أَيۡنَّا... 

And with truth We have sent it down, and with truth it has descended. And We have sent you as nothing but a bearer of glad tidings, and a Warner.

106. 

وَفِيۡلَ النَّارِ فَتَأۡلِقُهُمْ وَجَعَلۡنِيۡ عَلَى النَّاسِ عِلۡمًا وَحِيۡدَرًا أَمۡلَا... 

And a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.
The Revelation of the Qur'an in Stages

Allah tells:

وَبِﺎﳊَْﻖِّ ﺃﻧْﺰَﻟْﻨَﺎ

And with truth We have sent it down,

Allah tells us that His Book, the Glorious Qur'an, has been sent with truth, i.e., it contains the truth, as Allah says:

ِﻠْﻤِﻪِ ﻣَا ﻣَﺂ ﺑِﻠْﺤِﻢْ ﻣَﺂ ﻣَﺂ ﺑِﻠْﺤِﻢْ ﻣَﺂ ﺑِﻠْﺤِﻢْ ﻣَﺂ ﺑِﻠْﺤِﻢْ 

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

meaning, it contains the knowledge which Allah wanted to teach to you, with His rulings, commands and prohibitions.

وَبِﺎﳊَْﻖِّ ﺃﻧْﺰَﻟَ

and with truth it has descended.

means, "It has been sent down to you, O Muhammad, preserved and protected, not contaminated or mixed with anything else, with nothing added or taken away. It has come to you with the truth, brought down by one mighty in power, trustworthy and strong, one who is obeyed by the higher group (angels)."

وَﻗُﺮْآﻧﺎً ﻓَﺮَﻘْﻨَﺎ-

And (it is) a Qur'an which We have divided,

The word translated here as "We have divided" may be read in two ways.

If it is read as "Faraqnahu", with no Shaddah, the meaning is:

`We have made it depart from Al-Lawh Al-Mahfuz to Bayt Al-`Izzah in the lowest heaven, then it was revealed in stages to the Messenger of Allah, according to events, over a period of twenty-three years.'

This was narrated by Ikrimah from Ibn Abbas.

It was also narrated that Ibn Abbas read it as "Farraqnahu", with a Shaddah, meaning, 'We revealed it Ayah by Ayah, and have explained it and made it clear.'

Hence Allah says:
in order that you might recite it to men,
meaning, convey it to the people and recite it to them,

at intervals, (meaning slowly).

And We have revealed it by stages.

means, little by little.

Say: "Believe in it or do not believe (in it).

Verily, those who were given knowledge before it, when it is recited to them, fall down on their chins (faces) in humble prostration."

And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."

And they fall down on their chins (faces) weeping and it increases their humility.

Those Who were given Knowledge before truly admit the Qur'an

Allah says to His Prophet Muhammad:

Say,

O Muhammad to these disbelievers concerning what you have brought to them of this Glorious Qur'an:

"Believe in it (the Qur'an) or do not believe (in it).

meaning, it is all the same whether you believe in it or not, for it is true in and of itself. It was revealed by Allah, Who mentioned it previously in the Books that He revealed to other Messengers.

Hence He says:
Verily, those who were given knowledge before it, meaning righteous people among the People of the Book, who adhered to their Books and appreciated them without distorting them.

when it is recited to them, means, when this Qur'an is recited to them,

fall down on their chins (faces) in humble prostration.

means, to Allah, in gratitude for the blessing He has bestowed on them by considering them fit to live until they met this Messenger to whom this Book was revealed.

Hence:

And they say: Glory be to our Lord!, meaning, they extol and glorify their Lord for His perfect power and for not delaying the fulfillment of the promise which He made through His earlier Prophets, that He would send Muhammad. Hence they said:

Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.

And they fall down on their chins (faces) weeping, means, in submission to Allah, may He be glorified, and in expression of their belief and faith in His Book and His Messenger.

and it increases their humility.

means, it increases them in faith and submission.

As Allah says:

While as for those who accept guidance, He increases their guidance and bestows on them their Taqwa. (47:17)

(And they fall down), is a description rather than an action (i.e., this is a further description of their humility as referred to in Ayah 107; it does not imply that they prostrate twice).
Say: "Invoke Allah or invoke Ar-Rahman (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.

And offer your Salah (prayer) neither aloud nor in a low voice, but follow a way between.

And say: "All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."

To Allah belong the Most Beautiful Names

Allah says:

قَلِ اللَّهُمَّ إِنِّي نَسِيتُ الْإِذْكَارَيْنَ إِلَيْكَ وَأَسْتَغْفَرُ لِنَفْسِي إِلَيْكَ رَبِّ الْعَلَامَاتِ

O Muhammad, to these idolators who deny that Allah possesses the attribute of mercy and refuse to call Him Ar-Rahman,

أذْكُرُ اللَّهَ وَإِذْ أذَكَّرُ أَذْكُرُ الْإِنْدِرَارَ وَأَذْكُرُ الْإِذْكَارَيْنَ إِلَيْهِ وَأَذْكُرُ الْإِذْكَارَيْنَ إِلَيْهِ

"Invoke Allah or invoke Ar-Rahman (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.

meaning, there is no difference between calling on Him as Allah or calling on Him as Ar-Rahman, because He has the Most Beautiful Names, as He says:

هوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْحَكِيمُ الْقَبِيلُ وَالْقَهِيرُ وَهُوَ الْرَّحْمُونَ الرَّجِيمُ

He is Allah, beside Whom none has the right to be worshipped but He the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. (59:22)

Until His saying;

لَهُ الْأَحْمَامُ الْمَكْثُوهُ لِلَّهِ فِي السَّمَاوَاتِ وَالْأَرْضِ

To Him belong the Best Names. All that is in the heavens and the earth glorify Him. (59:24)

Makhul reported that;

one of the idolators heard the Prophet saying when he was prostrating: "O Most Gracious, O Most Merciful."

The idolator said, he claims to pray to One, but he is praying to two!

Then Allah revealed this Ayah.

This was also narrated from Ibn Abbas, and by Ibn Jarir.
The Command to recite neither loudly nor softly

Allah says:

...ولاَّ تَهْرُّ بِسَلَاتِكْ...

And offer your Salah neither aloud,

Imam Ahmad reported that Ibn Abbas said:

"This Ayah was revealed when the Messenger of Allah was preaching underground in Makkah."

...ولاَّ تَهْرُّ بِسَلَاتِكْ ولاَ تَخَافْثُ بِهَا...

And offer your Salah neither aloud nor in a low voice,

Ibn Abbas said:

"When he prayed with his Companions, he would recite Qur'an loudly, and when the idolators heard that, they insulted the Qur'an, and the One Who had revealed it and the one who had brought it. So Allah said to His Prophet: ولاَّ تَهْرُّ بِسَلَاتِكْ (And offer your Salah (prayer) neither aloud), means, do not recite it aloud, lest the idolators hear you and insult the Qur'an, ولاَّ تَخَافْثُ بِهَا (nor in a low voice), means, nor recite it so quietly that your companions cannot hear the Qur'an and learn it from you.

...ولاَّ تَخَافْثُ بِهَا..." 

but follow a way between." 

This was also reported in the Two Sahihs.

Ad-Dahhak also narrated something similar from Ibn Abbas, and added:

"When he migrated to Al-Madinah, this no longer applied, and he recited as he wished."

Muhammad bin Ishaq said that Ibn Abbas said,

"When the Messenger of Allah recited Qur'an quietly while he was praying, the (idolators) would disperse and refuse to listen to him; if one of them wanted to hear some of what he was reciting in his prayer, he would try to listen without anyone seeing him, because he was afraid of them. If he realized that anybody knew he was listening, he would go away lest they harm him, so he would stop listening. If the Prophet lowered his voice, those who wanted to listen to his recitation could not hear anything, so Allah revealed، ولاَّ تَخَافْثُ بِهَا (And offer your Salah neither aloud) meaning, do not recite aloud, lest those who want to listen disperse for fear of attracting unwelcome attention، ولاَّ تَخَافْثُ بِهَا (nor in a low voice), but do not make your voice so soft that the one who is trying to listen without being seen cannot hear anything at all. Perhaps he will pay attention to some of what he hears and benefit from it."

This was the view of Ikrimah, Al-Hasan Al-Basri and Qatadah that; this Ayah was revealed concerning recitation in prayer.

It was narrated from Ibn Mas`ud: "Do not make it so soft that no one can hear it except yourself."

Declaration of Tawhid

Allah says:

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And say: "All the praises and thanks be to Allah, Who has not begotten a son..."

because Allah has stated that the Most Beautiful Names belong to Him, and has declared Himself to be above having any faults or defects.

And say: "All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in (His) dominion..."

indeed, He is Allah, (the) One, the Self-Sufficient Master, Who begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

nor He is low to have a supporter.

means, He is not so humble or weak that He needs to have a helper or supporter or adviser, rather He Alone, with no partner or associate, may He be exalted, is the Creator of all things and is the One Who is running and controlling them by His will, with no partner or associate.

Mujahid said: He does not form an alliance with anyone, nor does He seek the support or help of anyone.

And magnify Him with all magnificence.

means, glorify and extol Him far above whatever the transgressors and aggressors say.

Ibn Jarir recorded that Al-Qurazi used to say about this Ayah, (And say: "All the praises and thanks be to Allah, Who has not begotten a son...") that the Jews and Christians said that Allah has taken a son; the Arabs said, "At Your service, You have no partner except the partner You have, and You possess him and whatever he owns;" and the Sabians and Magians said, "If it were not for the supporters of Allah, He would be weak." Then Allah revealed this Ayah:

And say: "All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."