

سُورَةُ يٰس

SURAH YASEEN (Chapter 36)

**A detailed commentary
(tafseer)**

*Researched & compiled from
various tafseer sources of the
Ulama of Ahlus Sunnah wal Jama'ah
mainly from Sahih Al-Bukhari*

by
Abdul Haq Abdul Qadir

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A detailed commentary (tafseer)

Researched & compiled from the
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And from various tafseer sources of the
ulama of the Ahlus Sunnah wal Jama'ah

by
Abdul Haq Abdul Qadir
son of the late

Alhaaj Hafiz Qari Maulana Abdul Qadir Sahib (Rahimahullah)
of Durban, Kwa-Zulu Natal, South Africa

Dedicated to:

**Our Beloved PROPHET
MUHAMMAD-UR-RASOOLULLAH
(*Sallallahu Alayhi Wasallam*)**

In memory of my late parents
Maulana & Mrs Abdul Qadir
and all others who have been transferred to
the Mercy and Kindness of their Most Merciful Rabb

A TRIBUTE TO MY BELOVED FATHER AND USTADH:

AL-HAAJ HAFIZ QARI MAULANA ABDUL QADIR (Rahimahullah), was one of the oldest living Alim in South Africa who passed away on Saturday, August 23 1998 (30 Rabi-ul-Akhir 1419) at his residence in Woodhurst, Chatsworth, Kwa-Zulu Natal, South Africa at the age of 94 years (97 years according to the Islamic Lunar Calendar).

He was born in Durban on 20 April 1904, and lost his parents at an early age. Being orphaned at such an early age, he was fortunate to have found care at the Soofie Sahib Centre, at Riverside Durban, under the great care and guardianship of Dada Jaan, the elder son of the great reformer, Hazrat Soofie Sahib (Rahmatullahi Alayhi). At an early age he had shown great keenness in Islamic education and he was thus encouraged to pursue higher Islamic education. In the early days, the Soofie Centre at Riverside was the hub of Islamic activities.

At the tender age of 15 years, he had completed the study of such great Persian works like the Gulistaan, Bustaan and Kareema, regarded as prerequisites for higher studies overseas. Because of this and other achievements, he was sponsored by the generous people of Durban, to further his studies at the Darul Uloom in India. In 1919 he left the shores of South Africa via ship. He first studied at Madrasah **Mazaahirul Uloom**, in Saharanpur, UP and thereafter at the famous **Madrasah Ameeniyah**, in Delhi under the Grand Mufti of India at that time, **Mufti Kifaayatullah Sahib** (Rahimahullah). Having completed most of his early studies, at these two institutions, he was advised to carry out his final stage of the 'Aalim Course' in 1928 at the Darul Uloom at Daabhel, in Surat, where great luminaries and doyens of Islamic scholarship had moved over to. He graduated there in 1930. Among his Ustaaz were intellectual giants such as **Maulana Anwar Shah Kashmiri** (Rahmatullahi Alayhi), **Maulana Shabbeer Ahmad Usmani** (Rahmatullahi Alayhi) and **Mufti Azizur Rahman Sahib** (Rahmatullahi Alayhi). Among his fellow student companions were: **Shaikh-ul-Hadith Maulana Muhammad Zakariyya** and **Maulana Yusuf Binnori Sahib**. May Allah shower his choicest mercy upon them all. During his study period in India, he learnt many languages. Amongst the languages he knew well and was very conversant with were: Arabic, Urdu, Persian, Gujerati and Hindi. During his years of study in Delhi, he made bay'at at the hands of **Maulana Karamatullah Khan Sahib** and entered the Chistiyyah-Saabiriyyah, Qadiriyyah, Imdaadiyyah Silsila (Spiritual Order). He studied the writings of Sayyiduna Shaikh Abdul Qadir Jeelani (Rahmatullahi alayhi) in great depth and always inspired people with the Shaikh's spiritual teachings. During his third hajj in 1968, he made bay'at at the hands of **Maulana Abdul Ghafoor Naqshabandi** in Madinah Munawwarah and was then brought into the fold of the Naqshabandiyya Silsila (Spiritual Order). He was greatly influenced by the Mathnavi of Maulana Rumi (Rahmatullahi Alayhi). To really get to grips with the true spirit of Islam, he always advised people to have a copy of three Shareefs i.e. Quran Shareef, Bukhari Shareef and Mathnavi Shareef.

He returned to South Africa in 1931 and took on his first assignment in Stanger, as Imam and Ustaaz. A year later he then moved to Verulam where he was also an Imam and Ustaaz. He moved to Durban in 1943 holding firstly the post of principal of Madrasah Shawkatul Islam in Essendene Road, Sydenham and thereafter at Madrasah Mazaahirul Uloom in Villa Road, Sydenham. In the early fifties up to mid seventies, for twenty five years, he was Imam of the Muhammadiyyah Masjid, Sparks Road, Sydenham, Durban. During this time he went to the great Al-Azhar University, in Cairo, at his own cost, and successfully achieved the highest diploma, from the Kuliyatul Lughah (Dept of Arabic Language), equivalent to a Ph.D. degree. He then moved to Chatsworth and was the Imam of Masjid Al-Ameen in Unit seven in Chatsworth for seven years. He was also one of the founding members of the Jamiatul Ulama of Natal.

During the last part of his life, he was in great demand as guest Imam in various Masaajid in Durban and other major cities in South Africa. He passed away on Saturday, August 23 1998 (30 Rabi-ul-Akhir 1419). Amongst the mourners were hundreds of his students and members of the community whom he had served. They all expressed the same great joy to be either taught by him and/or their marriage officiated by him; and now to be present at his funeral which they all admitted was one of the largest ever witnessed in Durban, South Africa. After the funeral prayers at the Grey Street Jumu'ah Masjid, he was put to rest at the Flower Road Muslim Cemetery in Clairwood near Durban. He had left behind 6 sons and four daughters, and a host of grand and great grandchildren.

May Allah shower His choicest Mercy on him and grant him an abode in Jannatul Firdaus. Ameen!

Abdul Haq Abdul Qadir
01 Muharram 1426
10 February 2005

INTRODUCTION TO SURAH YASEEN:

This Thirty-sixth (36th) chapter of the Glorious Qur'an was revealed in the early part of what is termed the "middle" Makkan period (just before the Chapter of *Al-Furqan*). This *Surah* is almost entirely devoted to the problem of man's moral responsibility and, hence, to the certainty of Resurrection and Allah's judgment: and it is for this reason that the Prophet (*Sallallahu Alayhi Wasallam*) called upon his followers to recite it over the dying, and in prayers for the dead. Several Ahaadith have been quoted by Allamah Ibn Kathir to this effect at the beginning of his commentary (Tafseer) on this great chapter of the Noble Quran.

Surah Yaseen is the most famous surah within the Holy Quran after surah Al Fatihah. However, how many of us know the meaning and explanation of these verses as explained by our beloved Prophet Muhammad (*Sallallahu Alayhi Wasallam*) and his noble companions (Radiyallahu Anhum). The Messenger of Allah (*Sallallahu Alayhi Wasallam*) has narrated many virtues that are unique to this surah. He described it as the heart of the Quran. It contains a number of key themes that are covered throughout the Holy Quran, such as the message of Islam to mankind, the relation of past nations with their respective Prophets (*Alayhimus Salaam*), the life after death i.e. Resurrection, Jannah (Paradise), Jahannam (Hell), and the accountability of mankind on the Day of Judgement. This surah provides a proportionate representation of the fundamental beliefs and practices of Islam.

SUMMARY**VERSES 1-32:**

The Qur'an is full of wisdom, and those are unfortunate who cannot profit by it; Parable of the City that defied -- all but one -- the Messengers of Grace and Mercy.

Righteous Men: The wisdom of Revelation -- the Qur'an received through our beloved Prophet -- is a guide to the Straight Path, and a warning against the terrible state in which the yokes of Sin enslave us. The righteous receive it with joy, for they believe in the Hereafter. Behold, there was once a City, to which came two righteous men with the Message of Truth, but they were rejected and persecuted: they were then joined by a third. But the City refused to believe or to turn from iniquity. Only one man was found in its outskirts, to bear witness to Truth, Faith and Righteousness; and he attained martyrdom. He attained Peace, but mourned for his people, in that they shut the gates of Salvation and Allah's Mercy on themselves. Alas for man's short-sighted folly in defying the Grace that would shield and deliver him!

VERSES 33-50:

Various Signs of Allah in Nature and Revelation are mentioned.

Signs Bearing Witness: Are there not Signs enough around you to bear witness to Allah, and His saving Grace? The earth dies and revives; there are mysteries of Life and Sex, of Light and the Stars and Planets to heaven that follow their orbits by Law and in harmony! There are the ships and the modes of transport by which man can conquer the forces around him with Allah-given Gifts! Learn the Law of Goodness from them and believe in the Hereafter; it will come when least expected. Be prepared for Allah!

VERSES 51-83:

The Resurrection and the Hereafter are discussed.

Judgment Seat: When the Day comes, men will be taken aback. The Judgment Seat will be established. Blessed will be those who attain Salvation: their Joy, Satisfaction, and Peace will be crowned with nearness to their Lord! Alas for the Sinful, who deliberately followed Evil: their own nature and actions will speak against them: they will face the realities of Punishment! Both Revelation and Nature are eloquent in instructing man for his own good in the Hereafter, which will come as a certainty.

Finally, we must admit that no author can claim sole credence to his own self. My gratitude firstly goes to Allah Who granted me the knowledge and guided me aright in compiling this tafseer, and then to my late father, Maulana Abdul Qadir Sahib (rahimahullah), whose continuous religious teaching and guidance gave me the encouragement to compile this work seeking the pleasure of none other than Allah. May Allah accept from me my most humble effort! Ameen!

I will be failing in my duty if I do NOT thank my wife Zohra, my daughter Zakiyya and my son Zakariyya who co-operated with me in completing this compilation. Special thanks go to my daughter Zakiyya who helped in the computerised Arabic-English type-setting and proof-reading this tafseer.

The colour coding is as follows:

RED - main Arabic and English translation of Surah Yaseen

BLUE - supplementary Quranic verses and their translations relevant to the verse under discussion.

GREEN - supplementary Ahaadith of the Prophet further explaining the verse under discussion.

Praise and Glory be to Allah!

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah from Shaitaan, the Rejected one.

Allah, Glorified be His Name, says:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So when you want (intend) to recite the Qur'an, seek refuge with Allah from Satan, the outcast (cursed one). (Surah An-Nahl: Verse 98).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Both the Divine Epithets **RAHMAAN** and **RAHEEM** are derived from the word **RAHMAH**, which signifies **mercy, compassion, loving tenderness, and more comprehensively, grace.**

According to most of the authorities, this invocation (which occurs at the beginning of every chapter of the Glorious Qur'an, except chapter 9 - Surah At-Tawbah) constitutes an integral part of Surah Al-Fatihah, and is therefore numbered as verse no 1 of that Surah. In all other instances, this invocation precedes the chapter but is NOT counted amongst its verses.

يس

1. YAASEEN

These letters are from the miracles of the Qur'an, and are known as Muqatta'aat. No one can reach their real meaning, as it is a mystery between Allah (Jalla Jalaaluhu) and His Messenger Muhammad (*Sallallahu Alayhi Wasallam*). The meanings of these words are not disclosed to the ummah due to some special reason known only to Allah. The meaning given by some earlier scholars simply indicate their possible reflection and exposition or elucidation. Such expositions do NOT mean they speak exactly the conscience of Allah.

About one-quarter of the Qur'anic chapters are preceded by these mysterious letter-symbols called **Muqatta'aat** (disjointed letters) or, occasionally, **fawaatih** (openings) because they appear at the beginning of the relevant surahs. Of the 28 letters of the Arabic alphabet, exactly one-half - that is, 14 - occur in this position, either singly or in varying combinations of two, three, four or five letters.

There is no evidence that the Prophet (*Sallallahu Alayhi Wasallam*) has ever referred to them in any of his recorded utterances, nor any of his companions having ever asked him for an explanation. None the less, it is established beyond any shadow of doubt that ALL companions - following the Prophet's example - regarded the Muqatta'aat as an integral part of the surahs to which they are prefixed, and used to recite them accordingly.

The Prophet (*Sallallahu Alayhi Wasallam*) compared the Muslim to a traveller who should not exert himself at the beginning of the journey for he would become too tired and might not reach his destination. Similarly, one should adopt a moderate way of regular, constant worship of Allah whereby one would surely reach his destination (i.e. Paradise).

وَالْقُرْآنِ الْحَكِيمِ

2. By the Qur'an, full of Wisdom,

i.e. by Glorious Qur'an which is full of laws, evidences and proofs. According to Ibn Kathir, Al-Hakeem (full of Wisdom) means Al-Muhkam (perfect) which cannot be tainted by falsehood from before it or from behind it.

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

3. Truly, you (O Prophet!) are one of the Messengers,

Let the wisdom apparent in the Qur'an serve as an evidence of the fact that you (O Prophet!) are the Messenger of Allah (*Sallallahu Alayhi Wasallam*). Rebutting those who denied the Prophethood of Rasulullah (*Sallallahu Alayhi Wasallam*), Allah declares, "By the oath of the wise Qur'an! You are verily among the messengers on the straight path." The declaration of Allah is more than sufficient against the blasphemy of the Kuffaar. It is therefore obligatory to have belief in the Messengership (Risaalah) of Prophet Muhammad (*Sallallahu Alayhi Wasallam*). Jabir bin Abdullah (Radiyahallahu Anhu) reported that the Messenger of Allah said:

حَدَّثَنَا مُحَمَّدُ بْنُ سَنَانَ هُوَ الْعَوْفِيُّ قَالَ حَدَّثَنَا هُشَيْمٌ قَالَ ح وَ حَدَّثَنِي سَعِيدُ بْنُ النَّضْرِ قَالَ أَخْبَرَنَا هُشَيْمٌ قَالَ أَخْبَرَنَا سَيَّارٌ قَالَ حَدَّثَنَا يَزِيدُ هُوَ ابْنُ صُهَيْبٍ الْفَقِيرُ قَالَ أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ وَأَجَلْتُ لِي الْمَغَانِمَ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَأُعْطِيتُ الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

"I have been given five things, which were not given to anyone else before me:

1. Allah made me victorious by awe (by Allah's frightening my enemies) for a distance of one month's journey.
 2. The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform Tayammum), therefore anyone of my followers can pray wherever the time of a prayer is due.
 3. The war booty has been made halaal (lawful) for me yet it was not lawful for anyone before me.
 4. I have been given the right of Intercession (on the Day of Judgement).
 5. Every prophet used to be sent to his nation only, but I have been sent to all mankind."
- (Sahih Al-Bukhari: Kitab-ut-Tayammum: Hadith No 323).

Abu Hurairah (radiyallahu anhu) reported that the Messenger of Allah (*Sallallahu Alayhi Wasallam*) said:

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ وَأَخْبَرَنِي عَمْرُو أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمَةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ

"By Him (Allah) in Whose Hand is Muhammad's soul, there is none from among the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism), but he will be from the dwellers of the Hell Fire". (Sahih Muslim: Kitab-ul-Imaan, Hadith 218).

عَلَى صِرَاطٍ مُسْتَقِيمٍ

4. On the Straight Path (i.e. on Allah's Religion of Pure Islamic Monotheism).

The Qur'an-e-Majeed, from its miraculous viewpoint, wise education and strong subjects, is a mighty witness to this fact that Nabi-ul-Ummi (the unlettered Prophet (*Sallallahu Alayhi Wasallam*) who brought it, is certainly the Messenger of Allah, and is upon the Straight Path; following a straight methodology and religion, and an upright Law; without any shadow of doubt. His followers have no fear of any deviation from their desired goal.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

5. It is a revelation sent down by the All Mighty, the Most Merciful.

Allah then replies to the rejection of the Qur'an by the Kuffaar. Allah says that the Qur'an is "a Revelation of the Mighty, the Most Merciful." In this verse, Allah refutes the notion of those who refute the divine origin of the Qur'an. It means that this path which you have brought is a revelation from the Lord of Might Who is Most Merciful to His believing servants. We get a clearer understanding of this verse when we look at the following two verses of the Noble Quran wherein Allah orders our Beloved Prophet (*Sallallahu Alayhi Wasallam*) to say:

وَإِنْ اهْتَدَيْتَ فِيمَا يُوحِي إِلَيَّ رَبِّي

"... if I am on the right path, it is but by the virtue of what my Sustainer reveals unto me". (Surah Sabaa Verse 50)

وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ - صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

And verily, you are indeed guiding (mankind) to the straight path. The path of Allah to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allah all matters return. (Surah Ash-Shaaraa : 52-53).

This Straight Path of the Glorious Qur'an is sent down by that Allah Who is All-Mighty (Al-Azeez) that he may not let the disbelievers escape their punishment; as well as He Who is the Most Merciful (Ar-Raheem), that he may enrich the believers with favour and endowment. This is why some verses of the Qur'an bear the state of Allah's love and kindness whilst some others bear the aspect of His wrath and anger.

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

6. In order that you (O Prophet) may warn a people, whose forefathers had received no warning, so they are heedless.

The reference to those "forefathers" not "warned" (i.e. against evil) evidently alludes to the defectiveness of the ethical heritage of people who have become estranged from true moral values. Allah then outlines the purpose of revealing the Qur'an and the Risaalah of Rasulullah (Sallallahu Alayhi Wasallam). Allah sent him "to warn a nation whose forefathers were not warned and who are negligent...". Rasulullah (Sallallahu Alayhi Wasallam) was sent among the Arabs where his duty began. The Arabs were the progeny of Prophet Ibrahim (Alayhis Salaam) but no Messenger had come to them for a very long time. Because no Messenger had come to them for a long time, the Arabs had become negligent of the rights they owed to Allah. It was therefore a necessary duty for Rasulullah (Sallallahu Alayhi Wasallam) to direct them onto the Straight Path. The fact that the Arabs alone are mentioned here does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. There are many Ayaat (verses) and Mutawaatir Ahadith which state that the mission of the Prophet is universal, for example:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah." (Surah Al-A'raaf: 158).

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe.

"The decree has been passed against most of them, so they will not believe." This verse consoles Rasulullah (Sallallahu Alayhi Wasallam), telling him not to grieve about those who do not believe in him because Allah had already decreed that they will never believe. Ibn Jarir said: "The punishment has become inevitable for most of them, because Allah had decreed it in the Mother of the Book (Al-Lawh Al-Mahfuz) that they will not believe." A very hard work is handed over to you (O My Beloved Messenger) that you should warn and awake, by means of the Qur'an, that nation (Arabs) to whom for centuries no warner was sent. That ignorant and heedless nation which is neither aware of Allah nor the Hereafter; neither gaining lesson from the past nor anxious for the future; neither observant of their origin nor looking at the end; neither differing between virtue and vice nor conscious of good and bad - to bring forth such a nation from the shadows of such a long ignorance and heedlessness into the light of righteousness and guidance is not an ordinary and easy job. No doubt! You shall try with full force and zeal to bring them up to the high degrees of prosperity and welfare by warning them of the horrible results of this ignorance and heedlessness; and by giving them the alarm of a hideous future, so that this nation by its high success may open the door of success for the whole world. But you will come across many men who will not pay heed to any kind of advice and admonition. This is why Satan subdues them and prevails upon them and enticing them to do mischief and absurdities. Satan adorns with delusion their past and future, which may be extremely dirty. Thus at last, totally disbelieving the next life, these people make only their transient and temporary wishes their destined goal. At that time, as explained by Allah, on the one hand the word of the Satan comes true:

قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

(Satan) said: 'By Your Might, I will surely mislead all of them except Your faithful obedient servants. (Surah Saad : 82-83), and on the other hand the word of Allah is proved and applied:

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ لَا مَلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبَعَكَ مِنْهُمْ أَجْمَعِينَ

He (Allah) said: 'The truth is - and the truth I say - that I will fill Hell with you and your followers together.' (Surah Saad : 84-85)

Nevertheless, it is already proved from eternity that such and such individuals from such and such nations, being misled by the Satan due to their carelessness and indiscretion, shall be entitled to the divine chastisement. Such people cannot be expected to come to the way and accept the truth. So if you (O Prophet) come to face such discouraging events in the mission of warning and reforming, you should not be sorrowful and grieved. You go on performing your duty and leave the result to Allah. To fully understand the above comment, the following verses should also be looked at and reflected upon:

وَمَنْ يَعْشَ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ

And whosoever turns away blindly from the remembrance of the Most Merciful (Allah), We appoint for him Satan to be his companion. And verily, they (the Satans) hinder them from the Path of Allah; but they think that they are guided aright. (Surah Az-Zukhruf : 36,37).

This verse shows that Satan is not set upon anyone in the beginning but when one blinds himself of the admonition obstinately, the final effect is that Satan is set upon him, just as the organs of the body - hands and feet - become inactive if they are not used for a pretty long time. Allah, the Most High, says:

Abdul Haq Abdul Qadir

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path).
(Surah As-Saff: 5).

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall turn their hearts and their eyes away (from guidance); as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. (Surah Al-An'aam : 110)

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ

And We have assigned for them (devils) intimate companions (in this world), who have been made fair-seeming to them, what was before them (i.e. evil deeds done in this world) and what was behind them (denial of matters of the coming life of the Hereafter). And the Word (i.e. of torment) is justified against them as it was justified against the previous generations ... (Surah Fussilat : 25)

After his control, Satan takes them to that which results in "حَقَّ عَلَيْهِمُ الْقَوْلُ" i.e. justification of the punishment.

وَالَّذِي قَالَ لَوْلَا إِلَهُي أَفْ لَكُمْ أَتَعْدَانِي أَنْ أَخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهَذَا يُسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ

But he who says to his parents: 'Fie upon you both!' Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)? While they (father and mother) invoke Allah for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allah is true." Then he says: "This is nothing but the tales of the ancient." They are those against whom the Word (i.e. of torment) is justified as it was justified against previous generations ... (Surah Al-Ahqaf : 17,18)

From the verses just quoted above, it appears that the words "حَقَّ الْقَوْلُ" are applied to those men who do not have faith in the next life after death, nor they consider evil as bad. On the other hand by the delusion of Satan, they consider their vices as virtues and the error as guidance. Whatever arguments you give to them, whatever miracles you show to them, they never cease to belie and never cease to debate. Outwardly they pay their ears to the words of our beloved Prophet (Sallallahu Alayhi Wasallam), but never try to understand a single word. They make their wish and lust as their god, neither using reason nor eyes. These are those men, that due to their enmity and perversion, Allah eventually sets the seal on their hearts that there is left no space in them to receive goodness or virtue. Just as a man shuts all the doors of light upon himself then Allah leaves him in darkness, or just as a sick man takes the oath of not using the medicine, hates the doctor and resorts to all kinds of objections, so Allah makes his illness fatal and brings him to the stage of hopelessness. Allah says:

1. تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ

Those were the towns whose story We relate unto you (O Prophet). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus does Allah seal up the hearts of the disbelievers (from all kind of religious guidance).
(Surah Al-A'raaf : Verse 101).

2. ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءَتْهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ

Then after him, We sent messengers to their people. They brought to them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allah and disobey Him). (Surah Yoonus : Verse 74).

3. وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَكِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولُنَّ الَّذِينَ كَفَرُوا إِنَّكُمْ إِذَا أَنْتُمْ إِلَّا مُبْتَلُونَ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

And indeed We have set forth for mankind, in this Qur'an, every kind of parable. But if you (O Prophet!) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic". Thus does Allah seal up the hearts of those who know not (the proofs and evidence of the Oneness of Allah). So be patient (O Prophet!). Verily the Promise of Allah is true". (Surah Ar-Room : Verse 58-60).

4. كَذَلِكَ يَضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبِيرٌ مَقَاتٌ عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٌ

"... Thus Allah leaves astray him who is a Musrif (a polytheist, an oppressor, a criminal, and a great sinner) and a Murtaab (one who doubts Allah's Warning and His Oneness). Those who dispute about the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant tyrant (so they cannot guide themselves to the Right Path). (Surah Ghaafir : Verse 34,35).

5. وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ

And among them are some who listen to you (O Prophet!) till when they leave you, they say to those who have received knowledge: "What has he said just now?" Such are men whose hearts Allah has sealed, and they follow their lusts (evil desires). (Surah Muhammad : Verse 16).

6. بَلْ طَبَعَ اللَّهُ عَلَيْهِمْ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

Nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little. (Surah An-Nisaa : Verse 155).

7. كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Nay! But on their hearts is 'Raana' (covering of sins and evil deeds) which they used to earn. (Surah Mutaaffifeen : 14).

8. أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَفَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

Have you seen him who takes his own lust (lowly desires) as his god? And Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then reflect? (Surah Al-Jaathiyah : Verse 23).

9. وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray. Those! They are the heedless ones. (Surah Al-A'raaf : Verse 179).

10. يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ

They change the words from their places; they say: "If you are given this, take it; but if you are not given this, then beware!" And whomsoever Allah wants to put in 'Fitnah' (error, because of his rejection of Faith), you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy). (Surah Al-Maa'idah : Verse 41).

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

8. Verily We have put on their necks iron collars reaching to (their) chins so that their heads are forced up.

This is for those people described in the above comment. These were the collars of the customs and conventions at that time, love of power and wealth and the following of their fathers and grandfathers. And these collars had severely pressurized their necks, and due to pride and arrogance their heads did not bend down.

Man's misdeeds inevitably call forth the operation of Allah's Law. The result of man's wilful disobedience is now described in a series of metaphors. (1) Refusal of Allah's Light means less and less freedom of action for man: the yoke of sin is fastened round man's neck, and it gets more and more tightened, right up to the chin. (2) The head is forced up and kept in a stiff position, so that the mind becomes befogged. Moral obliquity taints the intellect. According to the Sanskrit proverb, "When destruction comes near, understanding is turned upside down." According to the Latin proverb, "Whom God wishes to destroy; He first makes him demented and crazy." In other words, iniquity not only is folly, but leads deeper and deeper into folly, narrowness of vision, and blindness to the finer things of life. (3) This state of deprivation of Grace leads to such a decline in spiritual vitality that the victim can neither progress nor turn back, as explained in the next verse.

Allama Qurtubi (Rahmatullahi Alayhi) writes that the above punishment will be meted out to them in Jahannam. He has deduced this from Surah Mu'min, wherein Allah says:

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ

When yokes, as well as chains, will be placed around their necks. They will be dragged into the boiling water, after which they will be cast as fuel for the Fire. (Surah Al-Ghaafir: 71-72).

It seems that this interpretation rules out any metaphorical interpretations. Allah here describes one of the punishments that the Kuffaar will suffer. As quoted in Tafseer ibn Kathir, Al-'Awfi said that Abdullah Ibn 'Abbas, may Allah be pleased with him, said concerning this Ayah:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

And let not your hand be tied (like a miser) to your neck. (Surah Al-Israa : 29), meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds. According to Mujahid, the words 'so that their heads are raised up' means that their heads are raised, and their hands are placed over their mouths, so they are restricted from doing anything good.

Allah therefore says in this Ayah: "We shall place a yoke around their necks, which reaches to their chins, so their gazes are fixed upwards. We have placed a barrier in front of them and a barrier behind them, and We have enveloped them so they cannot see." Their hands will also be bound to these yokes, and they will be blind.

THE CIRCUMSTANCES SURROUNDING THE REVELATION OF THE ABOVE VERSES

Tafseer Ruhul Ma'aani quotes from Abdullah bin Abbas (Radiyahallahu Anhu) that Rasulullah (Sallallahu Alayhi Wasallam) was once reciting the Qur'an loudly in the Haram Shareef in Makkah which displeased the polytheists (Mushrikoon). Some of them decided to harass Rasulullah (Sallallahu Alayhi Wasallam) and sneaked behind him to seize him. However, Allah punished them instead. From their necks downwards, their bodies became paralysed and they all turned blind. They pleaded with Rasulullah (Sallallahu Alayhi Wasallam) to pray to Allah to cure them because of their relationship with him. When Rasulullah (Sallallahu Alayhi Wasallam) prayed to Allah, their conditions were restored and the above verses were revealed. According to this narration, the punishment described in the above verse took place in this very world. The punishment in the Hereafter will certainly be much worse.

Tafseer Ruhul Ma'aani also reports that once, Abu Jahl decided to kill Rasulullah (Sallallahu Alayhi Wasallam) while he was performing Salaah in the Haram. He took a rock and proceeded to carry out his evil intention. However, as he approached Rasulullah (Sallallahu Alayhi Wasallam) and raised the rock, his hand became firmly stuck to his neck. He returned to his companions, who tried in vain to release the hand from the neck. Another person then took the rock from him and proceeded to accomplish what Abu Jahl had failed to do. As this person approached Rasulullah (Sallallahu Alayhi Wasallam), Allah took away his eyesight. As he could not find his way back, his companions had to fetch him. Thereafter, a third villain proceeded with the same thought in mind. As he was walking towards Rasulullah (Sallallahu Alayhi Wasallam), he suddenly turned back in flight. When his accomplices asked him the reason, he replied that a large camel appeared before him as he approached the Prophet (Sallallahu Alayhi Wasallam). He told them that he had never seen such a large camel in his life, and it was ready to devour him if he dared draw closer to Rasulullah (Sallallahu Alayhi Wasallam).

The author of Tafseer Ruhul Ma'aani writes that if the above verses were revealed because of this incident, the specific punishment mentioned in the verse **"We shall place a yoke around their necks, which reaches to their chins, so their gazes are fixed upwards"** is metaphorical and denotes that these people are helpless against Allah and His Beloved Messenger (Sallallahu Alayhi Wasallam).

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

9. And We have put a barrier before them and a barrier behind them and We have covered them up, so that they cannot see.

The animosity against the Prophet (Sallallahu Alayhi Wasallam) had raised walls between them and the reception of guidance. The ignorant customs and manners and the shadows of wishes and fancies had so much overwhelmed them that they could not see anything of the ups and downs, backward and forward. Neither had they an eye on the past, nor on the future. As for the attribution to Allah concerning their affairs, this is so because the creator of vice and virtue is He alone, - and the effects follow the causes by His Will alone. Imam Fakhruddin Ar-Razi (Rahmatullahi Alayhi) says that this verse indicates a negation of their thinking in the Signs of the Universe, as the previous verse indicated a negation of their paying heed to the signs of the souls, because when the head is raised up, unable to bend down, the eye is not cast on one's own body.

Their retreat is cut off and their progress is impossible. Further the Light (Noor) that should come from above is cut off, so that they become totally devoid of any hope, and the last gleam of any spiritual understanding is extinguished in them.

And as for Allah's words: 'And We have put a barrier before them' Mujahid said, "Between them and the truth." And as for Allah's words: 'and a barrier behind them' Mujahid said: "Between them and the truth, so they are confused." Qatadah said, "They move from one form of misguidance to another." And as for Allah's words: 'and We have covered them up' means: "We have blinded their eyes to the truth." And as for Allah's words: 'so that they cannot see' means that they cannot benefit from goodness or be guided to it. Ibn Jarir said: "It was narrated from Abdullah Ibn Abbas (may Allah be pleased with him) that he used to recite "Fa a'shaynaahum" [instead of Fa'aghshaynaahum], from Al-'Asha meaning weakness of the sight or blindness, which is a complaint of the eye." Abdur-Rahman bin Zayd bin Aslam (may Allah be pleased with him) said: "Allah placed this barrier between them and Islam (and Imaan), so that they will never reach it," and he recited:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ - وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

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 (Surah Yoonus : 96-97).

Then he said: "Whoever has been prevented by Allah, will never be able." Ikrimah (may Allah be pleased with him) said: "Abu Jahl said: 'If I see Muhammad, I will do such and such a thing.'" Then Allah revealed: "Verily, We have put on their necks iron collars...) up to (so that they cannot see.)" Ikrimah also said: "They used to say: 'Here is Muhammad,' and he would say, 'Where is he? Where is he?' And he would not be able to see him." Ibn Jarir also recorded this in his Tafseer.

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ

10. It is the same to them whether you warn them or you warn them not, they will not believe.

Allah has justified that they will be misguided, so warning them will not help them and will not have any effect on them. Another verse in Surah Al-Baqarah clarifies this where Allah also says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ - وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

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 (Surah Yoonus : 96-97)

When people make themselves blind to the truth and deaf to all advice, their hearts cannot be penetrated. It is alike to them but not for you (O Prophet). Yet it is the source of achievement of those in higher ranks to instruct and reform such a haughty and adverse people with great patience and perseverance. And sometimes this great quality in a person becomes the cause of guidance for others.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

11. You (O Prophet!) can only warn him who follows the Reminder (i.e. Qur'an) and fears the Most Beneficent (Allah), unseen. Then bear the glad tidings of Forgiveness to such a one, and a generous reward (i.e. Jannah).

This means that only the believers will benefit from your warning. The believer who follows the Reminder, i.e. Al-Qur'an, and fears the Most Gracious Allah; when no one sees him except Allah, and he knows that Allah is watching him and sees what he does. Then Allah says to the Prophet (Sallallahu Alayhi Wasallam): 'Bear you to such a one the glad tidings of forgiveness (of his sins) and a generous reward (that is vast, great and beautiful).' This is similar to another Ayah wherein Allah says:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward. (Surah Al-Mulk: 12).

The advantage of warning appears only in the case of one who accepts the advice and follows it, and has fear of Allah in his heart. And one who has no fear of Allah in his heart and no care for advice - what benefit he can gain from the Prophet's advice and warning. Such people shall be deserving of punishment and humiliation instead of forgiveness and honour. Further on, it is indicated that the full demonstration of this honour and humiliation of the two parties shall be held in the second phase of life whose preliminaries start from the time after death. It is only possible to "warn him who follows the advice and fears Rahman without seeing Him." This refers to the Believer (Mu'min) who fulfils Allah's commands and fears retribution for his shortcomings. Allah declares, "Give him the glad tidings of forgiveness and a bountiful provision."

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

12. Verily, We give life to the dead, and We record that which they send before (them) and their traces. And all things We have counted up (as a Record) in a clear Book.

The life after death is sure and certain where everyone shall be recompensed for his deeds.

Our deeds, good and bad, go to Allah before us. They will of course be brought to our account; but our account will also be increased by the example we left behind us and the consequences of our deeds, that will come into play or continue to operate after our earthly life has ceased. Our moral and spiritual responsibility is therefore much wider than as affects our own person.

Or perhaps there may also be an indication to the fact that this people (Arabs) whose spiritual faculties had become entirely dead - Allah is powerful over it that He may again breathe the spirit of life into them that they may perform resplendent deeds in this world and, for the coming generations, leave their perpetual marks and traces.

The good or bad deeds that they have forwarded, and the good or bad effects or traces of some deeds which they have left behind e.g. some book which they wrote, some knowledge which they taught or built a Masjid, or established a custom, good or bad, all are included in it. And the generalization of the word "Aathaaruhum" may also include those footprints which are formed on the earth by walking in some service (to Allah). Hence some of the Authentic Ahadith provides an explanation.

As all the deeds and marks are written according to the rule after their taking place, so also everything has been written in the Secure Table before its occurrence. And that inscription too is due to administrative laws and reasons, otherwise everything, big or small, is already existent and present in the Eternal Knowledge of Allah. According to that knowledge it is copied on the Secure Table.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بَنِي سَلَمَةَ أَلَا تَحْسِبُونَ أَنَارَكُمْ وَقَالَ مُجَاهِدٌ فِي قَوْلِهِ (وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ) قَالَ خُطَاهُمْ وَقَالَ ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيَى بْنُ أَبِي أُيُوبَ حَدَّثَنِي حُمَيْدٌ حَدَّثَنِي أَنَسُ أَنَّ بَنِي سَلَمَةَ أَرَادُوا أَنْ يَتَحَوَّلُوا عَنْ مَنْزِلِهِمْ فَيَنْزِلُوا قَرِيبًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَكَّرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعَرِّفُوا الْمَدِينَةَ فَقَالَ أَلَا تَحْسِبُونَ أَنَارَكُمْ وَقَالَ مُجَاهِدٌ خُطَاهُمْ أَنَارُهُمْ أَنْ يُمْشَى فِي الْأَرْضِ بِأَرْجُلِهِمْ

Narrated Humaid: Anas said, "The Prophet (Sallallahu Alayhi Wasallam) said, 'O Bani Salima! Don't you think that for every step of yours (that you take towards the mosque) there is a reward (while coming for prayer)?" Mujahid said: "Regarding Allah's Statement: "We record that which they have sent before (them), and their traces" (36:12).

Abdul Haq Abdul Qadir

'Their traces' means their steps.' And Anas said that the people of Bani Salima wanted to shift to a place near the Prophet but Allah's Messenger (Sallallahu Alayhi Wasallam) disliked the idea of leaving their houses, uninhabited and said, "Don't you think that you will get the reward for your footprints." Mujahid said. "Their footprints mean their foot steps and their going on foot (walking on the earth with their legs)." (Sahih Al-Bukhari, Kitab-ul-Azaan, Hadith No 616).

Imam Ahmad recorded that Abdullah bin Amr, may Allah be pleased with him, said, "A man died in Al-Madinah and the Prophet prayed over him, and then said:

يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلَدِهِ

"Would that he had died somewhere other than in his place of birth!" A man among the people said: 'Why, O Messenger of Allah?' The Messenger of Allah (Sallallahu Alayhi Wasallam) said:

إِنَّ الرَّجُلَ إِذَا تَوَفَّى فِي غَيْرِ مَوْلَدِهِ، قِيسَ لَهُ مِنْ مَوْلَدِهِ إِلَى مُنْقَطِعِ أَثَرِهِ فِي الْجَنَّةِ

"When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise." This Hadith was also recorded by An-Nasa'i and Ibn Majah.

And as for Allah's words: "and all things We have recorded with numbers (as a record) in Imamum Mubin (a Clear Book)" means, everything that exists is precisely dictated in a record in Al-Lawh Al-Mahfuz. Al-Imam Al-Mubin here refers to the source of all records. This was the view of Mujahid, Qatadah and Abdur-Rahman bin Zayd bin Aslam (radiyallahu anhum). Similarly, in another verse, Allah also says:

يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ

(And remember) the Day when We shall call together all human beings with their (respective) Imam (record of good and bad deeds) (Surah Al-Israa : 71).

meaning the Book of their deeds which will testify as to their deeds, whether they are good or bad. Similarly, in another verse, Allah also says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. (Surah Al-Kahf : 49)

Therefore, in this Ayah of Surah Yaseen, Allah says: "Verily only We revive the dead and record what they send ahead and the trails they leave. We have meticulously recorded everything in the clear Book (the Al-Lawh Al-Mahfuz)." Every deed, good or bad, is recorded. The phrase "the trails they leave" alludes to the fact that the trails of any deed (good or evil carried out by the deceased) which another person follows, will be recorded in favour of the deceased person (if it is good), or against him (if it is evil). If a person teaches another to recite the Qur'an, to perform Salaah, etc, then he will receive the rewards of the second person's Qur'anic recitation or Salaah even after his death. Similarly, if a person built a Masjid or wrote a religious book, he will continue to receive the rewards of all those who benefit from the Masjid or the book. On the other hand, if a person starts a Bid'ah (religious innovation) or another evil deed, he will be responsible for the sins of all those who follow him, even after he has left this world.

Abu Hurayrah (R.A) reports from Rasulullah (Sallallahu Alayhi Wasallam) that the rewards of the following deeds will continue to accrue to the credit of a person even after his death:

1. Knowledge that he has acquired and spread.
 2. Leaving pious children behind.
 3. Leaving behind a copy of the Qur'an.
 4. Building an inn for travellers to use (for free).
 5. Digging a well (or any other water source).
 6. Spending in charity while healthy and in sickness.
- (Ibn Maajah Hadith 22)

The Prophet (Sallallahu Alayhi Wasallam) has also said:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْئًا، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا

"Whoever initiates something good in Islam will accrue the rewards for it, as well as the rewards of all those who emulate his act, without diminishing their rewards in the least. (On the other hand,) Whoever initiates something evil in Islam will accrue the sin for it, as well as the sins of all those who emulate his act, without diminishing their sin in the least." [Muslim].

There is also another Hadith recorded in Sahih Muslim from Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah (Sallallahu Alayhi Wasallam) said:

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ

When the son of Adam dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind.

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

13. And put forward to them a similitude; the (story of the) dwellers of the town, when there came to them Messengers.

In the reports that he transmitted from Abdullah Ibn Abbas, Ka'b Al-Ahbar and Wahb bin Munabbih - Ibn Ishaq reported that it was the city of Antioch (**Antaakia**), in which there was a king called Antiochus who used to worship idols. Allah sent to him three Messengers, whose names were Saadiq, Saduq and Shalum, and he disbelieved in them. It was also narrated from Buraydah bin Al-Husayb, Ikrimah, Qatadah and Az-Zuhri that it was Antioch. Nevertheless, according to the majority of writers, this city is **Antaakia**. In the eighth and eleventh chapters of the book of Deed in the Bible, a story similar to this story, is narrated (with some difference), of this city - **Antaakia**. But Allamah ibn Kathir (rahmatullahi alaihi) has raised some objections to it under the light of historical facts and the context of the Qur'an. If they are correct then some other city shall be taken. (Allah knows best!). Many commentators advance various speculations as to the "identity" of the town and the apostles. Since, however, the story is clearly described as a parable, it must be understood as a parable and not as a historical narrative.

The names of the messengers also cannot be verified, nor can it be said with certainty that they were the direct Messengers of Allah, or they were the envoys of some Prophet and they were ordered by Allah through that Prophet to go as his vicegerents to that city. Both are possible, yet the greater possibility is - as per Ibn Ishaq's report above - that they might have been Messengers. Perhaps they had been raised before Prophet Esaa (alaihis salaam).

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ

14. When we first sent to them TWO Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers".

The first time two messengers were sent, then for their support, the third was sent. They jointly said. "We have not come of our own accord. We are sent by Allah. So whatever we say, think it to be the Message of Allah."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ

15. They (people of the town) said: "You are only human beings like us, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies".

The people of this town said: "You have no distinction that Allah would have sent you. In what way are you superior to us? You are merely humans like ourselves. Allah has not revealed anything to you. You are lying. Leave us and do not take the name of Allah unnecessarily. He has not sent down anything. All three of you have conspired to make a lie and assigned it to Allah."

This is referring to people who would like to think of themselves "believing" in Allah without, however, allowing their "belief" to interfere in the practical concerns of their lives; and this they justify by conceding to religion no more than a vaguely emotional role, and by refusing to admit the fact of objective revelation - for the concept of revelation invariably implies a promulgation, by Allah, of absolute moral values and, thus, a demand for one's self-surrender to them.

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ

16. They (Messengers) said: "Our Lord knows that we have been sent to you as Messengers".

The Messengers said: "If We forge against Allah, so He is seeing. Will He go on confirming the liars by His actions? This is not possible.' Now, whether you understand or understand not, Allah knows well that We are true in our claim, and we are not saying anything by our own selves. This is why He is confirming our actions." This is similar to the Ayah wherein Allah says:

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

Say: 'Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth.' And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers. (Surah Al-Ankaboot : 52)

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

17. "And our duty is only to convey plainly (the Message)".

These Messengers said that all we have to do is to convey to you the Message, with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter; and if you do not respond, you will soon know the consequences of that. We have performed our duty. We have delivered to you the Message of Allah very clearly, reasonably and impressively. Now, after the accomplishment of argument, you yourselves only can think of what should be the result of disbelieving and envying.

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ

18. They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us".

Perhaps due to the misfortune of the denial (of the Messengers), the punishment of unbelief, enmity, famine etc. would have taken place. Or differences arose among themselves at the instructions of the messengers; some accepted and some rejected. This situation they called inauspicious. They said: "By your footsteps, the misfortune of famine and differences befell us. This is all due to your evil omen. Otherwise, before your preaching, we were normally living a life of peace and comfort. Change your manners and give up your sermons, or else we will stone you with great pains and tortures."

قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِن ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

19. They (Messengers) said: "Your evil omens are with you! Is it because you are reminded (of the Truth)? Nay, but you are a people transgressing all bounds".

The Messengers answered: "The chastisement came due to the misfortune of your unbelief and rejection. If you had accepted the truth and righteousness altogether, the disastrous differences would have not arisen among you, nor would you have been visited by such calamities. It means the causes and factors of inauspiciousness are there in your own souls. Then why are you casting your misfortune upon us and giving the threats of murder? Only because you were made to listen to the good advice and differentiate between the good and the bad? The fact is that you are going out of the limits of reason. You neither talk of reason, nor understand with wisdom."

This Ayah is similar to other Ayaat wherein Allah describes various people:

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّعَهُ إِلَّا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ

But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him. Be informed! Verily, their evil omens are with Allah. (Surah Al-A'raaf: 131).

And the people of Saalih said:

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ

They said: 'We augur ill omen from you and those with you.' He (Saalih) said: 'Your ill omen is with Allah.'

(Surah An-Naml: 47). And Allah said:

وَإِنْ تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

And if some good reaches them, they say: 'This is from Allah,' but if some evil befalls them, they say: 'This is from you.' Say: 'All things are from Allah', so what is wrong with these people that they fail to understand any word. (Surah An-Nisaa: 78).

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

20. And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers;

When the people of the town rejected the message of the messengers, then Allah here says: 'A man came running from the farthest end of the town saying, 'O my people! Follow the messengers.' This intervention of the man who "came running from the farthest end of the city" is evidently a parable of the truly believing minority in every age, and of their desperate, mostly unavailing endeavours to convince their misled fellow-men that being conscious of Allah alone can save them from destruction in the hereafter.

It is said that the name of this righteous man was Habib. He was absorbed in Allah's worship living at the other bank of the city and earned his livelihood by lawful means. His natural righteousness did not let him keep silent. Hearing the story he at once came running to support the messengers and advise the rejecters, lest the disbelievers should accomplish their threats. This shows that the effect of the voice of the messengers had reached the remote corners of the city. Quoting what reached him from Abdullah Ibn Abbas, Ka'b Al-Ahbar and Wahb bin Munabbih, Ibn Ishaq reports: "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Habib, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his Fitrah (natural inclination) was sound." Shabib bin Bishr said, narrating from Ikrimah, from Abdullah Ibn Abbas, may Allah be pleased with them, that the name of the man mentioned in Surah Yaseen was Habib An-Najjar who was killed by his own people.

إِتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

21. "And obey those who ask no wages of you (for themselves), and who are rightly guided,

He told them that the messengers were sincere and 'they do not ask for any payment' and 'are rightly guided.' It is for these reasons that they should be followed. This righteous man said to his people: "They are the messengers of Allah. They have brought His message. Their morals, deeds, habits and manners are all correct. They wish your welfare without greed. They seek not return of any kind. Then why should such sincere and devoted servants not be followed, and why should the message given through them not be accepted?"

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

22. "Why should I not worship Him (Allah alone) Who has created me and to Whom you shall be returned.

This was an indirect rehearsal unto those people i.e. what has gone wrong with you that you worship not Him Who has originated you? He continued: "Do not think that after creating you He has left you free, and now you should have no concern with Him. Nay, all of you will have to go back to Him. You should be very conscious of that time".

Making reference to himself, the man urged them to worship Allah. He said, "Why should I not worship the One Who has created me, and to Whom you all shall return?" He tried to impress upon their minds that Only Allah is worthy of worship because He has created the universe, and that it would be foolish to worship any other being, especially with the knowledge that everyone has to return to Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَصِينٍ وَالْأَشْعَثِ بْنِ سُلَيْمٍ سَمِعَا الْأَسْوَدَ بْنَ هِلَالٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَنْ لَا يُعَذِّبَهُمْ

Narrated Mu'adh bin Jabal: The Prophet (Sallallahu Alayhi Wasallam) said, "O Mu'adh! Do you know what Allah's Right upon His servants is?" I said, "Allah and His Messenger know best." The Prophet (Sallallahu Alayhi Wasallam) said, "To worship Him (Allah) Alone and not to join anyone in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Messenger know best." The Prophet (Sallallahu Alayhi Wasallam) said, "Not to punish them (if they worship Him Alone without ascribing partners)". (Sahih Al-Bukhari: Kitab-ut-Tawheed, Hadith 6825).

أَتَأْخُذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِي الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ

23. "Shall I take besides Him gods, if the Most Beneficent (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?"

Since the people were Polytheists (Mushrikoon), he addressed them further by saying: "Why should I take another god besides Allah? If Ar-Rahmaan (the Most Beneficent Rabb) intends any harm to reach me, your false god's intercession will not help me in the least, nor can they rescue me. If I were to take others as gods, I would then surely be in manifest deviation." Without directly saying it, he presented the message to them that they were astray by worshipping helpless beings.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شَرْحَبِيلٍ عَنْ عَبْدِ اللَّهِ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ قُلْتُ إِنَّ ذَلِكَ لَعَظِيمٌ قُلْتُ ثُمَّ أَيُّ قَالَ ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ قُلْتُ ثُمَّ أَيُّ قَالَ ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ

Narrated 'Abdullah: 'I asked the Prophet (Sallallahu Alayhi Wasallam), "What is the greatest sin in the Sight of Allah?" He said "That you set up a rival unto Allah though He Alone created you." I said: "That is indeed a great

sin." Then I asked, What is next?" He said: "To kill your son lest he should share your food with you." I asked, What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour."

(Sahih Al-Bukhari, Kitab-ut-Tawheed, Hadith No. 6966).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا شَقِيقٌ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ وَقُلْتُ أَنَا مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ

Narrated 'Abdullah: The Prophet (Sallallahu Alayhi Wasallam) said one statement and I said another. The Prophet (Sallallahu Alayhi Wasallam) said: 'Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allah, will enter Paradise.'

(Sahih Al-Bukhari, Kitab-ul-Janaa'iz, Hadith No. 1162).

إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ

24. "Then verily, I should be in plain error.

What a clear error it is to leave aside such a Powerful and Merciful Allah, and adore things as cannot deliver you from any affliction sent by Allah, either by their power or by their intercession. These gods whom you worship instead of Allah possess no power whatsoever. Allah says:

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

And if Allah touches you with harm, none can remove it but He (Allah). (Surah Al-An'aam : 17).

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ

25. "Verily, I have believed in your Lord, so listen to me!"

He then declared his faith saying: "I have certainly believed in your Rabb, so listen to me." Instead of saying "my Rabb," he said "your Rabb" so that they take note of the fact that they should also be worshipping Allah.

He therefore made them aware of the following facts:

- that they should worship Allah only Who created them.
- that they will have to return to Allah.
- their gods are helpless.
- they have all deviated.
- they should adhere to the correct religion.

He continued: "I proclaim in public without any hesitation or fear that I have believed in One Allah. All should listen to this declaration. It is rehearsed unto the messengers so that they might be witness before Allah; and to the nation so that they might be impressed by the proclamation; or at least the world might come to observe the great courage and power of the Imaan of a true Believer." Ibn Ishaq said, quoting from what had reached him from Abdullah Ibn Abbas, Ka'b and Wahb: 'When he made this declaration, they turned on him altogether, and killed him at once, and he had no one to protect him from that.' Qatadah said: "They started to stone him while he was saying, 'O Allah, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for them.' May Allah have mercy on him."

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ

26. It was said (to him when the disbelievers killed him): "Enter Jannah". He said: "Would that my people knew,

The permission to enter Paradise was given to him immediately. It is said that his people killed him pitilessly. As soon as he was martyred he received the order, "Enter Paradise" as it is proved in the Ahaadith about the souls of the Martyrs that they enter Paradise before the Resurrection.

The fact that this person was instructed to enter Jannah shows that he was from that fortunate group of people who will enter Jannah without reckoning and will not even be required to wait for Qiyaamah. This is not too much to expect from Allah's mercy. However, some commentators have mentioned that the command "Enter Jannah" is a glad tiding to him, informing him that he will be admitted to Jannah on the Day of Qiyaamah. Therefore, he wished his people well after experiencing the bliss of being honoured in the grave.

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

27. That my Lord (Allah) has forgiven me, and made me of the honoured ones".

The people showed enmity and they killed him. But he, entering the Paradise, did not banish the idea of his people's welfare that if they had known the honour, reward and kindness which Allah gave him and his real position and condition in that world, all would have believed. Muhammad bin Ishaq reported from some of his companions who reported from Abdullah Ibn Mas'ud that they stamped on him until his intestines came out of his back passage. Allah said to him: "Enter Paradise", so he entered it with all its bountiful provision, when Allah had taken away from him all the sickness, grief and exhaustion of this world. Mujahid said, "It was said to Habib An-Najjar, 'Enter Paradise.' This was his right, for he had been killed. When he saw the reward, he said: 'Would that my people knew...'. Qatadah said: "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allah had honoured him, he said: 'Would that my people knew that my Lord has forgiven me, and made me of the honoured ones.' He wished that his people could know about what he was seeing with his own eyes of the honour of Allah." Abdullah Ibn 'Abbas said: "He was sincere towards his people during his lifetime by saying, 'O my people! Obey the Messengers', and after his death by saying: 'Would that my people knew that my Lord (Allah) has forgiven me, and made me of the honoured ones'. This was also recorded by Ibn Abi Hatim. Sufyan Ath-Thawri narrated from 'Asim Al-Ahwal from Abu Mijlaz that by saying: "that my Lord has forgiven me, and made me of the honoured ones, because of my faith in my Lord and my belief in the Messengers", he meant that if they could only see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May Allah have mercy on him and be pleased with him, for he was so keen that his people should be guided.

This man was just a simple honest soul, but he heard and obeyed the call of the Allah's messengers and obtained his spiritual desire for himself and did best to obtain salvation for his people. This is because he loved his people and respected his ancestral traditions as far as they were good, but had no hesitation in accepting the new Light when it came to him. All his past sins were forgiven and he was raised to dignity and honour in the Kingdom of Heaven.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الْكَرَامَةِ

Narrated Anas bin Malik: The Prophet (Sallallahu Alayhi Wasallam) said: "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allah)." (Sahih Al-Bukhari, Kitab-ul-Jihad was-Sayr, Hadith No. 2606)

وَمَا أُنْزِلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ

28. And We sent not against his people after him a host from heaven, nor do We send (such a thing).

Allah's Justice or Punishment does not necessarily come with pomp and show, nor have the forces of human evil and wickedness the power to require the exertion of mighty spiritual forces to subdue them.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

29. It was but one shout and behold! They all were silent (dead-destroyed).

The matter was much simpler than this. A single mighty blast either in the form of an earthquake, or a great violent wind, or even a loud scream of an angel is sufficient in this case. After him, his people were destroyed in the punishment of Kufr, Zulm and disbelief of the Messengers. And for this destruction, no special arrangement was made to bring down some huge host of angels from heaven, nor is it the law of Allah the Most High to send big hosts and armies for the annihilation of nations. Only a rebuke is sufficient to extinguish most ruthless tyrants and claimants. As such this people met the same fate and only the cry of an Angel became the cause of their sudden annihilation, and no army of angels was required to destroy them.

"Ma'aalimut Tanzeel" reports that, after the people martyred him, Allah instructed Jibra'eel (Alayhis Salaam) to punish them. Jibra'eel (Alayhis Salaam) gave a loud scream and they all perished. Referring to this, Allah here says: "We did not dispatch any army against his nation after him, nor were We going to. It was only a single scream after which they were suddenly extinguished."

This verse proves that Allah does not always send the angels to destroy a nation. However, there are occasions (like the battle of Badr) when Allah dispatched an army of angels to deal with the Kuffaar. This epic was to be a lesson for humanity until Qiyaamah. Allah does not require troops and an elaborate arsenal to destroy people. All He did in

this case was to order an Angel to scream. Allah can do anything by merely intending it, but He destroyed them by means of a scream for a reason known to Him. Whereas these people were once brimming with pride and arrogance, they now lay dead like an extinguished fire, with no trace but ashes. This is how Allah destroyed that tyrant king, and destroyed the people of Antioch. They disappeared from the face of the earth, leaving no trace behind them.

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

30. Alas for mankind! There never came a Messenger to them but they used to mock at him.

“Alas for mankind!” is how Abdullah Ibn Abbas interpreted it. An expression like this is normally used when a person regrets the loss of something worthwhile. This is merely an expression people use, but Allah is free of anguish and remorse. The author of “Ruhul Ma’aani” has mentioned interpretations of this expression, one of them being that the phrase actually means: “O people! Express your anguish about the condition of My faithful servant because “They mock every Prophet that comes to them.” He then writes that this interpretation appears most appropriate.

Most human beings choose to remain deaf to the call of Truth, and thus condemn themselves to spiritual death. Ignorant men mock at Allah's messengers, or anyone who takes Religion seriously. But they do not reflect that such levity reacts on their own selves. Their own lives are ruined and they cease to count. If they study history, they will see that countless generations were destroyed before them because they did not take Truth seriously and undermined the very basis of their individual and collective existence.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

It means that they see and they hear that many generations before have been destroyed for mockery of the Messengers and Prophets, and as such their names and traces do not survive today. No generation is ever turned back here. All were ground levelled in the millstone of chastisement, equally. Even seeing this fact, they do not receive any lesson. Whenever some new Messenger comes, they resort to the same old mockery which was the habit of the Unbelievers. Even so with the Last Prophet Muhammad (Sallallahu Alayhi Wasallam), the Unbelievers of Makkah are dealing and mocking. Thus, the downfall and utter disappearance of past societies and civilizations is here linked to their spiritual frivolity and consequent moral failure. A further lesson to be drawn from this parable is the implied conclusion that the majority of people in every society, at all times (our own included), refuse to be guided by moral considerations, regarding them as opposed to their conventional mode of life and their pursuit of materialistic values - so much so that "never has a Messenger come to them without their mocking him".

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ حَدَّثَنَا النَّضْرُ عَنْ هِشَامٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَنْزَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ أَرْبَعِينَ فَمَكَتْ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً ثُمَّ أَمَرَ بِالْهَجْرَةِ فَهَاجَرَ إِلَى الْمَدِينَةِ فَمَكَتْ بِهَا عَشْرَ سِنِينَ ثُمَّ تُوُفِّيَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Ibn 'Abbas: Allah's Messenger (Sallallahu Alayhi Wasallam) was inspired Divinely at the age of forty. Then he stayed in Makkah for thirteen years, and then was ordered to migrate, and he migrated to Al-Madinah and stayed there for ten years and then passed away. (Sahih Al-Bukhari, Kitab-ul-Manaaqib, Hadith No. 3562).

حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا بَيَّانٌ وَإِسْمَاعِيلُ قَالَا سَمِعْنَا قَبِيصًا يَقُولُ سَمِعْتُ خَبَابًا يَقُولُ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً وَهُوَ فِي ظِلِّ الْكَعْبَةِ وَقَدْ لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَا تَدْعُو اللَّهَ فَعَدَّ اللَّهُ وَهُوَ مُحْمَرٌّ وَجْهُهُ فَقَالَ لَقَدْ كَانَ مِنْ قَبْلَكُمْ لَيْمَسُطُ بِمِشَاطِ الْحَدِيدِ مَا دُونَ عِظَامِهِ مِنْ لَحْمٍ أَوْ عَصَبٍ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ وَيُوضَعُ الْمُنْشَارُ عَلَى مَفْرَقِ رَأْسِهِ فَيَشَقُّ بِأَثْنَيْنِ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ وَلَيُتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللَّهَ زَادَ بَيَّانٌ وَالذَّنْبُ عَلَى غَنَمِهِ

Narrated Khabbaaba: I came to the Prophet (Sallallahu Alayhi Wasallam) while he was leaning against his sheet cloak in the shade of the Ka'bah. We were suffering greatly from the pagans in those days. I said (to him), "Will you invoke Allah (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (i.e. Islam) so that a traveller from San'aa to Hadra-maut will not be afraid "of anybody except Allah." (The sub-narrator Baiyaan added: "Or the wolf, lest it should harm his sheep."). (Al-Bukhari, Kitab-ul-Manaaqib, Hadith No. 3563).

حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنِي الْأَوْزَاعِيُّ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّيْمِيِّ قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ سَأَلْتُ ابْنَ عُمَرَ وَابْنَ الْعَاصِ أَخْبَرَنِي بِأَشَدِّ شَيْءٍ صَنَعَهُ الْمُشْرِكُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي حِجْرِ الْكَعْبَةِ إِذْ أَقْبَلَ غُفْبَةُ بْنُ أَبِي مُعَيْطٍ فَوَضَعَ نَوْبَهُ فِي عُقْبِهِ فَخَنَقَهُ خَنَقًا شَدِيدًا فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ بِمَنْكِبِهِ وَدَفَعَهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ) الْآيَةُ تَابِعَهُ ابْنُ إِسْحَاقَ

Narrated 'Urwah bin Az-Zubair: "I asked Ibn 'Amr bin Al-'As, 'Tell me of the worst thing which the pagans did to the Prophet (Sallallahu Alayhi Wasallam).'" He said: "While the Prophet (Sallallahu Alayhi Wasallam) was praying in the Hijr of the Ka'bah; Uqba bin Abi Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet (Sallallahu Alayhi Wasallam) and said: "Do you want to kill a man just because he says: "My Lord is Allah?"

(Al-Bukhari, Kitab-ul-Manaaqib, Hadith No. 3567).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ظِلِّ الْكَعْبَةِ فَقَالَ أَبُو جَهْلٍ وَنَاسٌ مِنْ قُرَيْشٍ وَنَحَرَتْ جَزُورٌ بِنَاحِيَةِ مَكَّةَ فَأَرْسَلُوا فَجَاءُوا مِنْ سَلَاها وَطَرَحُوهُ عَلَيْهِ فَجَاءَتْ فَاطِمَةُ فَأَلْقَتْهُ عَنْهُ فَقَالَ اللَّهُ عَلَيْكَ بِقُرَيْشٍ اللَّهُ عَلَيْكَ بِقُرَيْشٍ لِأَبِي جَهْلٍ بْنِ هِشَامٍ وَعُتْبَةُ بْنُ رَبِيعَةَ وَشَيْبَةُ بْنُ رَبِيعَةَ وَالْوَلِيدُ بْنُ عُتْبَةَ وَأَبِي بِنِ خَلْفٍ وَعُتْبَةُ بْنُ أَبِي مُعَيْطٍ قَالَ عَبْدُ اللَّهِ فَلَقَدْ رَأَيْتُهُمْ فِي قَلْبٍ بِدْرِ قَتْلَى

Narrated 'Abdullah: "Once the Prophet (Sallallahu Alayhi Wasallam) was offering the prayer in the shade of the Ka'bah. Abu Jahl and some Quraishi men sent somebody to bring the abdominal contents of a she-camel which had been slaughtered some where in Makkah, and when he brought them, they put them over the Prophet (Sallallahu Alayhi Wasallam). Then Fatimah (i.e. the Prophet's daughter) came and threw them away from him, and he said: "0 Allah! Destroy (the pagans of) Quraish; 0 Allah! Destroy Quraish; 0 Allah! Destroy Quraish," naming especially Abu Jahl bin Hishaam, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin 'Utba, Ubayy bin Khalaf and Uqba bin Abi Mu'ait. (The narrator, 'Abdullah added: "I saw them all killed and thrown in the well of Badr.)" (Sahih Al-Bukhari, Kitab-ul-Jihad was-Sayr, Hadith No. 2717)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شِهَابٍ قَالَ حَدَّثَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ أَنَّهَا قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ قَالَ لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ وَمَا أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِيَالِيلَ بْنِ عَبْدِكَلَالٍ فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِ فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ التَّغَالِبِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي فَفَطَرْتُ فَإِذَا فِيهَا جَبْرِيلُ فَنَادَانِي فَقَالَ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ فَقَالَ ذَلِكَ فِيمَا شِئْتَ إِنْ شِئْتَ أَنْ أَطِيقَ عَلَيْهِمُ الْأَخْسَنِينَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يُعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا

Narrated 'Aishah that she asked the Prophet (Sallallahu Alayhi Wasallam): "Have you encountered a day harder than the day (of the battle) of Uhud? The Prophet (Sallallahu Alayhi Wasallam) replied: "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqabah when I presented myself to Ibn 'Abd Yaalail bin 'Abdi-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath Tha'alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying: "Allah has heard your people saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people." The Angel of the Mountains called and greeted me and then said. '0 Muhammad! (Sallallahu Alayhi Wasallam). Order what you wish. If you like, I will let Al-Akshabain, (i.e. two mountains) fall on them.' The Prophet (Sallallahu Alayhi Wasallam) said: "No, but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him." (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 2992)

وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

32. And surely, all, everyone of them will be brought before Us.

This means that after the punishment of this world, the punishment of the Hereafter is additional. Do not understand that, when after annihilation you do not come back, the story is finished. Nay, but you shall all go unto the presence of Allah, where all the criminals without exception shall be brought, seized.

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

33. And a sign for them, is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof.

Lest anyone should say, 'if they are destroyed, how can they be brought before the Judgement-Seat' - here Allah points out a symbol. The earth, to all intents and purposes, is dead in winter, but Allah revives it in spring and summer. Many other passages in the Qur'an use this symbol.

There are various signs of Allah's great powers everywhere. Allah says, "Dead earth is (also) a sign for them. We revive it and extract grains from it, which you eat." When certain parts of the earth become parched and lifeless because of a lack of water, Allah revives the land by sending a little rain. Thereafter, the crops begin to flourish, providing food for thousands of men and animals.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.

Allah also discusses some of the other products of the land, when He says, “We place orchards of date palms and grapes on earth, and cause springs to gush forth.” These springs (and other water sources) irrigate the fields for years thereafter, from which man continuously benefits. Date-palms and grapes stand as symbols of fruit trees of all kinds. Grain is mentioned in the previous verse and fruit is mentioned here. All that is necessary for food is produced from what looks like inert soil, fertilised by rain and springs. Here is a wonderful evidence of the Artistry and Providence of Allah.

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

35. So that they may eat of the fruits thereof, and their hands made it not. Will they not then give thanks?

When Allah reminds them of the blessing that He bestows upon His creation by creating crops and plants, mentioning the different types and kinds of fruits, and then Allah says: “and their hands made it not” meaning, all of that could only come about by the Mercy of Allah towards them, not by their own efforts and labour and strength. This was the view of Abdullah Ibn Abbas and Qatadah. Allah then says: “Will they not then give thanks?” meaning: Will they not then give thanks for the innumerable blessings that He has bestowed upon them?

To expel any doubts about how they will be brought to life after death, they are made to understand by this example that the land lies dry and dead, then Allah quickens it that it begins to bloom in no time. How many kind of fruit and grain grow in gardens and fields, and you utilize them all. Likewise, understand that the spirit shall be breathed in the dead bodies. However, the dead land is a sign for them. If they think and observe it they can easily understand the Rising after death, the Divine Unity and Glory and His reward and benefaction. Allah says that He has provided these things for people “So that they may eat from its fruit, even though their hands have not made it.” Man has no share in the growing of the seeds after they have been planted. It is only Allah Who makes them sprout, grow and flourish. This demands that man be grateful to Allah. It is for this reason that Allah asks, “Will they not be grateful?”

These fruits grow by the Power of Allah. Their hands have no such power as to create a grain, or a vine, or date-palm. To fructify the labour and struggle done in setting up a garden and looking after it, is absolutely in the control of His Power alone. And if observed deeply, the work which is apparently done by human hands is also really done by the powers given by Allah, and by His will and intention. Therefore from every viewpoint and from all angles, to give Him thanks and recognize His benefactions became obligatory on all mankind.

Note: In the above verse the aspect of warning was apparent i.e. they should adopt the way of guidance fearing the chastisement of Allah. And they should also note that when Allah revives the land materially which was lying in a dead state, He can also revive a nation spiritually lying in a dead condition for a long time.

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

36. Glory be to Him Who has created all the pair of that what the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.

“Allah is Pure (from all defects) Who created every couple that the earth grows, from among people, and other things about which they have no knowledge.” Allah created everything that man has knowledge of, as well as those about which man has no knowledge. Every creature is part of Allah’s creation. This means that in vegetations, in human beings, and in other creatures, whom they know not fully, Allah has created pairs, either from the viewpoint of contrast as man and woman, male and female, sweet and sour, white and black, day and night, light and darkness, or by way of resemblance as colours of the same kind, fruits of the same taste, two animals of the same form and shape etc. However, there is no creature among the creatures that has no comparison or contrast. It is Allah Who has neither any comparison, nor any contrast, because comparison and contrast is found in those things which have some common features. But there is no common feature between the Creator and the created beings.

In this verse, there is also a reference to the polarity evident in all creation, both animate and inanimate, which expresses itself in the existence of antithetic and yet complementary forces, like the sexuality in human beings,

animals and plants, light and darkness, heat and cold, positive and negative magnetism and electricity, the positive and negative charges (protons and electrons) in the structure of the atom, and so forth. The mention of "that of which they have no knowledge" evidently relates to things or phenomena not yet understood by man.

وَايَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

37. And a sign for them is the night, We withdraw from it the day, and behold, they are in darkness.

After discussing earthly phenomenon, Allah proceeds to discuss heavenly bodies. Allah begins by saying, "The night is a sign for them." By studying the alternation of night and day, people will realise that Allah controls their precise systematic timing. "We draw the day out of it and they are suddenly left in darkness." When Allah extracts the light of day, the night begins to appear, which eventually envelopes everything.

'Salakha' means to flay the skin of an animal whereby the flesh underneath may appear. Likewise, understand that the sheet of day is covering the night. When this sheet of light is stripped, the people go into darkness. Afterwards again comes the sun at its appointed time and fixed velocity and enlightens everything. Likewise, we must understand by the analogy of the rotations of the earth causing days and nights that in the same way Allah can revive the whole world after making it die. And no doubt He is the only Allah worthy of worship in Whose Hand lies the Reign of revolutions whereby we receive manifold benefits. Moreover, is it difficult for the All-Mighty who changes the night from the day, to eradicate the shadows of ignorance from the world by the sun of Prophethood? But like the setting and rising of night and day, and the sun and the moon, every work is done at its time.

'Withdrawing the Day from the Night' is a striking phrase and very apt. The Day or the Light is the positive thing. The Night or the Darkness is relatively negative. If Allah withdraws the real positive thing, which filled the void, nothing is left but the void. These few verses deal with the Signs or Symbols - things in the physical world around us, from which we can learn the deepest spiritual truths if we earnestly apply ourselves to them.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

38. And the sun runs on its fixed course for a term (decreed). That is the Decree of the All-Mighty, the All-Knowing.

"The sun travels towards its destination." While the sun and its phenomenal radiance are sufficient to denote Allah's Great Power, the orbit and motion of the sun are separate signs altogether. Allah has created it so perfectly, that it cannot shift an inch from its designated orbit in space. "This is the decree of the Mighty, the All Knowing." Allah has predetermined the pattern in which the sun rotates and orbits. During the summer months, the position of the sun on the horizon is different and this position changes during the winter months. This does not vary over the years.

The manner of movement and the path of the sun is fixed. It goes on it, it cannot budge an inch or a second from it. It is always busy in the work to which it is appointed or with which it is charged. It is never resting. It passes by all those stations which comes in its course of the daily rotations and annual revolutions, till at last it reaches its resting-place (last resort) near before Qiyaamah, when it would be ordered to come back from that place where it had set i.e. the sun shall rise from the west instead of the east. This is the time when the door of repentance shall be closed, as described in Authentic Ahaadith. The thing is that all this system of its rising and setting is established by that All-Mighty and All-Knowing Being whose administration cannot be broken by anyone, nor anyone can criticize His Wisdom and Prudence. He may change it by Himself whenever and however He wills, no one can force Him to do anything.

However, the truth of the matter is contained in the following authentic Ahaadith of our beloved Prophet (Sallallahu Alayhi Wasallam). There following are some Ahaadith quoted in connection with the interpretation of this verse in which it is mentioned that the sun perform SAJDAH under the Throne of Allah. A few of them are quoted below:

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُمْ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ فَقَالَ يَا أَبَا دَرٍّ أَنْتَ ذُرِّي أَيْنَ تَغْرُبُ الشَّمْسُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ فَذَلِكَ قَوْلُهُ تَعَالَى (وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Narrated Abu Dharr: Once I was with the Prophet (Sallallahu Alayhi Wasallam) in the masjid at the time of sunset. The Prophet (Sallallahu Alayhi Wasallam) said. "O Abu Dharr! Do you know where the sun sets?" I replied, "Allah and His Messenger know best." He (Sallallahu Alayhi Wasallam) said: "It goes and prostrates underneath (Allah's) Throne; and that is Allah's Statement: - 'And the sun runs on its fixed course for a term (decreed). And that is the decree of All-Mighty, the All-Knowing. (Surah Yaseen : 38). (Al-Bukhari, Kitab Tafseer-ul-Qur'an, Hadith No. 4428).

حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِي دَرٍّ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِهِ تَعَالَى (وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا) قَالَ مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ

Abdul Haq Abdul Qadir

Narrated Abu Dharr: I asked the Prophet (Sallallahu Alayhi Wasallam) about the Statement of Allah:- 'And the sun runs on its fixed course for a term (decreed) - (Surah Yaseen : 38). He said, "Its course is underneath 'Allah's Throne." (Al-Bukhari, Kitab Tafseer-ul-Qur'an, Hadith No. 4429)

How the sun and the moon move in a circle (each floating in its orbit with measured out stages for each), Mujahid said: "They move like the handmill." And others said: "With measured out stages (in order to know the number of years, months and the reckoning etc.) exactly calculated".

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُمْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ أَتَدْرِي أَيْنَ تَذْهَبُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ فَتَسْتَأْذِنُ فَيُؤْذَنُ لَهَا وَيُوشِكُ أَنْ تَسْجُدَ فَلَا يَقْبَلُ مِنْهَا وَتَسْتَأْذِنُ فَلَا يُؤْذَنُ لَهَا يُقَالُ لَهَا ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا فَذَلِكَ قَوْلُهُ تَعَالَى (وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Narrated Abu Dharr: The Prophet (Sallallahu Alayhi Wasallam) asked me at sunset, "Do you know where the Sun goes (at the time of sunset)?" I replied, "Allah and His Messenger know better". He (Sallallahu Alayhi Wasallam) said: "It goes (i.e. travels) till it prostrates itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: And the sun runs on its fixed course for a term (decreed). That is the Decree of Allah) The All-Mighty, The All-Knowing. (Surah Yaseen: 38) (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No 2960).

Some people have objected to this Hadith by saying that modern instruments, constantly monitoring the sun's motion, have not detected this period of the sun's prostration. It must be noted that nothing can be allowed to overrule a statement of the Prophet reported in the authentic Ahaadith. It should also be noted that the possibility exists that this period of prostration is so brief and inconspicuous that even instruments cannot detect it. These Ahaadith also refutes the interpretation of certain people who say that the sun reaches its "destination" only once annually.

NOTE: It will be an act of kufr to refute the fact that the sun moves, because the Qur'an establishes this fact.

In summary, this Ayah refers to the sun's fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of Allah's creation, because the Throne is the roof of creation. It is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. It is possible that at that point it prostrates and asks for permission to rise, as mentioned in the Ahaadith above.

So the sun prostrates in a real sense, as is suited to the sun, but how does it prostrate to Allah beneath the Throne? Allah knows best how this prostration happens. The apparent meaning of the Hadith proves that what this prostration means is not just simply submission to the command of Allah and obedience to Him. Indeed, it is submission, humility, and surrender by prostrating in the real sense, but we do not understand how it happens. Similarly it is said that the moon, the trees, the animals, and all other entities prostrate in a manner that suits them. What the believer should do is not to let the fact that he does not know how some entities prostrate prevent him from believing in this prostration; rather he must believe in what Allah has told him about other entities prostrating to Him.

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.

Unlike the sun, the moon does not remain the same. Every day it seems to decrease and increase. Allah has determined twenty eight stations for the moon. It crosses them under a set system by degrees. In the previous verses first the day and night were described, then the sun was mentioned determining the years and harvests. Now the moon is described with which the lunar months are attached. The sun and the moon seem to meet each other at the end of the lunar month, the moon disappears, and when it advances it becomes visible. Then by stations it goes on increasing and on the 14th night it becomes full, then it begins to decrease, and at last it finally comes to the previous condition and becomes like the old palm bough, gloomy and curved. The waxing and waning of the moon takes place with great precision and at the beginning and end of each lunar month, it appears withered like a dry branch of a date palm.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

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

Emphasising the clockwork precision of the sun and moon, Allah says: "It is not possible for the sun to catch the moon, nor is it possible for the night to precede the day." This means that the day cannot erase the night until the night ends, and vice versa. Neither the day, nor the night can work in opposition to Allah's system. Allah has prescribed certain periods when the night and day vary, which neither has the ability to contravene. "They all swim within their orbits." This makes it clear that the orbits of the sun and the moon are spherical.

The sun rules in the day and the moon rules in the night. It cannot be that the sun may subdue the moon when it is scattering its light i.e. the day cannot cut a portion of the night to join it with itself, nor can the night come before the day ends. These spheroids cannot fail to distribute their lights which are fixed for the various lands and continents. Every planet is moving on its ordained orbit. No planet or star can budge an inch from its appointed way, and despite the fast velocity and the open space they do not clash together, neither do they recede nor precede the fixed estimation. Is it not a clear sign of this reality that all these machines and their parts are working under the Sovereign Administration of a Great Planner? Then will that Supreme Being Who changes and revolve the earth, the sun and the moon, be helpless to annihilate and revive you? (Allah forbid!).

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ حَدَّثَنَا عَبْدُ اللَّهِ الدَّانَاجُ قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشَّمْسُ وَالْقَمَرُ مُكَوَّرَانِ يَوْمَ الْقِيَامَةِ

Narrated Abu Hurairah: The Prophet (Sallallahu Alayhi Wasallam) said: "The sun and the moon will be folded up or joined together by going in, one into the other (or deprived of their light etc.), on the Day of Resurrection." (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 2961)

As Allah says:

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

And the sun and moon will be joined together (by going one into the other or folded up). (Surah Al-Qiyamah: 9).

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي عَمْرُو أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا

Narrated 'Abdullah bin 'Umar: The Prophet (Sallallahu Alayhi Wasallam) said: "The sun and the moon do not eclipse because of someone's death or life (i.e. birth), but they are two signs amongst the Signs of Allah. So, if you see them (i.e. eclipse), offer the Prayer (of eclipse)." (Sahih Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 2962)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَسَفَتِ الشَّمْسُ قَامَ فَكَبَّرَ وَقَرَأَ قِرَاءَةً طَوِيلَةً ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَقَامَ كَمَا هُوَ فَقَرَأَ قِرَاءَةً طَوِيلَةً وَهِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهِيَ أَدْنَى مِنَ الرُّكُوعَةِ الْأُولَى ثُمَّ سَجَدَ سُجُودًا طَوِيلًا ثُمَّ فَعَلَ فِي الرُّكُوعَةِ الْآخِرَةِ مِثْلَ ذَلِكَ ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَقَالَ فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلَاةِ

Narrated 'Aishah: On the day of a solar eclipse, Allah's Messenger (Sallallahu Alayhi Wasallam) stood up (to offer the eclipse prayer). He recited Takbir, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying, "Allah hears him who praises Him". Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, performed a long Prostration and then performed the second Rak'ah in the same way as he had done the first. By the time he had finished his prayer with Tasleem, the solar eclipse had cleared. Then he addressed the people referring to the solar and lunar eclipses saying, "These are two signs amongst the Signs of Allah, and they do not eclipse because of anyone's death or life. So, if you see them, hasten for the Prayer." (Sahih Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 2964)

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ

41. And a Sign for them is that We bore their offspring in the laden-ship (of Noah).

Abdullah Ibn Abbas, may Allah be pleased with him, said, "laden means filled." This was also the view of Sa'id bin Jubayr, Ash-Sha'bi, Qatadah and As-Suddi. Ad-Dahhak, Qatadah and Ibn Zayd said, "This was the ship of Nuh (Alaihis Salaam) peace be upon him."

When the Flood had come in the time of Prophet Nooh (Alayhis Salaam), Allah bore the human race (the seed of Adam) in that laden boat which Prophet Nooh (Alayhis Salaam) had made; otherwise the seed of man would not have survived.

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ

42. And We have created for them of the like thereunto, so on them they mount.

Ibn Jarir recorded that Abdullah Ibn Abbas, may Allah be pleased with him, said: "Do you know what this Ayah refers to? We said: "No." He said: "This refers to the ships which were made after the ship of Nooh (*Alayhis Salaam*), peace be upon him, which was similar to it." This was also the view of Abu Malik, Ad-Dahhak, Qatadah, Abu Saalih and As-Suddi that this Ayah refers to ships. Allah has inspired man to build ships and other marine vessels afterwards which are invaluable. Without them it would have been impossible for man to reach other continents, let alone transport goods across the oceans.

Then like the sample of the boat, other boats and ships were made upon which you ride and travel. Or it means that other means of transport like the boat of Noah were created e.g. the camels (the boats of the land, in the words of Arabs).

The discussion of the various animals that Allah has created for transport is also discussed in Surah Nahl Verse 8, where Allah says, "Horses, mules and donkeys are for riding and adornment. And He creates such things about which you have no knowledge." This verse also predicts the invention (by Allah's inspiration) of modern forms of transportation like cars, trains, trucks, planes, etc.

وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ

43. And if We will, We shall drown them, and there will be no shout (to hear their cry for help) - (helper) for them, nor will they be saved.

Were it not that Allah gives man the intelligence and ingenuity to construct and manage sea-craft and air-craft, the natural laws of gravity would lead to the destruction of anyone who attempted to pass through sea or air. It is the Mercy and Grace of Allah that saves him. Allah here adds that only He can protect people when they travel. He says, "If We will, We could drown them and they will have no helper nor shall they be rescued."

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ

44. Unless it be a Mercy from Us, and as an enjoyment for a while.

Allah may rescue them if the time for their death has not yet arrived. They will then live on until their time elapses.

Just imagine how this man, a small creature of bones, crosses the dreadful seas and vast oceans by means of boats and ships, where tremendous ships are nothing but like small straws. If Allah wills to drown them in high sea then who can save them and who is there to listen to their cry? But it is His Mercy and Kindness that He does not drown all the sea carriages, because His Mercy and Wisdom demands that for a fixed time the business of this world should carry on. Alas! Many men do not understand these signs, nor do they appreciate His favours.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

45. And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy.

Man should consider and beware of the consequences of his past, and guard against the consequences in his future. The present is only a fleeting moment poised between the past and the future, and is gone even while it is being mentioned or thought about. Man should review his whole life and prepare for the Hereafter. If he does so, Allah is Merciful. He will forgive, and give strength for a better and higher life in the future. But this kind of teaching does not suit those steeped in this material worldly life. They are bored, and turn away from it, to their own loss.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

46. And never came an Ayah (proof, evidence, sign, revelation) from among the Ayaat (proofs, evidences, signs, revelations) of their Lord to them, but they turned away from it.

What comes before them is the Day of Recompense, and what they have left behind are their deeds. Consequently when it is said to them to save themselves from the punishment of the Hereafter and from the misfortune of their misdeeds, they give no ear to the advice, always turning away from the commandment of Allah.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ

47. And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He (Himself) would have fed?" You are only in a plain error.

To selfish men, the good men may make an appeal, and say: "Look! Allah has given you wealth, or influence, or knowledge, or talent. Why not spend some of it in charity, i.e., for the good of your fellow-creatures?" But the selfish only think of themselves and laugh such teaching to scorn. They are too full of themselves to have a corner in their hearts for others. "If" they say, "Allah gave them nothing, why should we?" There is arrogance in this as well as blasphemy: arrogance in thinking that they are favoured because of their merits, and blasphemy in laying the blame of other people's misfortunes on Allah.

The feeding of the poor and needy is an act of virtue and reward to them also, but when this fact is said to them by the Prophets and believers, they deny it with rudeness and mockery, saying that when Allah has not fed them why should they feed them and that they did not want to do anything against the Will of Allah. "If It had been His will He would have not made those people poor and needy and would have not made us rich and opulent", they assert.

Just imagine, isn't it the limit of folly and impudence? Is it the only form of giving provision to anyone that Allah should put the provision directly on his hand. If providing for the poor through other means is also by His Will, how have you decided that Allah does not desire to feed them? It is but a test from Him that He has appointed the rich to help the poor and through them He has managed to provide them the provision. One who fails in this test he should lament at his misfortune and wretchedness.

This clause may be the supplement of the word of the Disbelievers i.e. the Disbelievers say to the Believer: "You are in a manifest-error if you desire to fill the belly of such men whom Allah has no will to feed." But apparently this clause is the Word of Allah in answer to the absurd philosophy of the Disbelieving Capitalists: "What absurd things you say. It is your manifest error." These people are extremely miserly and do not wish to part with their wealth. Note: This verse proves that even the Kuffaar accepted the fact that Allah is their Sustainer.

Note: Some of the Capitalists also give the same reason when it is said to them that they should ameliorate the condition of the workers by giving them the financial facilities and economic privileges. They say: "It is the Will of Allah that the labourers should live in a poor state, otherwise they would become unruly and the production will suffer. This absurd assertion of the Capitalists has created a great hatred among the labouring class, with the result that they begin to admire the philosophy of Communism, and thus abandon the philosophy of Religion itself. This approach of the capitalist is against the spirit of Islam. Islam never wants that a sect of the poor people should be left in the state of destitution and subjected to sub-human existence. When Islam encourages feed the poor and needy, how can it forbid giving full recompense and legitimate wages to the labouring class? People of capitalist mentality have changed the fundamental principles and the real spirit of Islam for their own vested interests.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"

In an effort to justify their rejection of Qiyaamah, the Kuffaar requested a date to be specified for Qiyaamah to prove the truth of its advent. Of course, this request could prove nothing. The Unbelievers asked, "When will these threats of chastisement and the Last Hour be accomplished? If you are true fulfil them soon."

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

49. They await only but a single Shout, which will seize them while they are disputing.

This means they are only waiting for a single Shout (Sayyah) of an angel. While the people are in their marketplaces and places of work, arguing and disputing as they usually do, Allah will command the angel to deliver a loud Shout

(Sayhah). So he will sound a long note (Sayhah) and there will be no one left on the face of the earth except that they will tilt their heads towards the sky to listen to the sound coming from there.

Their rejection of Qiyaamah will not affect the advent of Qiyaamah itself. Qiyaamah will certainly take place even though they may argue about it.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

50. Then they will not be able to make bequest, nor will they return to their family.

This means that Qiyaamah shall seize them all of a sudden while they will be engrossed in their affairs. When the first Scream (Saiha) is made, all their senses will go away and will finally succumb to the horrible sound of the Scream. They will not find time to leave any legacy or make any testament, or those who were away from the houses would not be able to return to their household. In short, the Qiyaamah shall come and seize the world all of a sudden. The first blowing of the Trumpet will cause everyone to become unconscious or die, besides Allah, the One Who is Ever Living, Eternal.

وَتُفْخَخُ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

51. And the Trumpet will be blown (i.e. the Second Blowing) and behold! From the graves, they will come out quickly to their Lord.

The Trumpet (As-Soor) will then be blown the second time, and all of them shall stand up from their graves, revived, and the angels shall hastily drive them to the Plain of Resurrection.

Regarding the blowing of the Trumpet, on the Day of Resurrection, Mujahid said: "As-Soor (the Trumpet) is like a Horn. Zajrah: Saiha (a Cry). Abdullah ibn 'Abbas said: "An Naaqoor is As-Soor (the horn or the Trumpet), Ar-Raajifah (the first blowing) and Ar-Raadifah (the second blowing)."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ اسْتَبَّ رَجُلَانِ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ قَالَ الْمُسْلِمُ وَالَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ فَقَالَ الْيَهُودِيُّ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ وَجْهَ الْيَهُودِيِّ فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمَرَ الْمُسْلِمَ فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمَ فَسَأَلَهُ عَنْ ذَلِكَ فَأَخْبَرَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَصْعَقُ مَعَهُمْ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ فَإِذَا مُوسَى بَاطِشٌ جَانِبَ الْعَرْشِ فَلَا أَدْرِي أَكَانَ فِيْمَنْ صَعِقَ فَأَقَاقَ قَبْلِي أَوْ كَانَ مِمَّنْ اسْتَنْتَنَى اللَّهَ

Narrated Abu Hurairah: Two men, a Muslim and a Jew abused each other. The Muslim said: "By Him Who gave superiority to Muhammad over all the people." On that the Jew said, "By Him Who gave superiority to Moses over all the people. The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allah's Messenger (Sallallahu Alayhi Wasallam) and informed him of what had happened between him and the Muslim. Allah's Messenger (Sallallahu Alayhi Wasallam) said, "Don't give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness; and behold! Moses will be there holding the side of Allah's Throne. I will not know whether Moses has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious." (Al-Bukhari, Kitab-ul-Khusoomaat, Hadith No. 2234).

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْعَقُ النَّاسُ حِينَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ قَامَ فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ فَمَا أَدْرِي أَكَانَ فِيْمَنْ صَعِقَ رَوَاهُ أَبُو سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Abu Hurayrah: "The Prophet (Sallallahu Alayhi Wasallam) said: "The people will fall down (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold, Moses will be there holding (Allah's) Throne. I will not know whether he has been amongst those who have fallen unconscious." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6037)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ حَدَّثَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ) قَالَ يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أَذُنِهِ

Narrated Ibn 'Umar: The Prophet (Sallallahu Alayhi Wasallam) said (regarding the Verse), "A Day when all mankind will stand before the Lord of Alameen (Mankind, Jinn's and all that exists), (that Day) they will stand, drowned in their sweat up to the middle of their ears." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6050)

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

52. They will say: "Woe to us! Who has raised us up from our place of sleep". (It will be said to them:) "This is what the Most Beneficent (Allah) had promised, and the Messengers spoke the truth".

Ubayy bin Ka'b, may Allah be pleased with him, Mujahid, Al-Hasan and Qatadah said: "They will sleep before the Resurrection." Qatadah said: "That will be between the two Trumpet Blasts, they will say: 'Who has raised us up from our place of sleep?' When they say that, the believers will respond: 'This is what the Most Gracious had promised, and the Messengers spoke truth.'" Al-Hasan said: "The angels will reply to them in this same manner."

The dead will rise as in a stupor, and they will be confused in this new condition. They will gradually regain their memory and their personality. They will be reminded that Allah in His Grace and Mercy had already announced the Hereafter in their probationary lives, and the word of Allah's messengers, which then seemed so strange and remote, was true and was now being fulfilled.

Perhaps during the period between the first Trumpet and the second Trumpet, a deep slumber shall be set upon them, or may be that seeing the horrible scene of the Qiyaamah they would consider the chastisement of the grave lighter than that, and will associate it to peaceful slumber. Or 'Marqad' means the resting-place wherein slumber is realized.

This answer shall be given by Allah at that time, or this answer is given here dubbing the future as present, i.e. what do you ask, just open your eyes. This is the same rising up from their graves that were promised by the All-Merciful Allah, and the Prophets had been giving news thereof.

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا وَهْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرِيقٍ رَاغِبِينَ وَارْهَبِينَ وَاثْنَانِ عَلَى بَعِيرٍ وَثَلَاثَةٌ عَلَى بَعِيرٍ وَأَرْبَعَةٌ عَلَى بَعِيرٍ وَعَشْرَةٌ عَلَى بَعِيرٍ وَيُحْشَرُ بَقِيَّتُهُمُ النَّارَ تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا

Narrated Abu Hurairah: The Prophet (Sallallahu Alayhi Wasallam) said: "The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment), - These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities. (The second batch will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire - Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot, which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then." (Al-Bukhari, Kitab-ul-Rigaaq, Hadith No. 6041)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ الْبُغْدَادِيُّ حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ رَجُلًا قَالَ يَا نَبِيَّ اللَّهِ كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ قَالَ أَلَيْسَ الَّذِي أَمْسَاهُ عَلَى الرَّجُلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يُمَشِّيهَ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ بَلَى وَعِزَّةَ رَبِّنَا

Narrated Anas bin Maalik: A man said, "O Allah's Prophet! (Sallallahu Alayhi Wasallam) Will a Kaafir (disbeliever) be gathered (driven prone) on his face?" The Prophet (Sallallahu Alayhi Wasallam) said: "Is not He Who made him walk with his legs in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatada, a sub-narrator said: "Yes, (He can), by the Power of Our Lord!" (Al-Bukhari, Kitab-ul-Rigaaq, Hadith No. 6042)

حَدَّثَنَا عَلِيُّ بْنُ حَزَنَةَ حَدَّثَنَا سَفِيَانُ قَالَ عَمْرُو بْنُ سَعِيدٍ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ سَمِعْتُ ابْنَ عَبَّاسٍ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّكُمْ مُلَاقُوا اللَّهِ حَفَاةَ عُرَاةٍ مُشَاءَ غُرْلًا قَالَ سَفِيَانُ هَذَا مِمَّا نَعُدُّ أَنَّ ابْنَ عَبَّاسٍ سَمِعَهُ مِنَ النَّبِيِّ

Narrated Ibn 'Abbas: The Prophet (Sallallahu Alayhi Wasallam) said: "You will meet Allah barefooted, naked, walking on feet and uncircumcised."

(Al-Bukhari, Kitab-ul-Rigaaq, Hadith No. 6043)

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَامَ فِينَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَقَالَ إِنَّكُمْ مُحْشَرُونَ حَفَاةَ عُرَاةٍ غُرْلًا (كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ) الْآيَةُ وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ وَإِنَّهُ سَيَجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي يَقُولُونَ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ (وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ) إِلَى قَوْلِهِ (الْحَكِيمُ) قَالَ فَيَقَالُ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ

Narrated Ibn 'Abbas: The Prophet (Sallallahu Alayhi Wasallam) stood up among us and addressed us (saying): "You will be gathered barefooted, naked, and uncircumcised on the Day of Resurrection (as Allah says):

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ

As We began the first creation, We shall repeat it. (Surah Al-Ambiyaa : 104)

And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibraheem Al-Khaleel. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions: whereupon Allah will say: 'You do not know what they innovated (new things) in religion after you left them.' I will then say as the pious slave, Prophet Jesus - Isaa (Alayhis salaam) said:

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Never said I to them aught except what Thou didst command me to say: 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things. If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise. (Surah Al-Ma'idah : 117-118). The narrator added: Then it will be said that

those people kept on turning on their heels i.e. deserted Islam - the people who act and do things in a different way to that of the Prophet (Sallallahu Alayhi Wasallam). (Al-Bukhari, Kitab-ul-Riqaq, Hadith 6045).

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ بْنُ أَبِي بَكْرٍ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُحْشَرُونَ حَفَاةَ عَرَاةٍ غُرْلًا قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ الرَّجَالُ وَالنِّسَاءُ يَنْظُرُونَ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ

Narrated 'Aishah: Allah's Messenger (Sallallahu Alayhi Wasallam) said: 'The people will be gathered barefooted, naked and uncircumcised.' I said: "O Allah's Messenger! (Sallallahu Alayhi Wasallam) Will the men and the women look at each other?" The Prophet (Sallallahu Alayhi Wasallam) said: "The situation will be too hard for them to pay attention to that." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6046)

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ قَالَ كُنَّا مَعَ النَّبِيِّ فِي قُبَّةٍ فَقَالَ أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ فَلْنَا نَعْمَ قَالَ أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ فَلْنَا نَعْمَ قَالَ أَتَرْضَوْنَ أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ

Narrated 'Abdullah: While we were in the company of the Prophet (Sallallahu Alayhi Wasallam) in a tent, he said: "Would it please you to be one-fourth of the people of Paradise?" We said, "Yes." He said: "Would it please you to be one-third of the people of Paradise?" We said, "Yes." He said: "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be one half of the people of Paradise, for none will enter Paradise except a person who is a Muslim (believer in the Oneness of Allah), and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6047).

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ عَنْ ثَوْرٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوَّلُ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ آدَمُ فَنَادَى دُرَيْتُهُ فَيَقَالُ هَذَا أَبُوكُمْ آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ فَيَقُولُ أَخْرِجْ بَعَثَ جَهَنَّمَ مِنْ دُرَيْتِكَ فَيَقُولُ يَا رَبِّ كَمْ أَخْرِجُ فَيَقُولُ أَخْرِجْ مِنْ كُلِّ مِائَةٍ تِسْعَةً وَتِسْعِينَ فَقَالُوا يَا رَسُولَ اللَّهِ إِذَا أَخَذَ مِنَّا مِنْ كُلِّ مِائَةٍ تِسْعَةً وَتِسْعُونَ فَمَاذَا يَبْقَى مِنَّا قَالَ إِنَّ أُمَّتِي فِي الْأُمَمِ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ

Narrated Abu Hurayrah: The Prophet (Sallallahu Alayhi Wasallam) said: "The first man to be called on the Day of Resurrection will be Adam who will be shown his offspring, and it will be said to them, 'This is your father, Adam.' Adam will say (responding to the call), 'Labbaik and Sa'daik.' Then Allah will say (to Adam), 'Take out of your offspring, the people of Hell.' Adam will say, 'O Lord, how many should I take out?' Allah will say: 'Take out ninety-nine out of every hundred.' They (the Prophet's companions) said: "O Allah's Messenger! (Sallallahu Alayhi Wasallam) If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "My followers in comparison to the other nations are like a white hair on a black ox." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6048)

إِنْ كَانَتْ إِلَّا صِيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

53. It will be but a single Shout, so behold! They will all be brought up before Us.

Time and Space, as we know them here, will be non-existent. The whole gathering will happen so suddenly as in the twinkling of an eye. No soul will be able to run away, or hide himself from Allah. Similar Ayaat of the Noble Quran also brings out this meaning:

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ

But it will be only a single Zajrah (Shout), when behold, they find themselves (on the surface of the earth) alive (after their death). (Surah An-Nazi'aat : 13-14).

إِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ

Then it will be a single (compelling) cry; and behold, they will begin to see. (Surah As-Saaffaat : 19).

وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

And the matter of the Hour is not but as a twinkling of the eye, or even nearer. (Surah An-Nahl : 77)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثُمْ إِلَّا قَلِيلًا

On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while. (Surah Al-Israa : 52)

Therefore, this verse really means, 'We will issue but one command, and all of them will be gathered together.'

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

54. This Day, (Resurrection), no one will be wronged in anything, nor will you be requited anything except that which you used to do.

Not a single virtue of any soul will be overlooked; neither shall the punishment be given more than the crime. There will be full justice, and the evil and good which they did, shall come only in the shape of chastisement and reward. The Judgment will be based on the highest standard of Justice and Grace.

Retaliation on the Day of Resurrection which is called Al-Haaqqah (Sure Reality) as there will be in it the giving of reward and everything true. Al-Haqqah and Al-Haaqqah have the same meaning. The Day of Resurrection is also called Al-Qaari'ah, Al-Ghaashiyah, As-Saakh-khah and At-Taghaabun (mutual loss): The losses caused by Paradise to the people of the Fire.

حَدَّثَنَا عُمرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنِي شَقِيقٌ سَمِعْتُ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ بِالْأَمْوَالِ

Narrated 'Abdullah: The Prophet (Sallallahu Alayhi Wasallam) said: "The cases which will be decided first (On the Day of Resurrection) will be the cases of blood-shedding." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6052).

حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي مَالِكٌ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا فَإِنَّهُ لَيْسَ تَمَّ دِينَارٌ وَلَا دِرْهَمٌ مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ أَخِيهِ فَطُرِحَتْ عَلَيْهِ

Narrated Abu Hurairah: Allah's Messenger (Sallallahu Alayhi Wasallam) said: "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinaar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken and loaded on him (in the Hereafter)."

(Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6053).

حَدَّثَنِي الصَّلْتُ بْنُ مُحَمَّدٍ حَدَّثَنَا بَزِيدُ بْنُ زُرَيْعٍ (وَنَزَعْنَا مَا فِي صُورِهِمْ مِنْ غَلٍّ) قَالَ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ فَيُحْبِسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَقْصُ لِبَعْضِهِمْ مِنْ بَعْضِ مَظَالِمِ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِبُوا وَنُقُوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَأَحَدُهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا

Narrated Abu Sa'id Al-Khudri: Allah's Messenger (Sallallahu Alayhi Wasallam) said: "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand is Muhammad's soul, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6054).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نُوقِشَ الْحِسَابَ عَذَّبَ قَالَتْ قُلْتُ أَلَيْسَ يَقُولُ اللَّهُ تَعَالَى (فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا) قَالَ ذَلِكَ الْعَرْضُ

Narrated Ibn Abi Mulaika: 'Aishah said: "The Prophet (Sallallahu Alayhi Wasallam) said: 'Anybody whose account (record) is questioned will surely be punished.' I said: 'Doesn't Allah say:

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

Soon will his account be taken by an easy reckoning. (Surah Al-Inshiqaaq : 8)

The Prophet (Sallallahu Alayhi Wasallam) replied: 'This means only the presentation of the account'." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6055).

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ حَدَّثَنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ إِلَّا هَلَكَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ قَدْ قَالَ اللَّهُ تَعَالَى (فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا) فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا ذَلِكَ الْعَرْضُ وَلَيْسَ أَحَدٌ يُنَاقَشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ إِلَّا عَذَّبَ

Narrated 'Aishah: Allah's Messenger (Sallallahu Alayhi Wasallam) said: "None will be called to account on the Day of Resurrection, but will be ruined." I said, "O Allah's Messenger! (Sallallahu Alayhi Wasallam) Hasn't Allah said:

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning?

(Surah Al-Inshiqaaq : 7-8). Allah's Messenger (Sallallahu Alayhi Wasallam) said: "That (Verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6056).

حَدَّثَنَا عُمرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي قَالَ حَدَّثَنِي الْأَعْمَشُ قَالَ حَدَّثَنِي خَبِئَةُ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَسَيِّئُهُ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَ اللَّهِ وَبَيْنَهُ ثَرْجُمَانٌ ثُمَّ يَنْظُرُ فَلَا يَرَى شَيْئًا فَدَامَهُ ثُمَّ يَنْظُرُ بَيْنَ يَدَيْهِ فَتَسْتَقْبِلُهُ النَّارُ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ ثَمَرَةٍ

Narrated 'Adi bin Haatim: The Prophet (Sallallahu Alayhi Wasallam) said: "There will be none among you but will be talked to by Allah on the Day of Resurrection without there being an interpreter between him and Allah. He will look and see nothing ahead of him, and then he will look (again for the Second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one half of a date (to give in charity)." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6057).

حَدَّثَنِي عُمرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي قَالَ حَدَّثَنِي الْأَعْمَشُ قَالَ حَدَّثَنِي خَبِئَةُ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا النَّارَ ثُمَّ أَعْرَضَ وَأَشَاحَ ثُمَّ قَالَ اتَّقُوا النَّارَ ثُمَّ أَعْرَضَ وَأَشَاحَ ثَلَاثًا حَتَّى ظَنَنَّا أَنَّهُ يَنْظُرُ إِلَيْهَا ثُمَّ قَالَ اتَّقُوا النَّارَ وَلَوْ بِشِقِّ ثَمَرَةٍ فَمَنْ لَمْ يَجِدْ فِكْلِمَةً طَيِّبَةً

Narrated 'Adi bin Haatim: The Prophet (Sallallahu Alayhi Wasallam) said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it), and said again; "Protect yourself from the Fire," and then turned his

face aside (as if he were looking at it). He then said for the third time till we thought he was actually looking at it. He then said: Protect yourselves from the Fire, even if with one half of a date, and he who hasn't got even this, (should do so) by (saying) a good pleasant word." (Al-Bukhari, Kitab-ul-Riqaaq, Hadith No. 6058).

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ

55. Verily, the dwellers of Jannah, that Day, will be busy in joyful things.

The authors of "Tafseer Ruhul Ma'aani" and "Tafseer Ibn Kathir" write that preoccupation with the bounties of the Hereafter will make a person oblivious of everything else imaginable. Some commentators have translated the Arabic word 'faakihoon' as "enjoying the fruit of Jannah". In this verse, we learn about the nature of joy in Paradise. It will be a Garden i.e. everything agreeable to see, hear, feel, taste and smell; delightfully green lawns and meadows, trees and shrubs; the murmur of streams and the songs of birds; the delicate texture of flowers and leaves and the shapes of beauty in clouds and mist; the flavours of fruits; and the perfumes of flowers and scents. The joy in the Garden will be an active joy, without fatigue: whatever we do in it, every employment in which we engage there will be a source of joy and happiness.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ

56. They and their wives will be in pleasant shade, reclining on thrones.

This verse tells us that the joy or happiness is figured to be, not solitary, but shared with their wives. Allah says with regard to the thrones:

عَلَى سُرُرٍ مَوْضُونَةٍ مُتَكِنِينَ عَلَيْهَا مُتَقَابِلِينَ

(They will be on) thrones woven with gold and precious stones, reclining thereon, facing each other. (Surah Al-Waaqi'ah: Verse 15-16)

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدْعُونَ

57. They will have therein fruits (of all kinds) and all that they ask for.

The bounties of Jannah will therefore not be confined to what is mentioned in the Qur'an and Ahaadith. A person will receive whatever else his heart desires, as Allah says:

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهُيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ

Enter Paradise, you and your wives, in happiness. Trays of gold and cups will be passed round them, (there will be) therein all that the one's inner-selves could desire, all that the eyes could delight in, and you will abide therein forever. (Surah Al-Zukhruf: Verse 70)

There will be all sorts of luxury and happiness in Paradise. Being relieved from all their worldly distastes, this will now be their only business. They and their spouses mixing together shall be resting on the couches (beds) in the pleasant shades of high degrees. All sorts of fruits shall be present for them. In short, that very thing shall be supplied to the people of Paradise which their hearts demand and desire. This is a narration of the physical tastes or material bounties which will be given in Paradise. As for the Spiritual bounties a small touch is given thereto in the next verse.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

58. (It will be said to them): "Salaamun (Peace be on you), a Word from the Lord, Most Merciful".

The best of all favours will be that "they will have a greeting of peace from the Most Merciful Rabb." Allah will personally greet the people in Jannah.

Here, we reach the highest grade of bliss, the salutation "Peace!" from Allah Most Merciful. That Word sums up the attainment of the final Goal. For it explains the nature of the Most High. He is not only a Lord and Cherisher, but a Lord Whose supreme glory is Mercy, Peace, and Harmony.

From that Lord, the Most Kind, Salaam will be given to the people of Paradise directly by the Merciful Lord. Can one imagine the honour and taste of that time?

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ قَبُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ قَبُولُونَ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى وَقَدْ

أَعْطَيْنَا مَا لَمْ نَعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ أَنَا أَعْطَيْتُكُمْ أَفْضَلَ مِنْ ذَلِكَ قَالُوا يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا

Narrated Abu Sa'id Al-Khudri: Allah's Messenger (Sallallahu Alayhi Wasallam) said: "Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa'daik!' Allah will say, 'Are you pleased? They will say, "Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, "I will bestow My good pleasure and contentment upon you so that I will never be angry with you after this forever." (Al-Bukhari, Kitab-ul-Riqaq, Hadith No. 6067).

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

59. (It will be said): "And O you Mujrimoon (criminals, sinners and evil ones)! Get you apart this Day (from the believers, to be punished).

After describing the condition of the people of Jannah, Allah talks about those condemned to Jahannam. Allah will tell them, "Separate yourselves today, O you criminals!" Although they may have lived with the Believers in the world, and they may stand up with them after emerging from their graves, Allah will command them to separate from the Believers (Mu'minoon) because their destination will be different.

Imam Abu Haneefah (Rahmatullahi Alayhi) once spent the entire night repeating this verse in his Nafl salaah. He was concerned because this announcement will be most crucial and will determine finally which of the groups of people will be for Jannah and which one for Jahannam.

This verse refers to the negative state of the sinners, their state of isolation. From this Day of Judgment, they will no longer have the chance of being with the Blessed, and perhaps of profiting spiritually from their proximity. The first feature of the Day of Judgment is that it is a Day of Separation - of sorting out. Each soul now finds its own true level, as the period of probation is over. In the comforts and luxuries of the people of Paradise you have got no share. Your place is elsewhere and you shall live there.

Tafseer ibn Kathir gives the following explanation:

Allah tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers. This is similar to the other Ayaat:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَائُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ

And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them. And their partners shall say: "It was not us that ye worshipped" (Surah Yunus : 28).

وَيَوْمَ تَقُومُ السَّاعَةُ يُورَثُونَ

And on the Day when the Hour will be established -- that Day shall they be separated. (Surah Ar-Room :14)

يَوْمَئِذٍ يَصَّدَّعُونَ

which means, they will be divided into two separate groups.

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ

(It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, besides Allah, and lead them on to the way of flaming Fire." (Surah As-Saaffat: 22-23).

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

60. "Did I not make a covenant with you, O Children of Adam, that you should not worship Satan. Verily, he is a plain enemy to you.

This is a rebuke from Allah to the disbelievers among the sons of Adam, those who obey the Shaytan even though he was a plain enemy to them, and they disobeyed Ar-Rahman Who created them and granted them provision.

Only for this day you had been warned through the Prophets over and over again not to follow the cursed Satan, your manifest enemy; he will not leave you until he brings you to Hell.

The word 'Shaitaan' is derived from the verb shatana, signifying 'he was (or became) remote (from the Truth)' - refer to Lisaan al-Arab and Taaj al-Aroos. Hence, the Qur'an describes every impulse that inherently offends against Truth, Reason and Morality as 'Satanic', and every conscious act of submission to such satanic influences is a 'worship of Satan'.

Notice here that there is a gentle reproach to the wrong-doers, more in sorrow than in anger. They are addressed as "children of Adam", to emphasise two facts:

(1) that they have disgraced their ancestry, for Adam after his Fall repented and was forgiven, and the high Destiny of mankind has been the prize open to all his descendants, and

(2) that Allah Most Merciful has throughout the ages continued to warn mankind against the snares laid by Satan, the avowed enemy of man, and that Allah's Grace was ever on the watch to help all to freedom from those snares.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ بْنِ يَلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَغْدُو الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ كُلَّ عُقْدَةٍ مَكَانَهَا عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عُقْدُهُ كُلُّهَا فَاصْبَحْ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانٍ

Narrated Abu Hurairah: Allah's Messenger (Sallallahu Alayhi Wasallam) said: "During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is long, so keep on sleeping.' If that person wakes up and glorifies the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and happy, otherwise he gets up dull and gloomy."

(Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3029).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ ذَكَرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ نَامَ لَيْلُهُ حَتَّى أَصْبَحَ قَالَ ذَلِكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ أَوْ قَالَ فِي أُذُنِهِ

Narrated 'Abdullah: It was mentioned before the Prophet (Sallallahu Alayhi Wasallam) that there was a man who slept the night till morning (after sunrise). The Prophet (Sallallahu Alayhi Wasallam) said: "He is a man in whose ears Satan had urinated," (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3030).

وَقَالَ عُثْمَانُ بْنُ الْهَيْثَمِ حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ وَكَلَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي آتٌ فَجَعَلَ يَحْنُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ فَقَالَ إِذَا أُوتِيتَ إِلَى فِرَاشِكَ فَافْرَأْ آيَةَ الْكُرْسِيِّ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَفْرُكَ شَيْطَانٌ حَتَّى تُصْبِحَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقْتُ وَهُوَ كَذُوبٌ ذَلِكَ شَيْطَانٌ

Narrated Muhammad bin Sireen: Abu Hurairah said: "Allah's Messenger (Sallallahu Alayhi Wasallam) put me in charge of the Zakaat of Ramadaan (i.e. Zakaat-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakaat) with both hands. I caught him and told him that I would take him to Allah's Messenger." Then Abu Hurairah told the whole narration and added. "He (i.e. the thief) said: Whenever you go to your bed, recite the Verse of "Al-Kursi" (2 : 255) for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn." On that the Prophet (Sallallahu Alayhi Wasallam) said: "He told you the truth, though he (the thief) is a liar and he himself was the Satan." (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3033).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا مَنْ خَلَقَ كَذَا حَتَّى يَقُولَ مَنْ خَلَقَ رَبَّكَ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيُنْتَهِ

Narrated Abu Hurairah: Allah's Messenger (Sallallahu Alayhi Wasallam) said, "Satan comes to one of you and says, "Who created so and so? till he says, "Who has created your Lord?" So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts." (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3034).

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ صَفِيَّةَ بِنْتِ حَيْيٍّ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَكِفًا فَأَتَيْتُهُ زُرُّوهُ لَيْلًا فَحَدَّثْتُهُ ثُمَّ قُمْتُ فَأَنْقَلَبْتُ فَقَامَ مَعِيَ لِيَقْلِبَنِي وَكَانَ مَسْكَنُهَا فِي دَارِ أَسَامَةَ بْنِ زَيْدٍ فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ فَلَمَّا رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَعَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حَيْيٍّ فَقَالَا سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ قَالَ إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا سُوءًا أَوْ قَالَ شَيْئًا

Narrated Safiyyah bint Huyay: While Allah's Messenger (Sallallahu Alayhi Wasallam) was in l'tikaaf, I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usama bin Zaid. Two Ansari men passed by and when they saw the Prophet (Sallallahu Alayhi Wasallam) they hastened away. The Prophet (Sallallahu Alayhi Wasallam) said (to them), "Don't hurry! It is Safiyya, the daughter of Huyay (i.e. my wife)." They said, "Glorified be Allah! O Allah's Messenger! (Sallallahu Alayhi Wasallam) How dare we suspect you?" He said: "Satan circulates in the human being as blood circulates in it, and I was afraid that Satan might throw an evil thought (or something) into your hearts."

(Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3039).

حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنْ الْأَعْمَشِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبَانِ فَأَحَدُهُمَا احْمَرَّتْ وَجْهُهُ وَانْتَفَخَتْ أَوْدَاجُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ ذَهَبَ عَنْهُ مَا يَجِدُ فَقَالُوا لَهُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ فَقَالَ وَهَلْ بِي جُنُونٌ

Narrated Sulaimaan bin Surad: While I was sitting in the company of the Prophet (Sallallahu Alayhi Wasallam), two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet (Sallallahu Alayhi Wasallam) said: "I know a word the saying of which will cause him to relax, if he does say it. If he said: 'I seek Refuge with Allah from Satan,' then all his anger will go away." Somebody said to him, "The Prophet (Sallallahu Alayhi Wasallam) has said: 'Seek Refuge with Allah from Satan'. The angry man said: "Am I mad?" (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3040).

حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا شَيْبَانَةُ حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى صَلَاةً فَقَالَ إِنَّ الشَّيْطَانَ عَرَضَ لِي فَسَدَّ عَلَيَّ يَفْطَعُ الصَّلَاةَ عَلَيَّ فَأَمَّا كُنْتُ اللَّهُ مِنْهُ فَذَكَرَهُ

Narrated Abu Hurairah: The Prophet (Sallallahu Alayhi Wasallam) said: "Satan came in front of me trying persistently to divert my attention from the prayer, but Allah gave me the strength to overpower him."

(Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3042).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نُودِيَ بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ فَإِذَا قُضِيَ أَقْبَلَ فَإِذَا ثَوَّبَ بِهَا أَذْبَرَ فَإِذَا قُضِيَ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْإِنْسَانِ وَقَلْبِهِ فَيَقُولُ أَذْكَرَ كَذَا وَكَذَا حَتَّى لَا يَذَرِي أَثْلًا صَلَّيْ أَمْ أَرْبَعًا فَإِذَا لَمْ يَذَرْ ثَلَاثًا صَلَّيْ أَوْ أَرْبَعًا سَجَدَ سَجْدَتِي السَّهْوِ

Narrated Abu Hurairah: The Prophet (Sallallahu Alayhi Wasallam) said, "When the call of prayer is pronounced, Satan takes to his heels, passing wind with noise. When the call for the prayer is finished, he comes back. And when the Iqaamah is pronounced he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him, 'Remember this or that thing,' till the person forgets whether he has offered three or four raka'at. So if one forgets whether he has prayed three or four raka'at, he should perform two prostrations of Sahw (i.e. forgetfulness)." (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3043).

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ التَّائِبُ مِنَ الشَّيْطَانِ فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيُرِدْهُ مَا اسْتَطَاعَ فَإِنْ أَحَدُكُمْ إِذَا قَالَ هَذَا ضَحِكَ الشَّيْطَانُ

Narrated Abu Hurairah: The Prophet (Sallallahu Alayhi Wasallam) said: "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible. For if anyone of you (during the act of yawning) should say: 'Haa', Satan will laugh at him." (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3046).

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ قَالَ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّفَاتِ الرَّجُلِ فِي الصَّلَاةِ فَقَالَ هُوَ اخْتِلَاسٌ يَخْتَلِسُ الشَّيْطَانُ مِنْ صَلَاةِ أَحَدِكُمْ

Narrated 'Aishah: I asked the Prophet (Sallallahu Alayhi Wasallam) about one's looking here and there during the prayer. He replied, "It is what Satan steals from the prayer of any one of you."

(Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3048).

حَدَّثَنِي سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا الْوَلِيدُ حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا حَلَمَ أَحَدُكُمْ حُلُمًا يَخَافُهُ فَلْيَبْصُرْ عَنْ يَسَارِهِ وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ

Narrated Abu Qataadah from his father: The Prophet (Sallallahu Alayhi Wasallam) said: "A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek Refuge with Allah from its evil, for then it will not harm him." (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3049).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ وَكَتَبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِبَّتٌ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يَمُوتَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ

Narrated Abu Hurairah: Allah's Messenger (Sallallahu Alayhi Wasallam) said: "If one says one hundred times in one day: 'None has the right to be worshipped but Allah, the One Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (Laa ilaaha illallahu, wahdahu la shareeka lahu, lahul mulku wa lahul hamdu, wa huwa 'alaa kulli shai'in qadeer), one will get the reward of freeing ten slaves, and one hundred good deeds will be written in his account, and one hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more (times of this recitation) than that which he has done. (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3050).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شَهَابٍ قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ أَنَّ مُحَمَّدَ بْنَ سَعْدٍ بْنَ أَبِي وَقَّاصٍ أَخْبَرَهُ أَنَّ أَبَاهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يَكْلُمْنَهُ وَيَسْتَكْثِرْنَهُ عَالِيَةً أَصَوَاتُهُنَّ فَلَمَّا اسْتَأْذَنَ عُمَرُ قَمْنَ يَبْتَدِرْنَ الْحِجَابَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُ فَقَالَ عُمَرُ أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ قَالَ عَجِبْتُ مِنْ هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ قَالَ عُمَرُ فَأَنْتَ يَا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ يَهَيَّنَ ثُمَّ قَالَ أَيْ عُدَوَاتِ أَنْفُسِهِنَّ أَتَهَيَّنَنِي وَلَا تَهَيَّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْنَ نَعَمْ أَنْتَ أَفْظُ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقَيْكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجَا إِلَّا سَلَكَ فَجَا غَيْرَ فَجَاكَ

Narrated Sa'd bin Abi Waqqas: Once 'Umar asked permission to see Allah's Messenger (Sallallahu Alayhi Wasallam) in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When 'Umar asked permission to enter the women got up (quickly) hurrying to screen themselves. When Allah's Messenger (Sallallahu Alayhi Wasallam) admitted 'Umar, he (Sallallahu Alayhi Wasallam) was smiling. 'Umar asked, "O Allah's Messenger! (Sallallahu Alayhi Wasallam). May Allah keep you happy always." Allah's Messenger (Sallallahu Alayhi Wasallam) said: "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said: "O Allah's Messenger! (Sallallahu Alayhi Wasallam) You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Messenger?" They replied. "Yes, for you are a fearful and fierce man as compared with Allah's Messenger (Sallallahu Alayhi Wasallam)." On that Allah's Messenger (Sallallahu Alayhi Wasallam) said (to 'Umar): "By Him in Whose Hands is my life, whenever Satan sees you taking a path, he follows a path other than yours." (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3051).

حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْرَةَ قَالَ حَدَّثَنِي ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ عَنْ مُحَمَّدَ بْنِ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَنَوَضًا فَلْيَسْتَنْزِرْ ثَلَاثًا فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ

Narrated Abu Hurairah: The Prophet (Sallallahu Alayhi Wasallam) said, "If anyone of you wakes up from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night." (Al-Bukhari, Kitab Bad'ul Khalq, Hadith No. 3052).

We should believe that Satan actually stays in the upper part of our noses, though we cannot perceive how, for this is related to the unseen world of which we know nothing except what Allah tells us through His Messenger (Sallallahu Alayhi Wasallam).

وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

61. "And that you should worship Me (without associating anyone with Me), that is a Straight Path (of Islamic Tawheed).

This means that Allah will say: 'I commanded you in the world to disobey the Shaytaan, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the Shaytaan.'

Notice here that besides the negative warning, Allah says that a positive Way was shown to them-the Straight Path, the Path of those who receive Allah's Grace and attain to Bliss, the Rope which would save them from shipwreck, the Shield which would save them from assault, the key to the door of proximity to Allah. If you want eternal salvation this straight path is laying here, come upon it, and worship only One Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَصِينٍ وَالْأَشْعَثِ بْنِ سُلَيْمٍ سَمِعَا الْأَسْوَدَ بْنَ هِلَالٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَنْ لَا يُعَذِّبَهُمْ

Narrated Mu'adh bin Jabal: The Prophet (Sallallahu Alayhi Wasallam) said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Messenger know best." The Prophet (Sallallahu Alayhi Wasallam) said: "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Messenger know best." The Prophet (Sallallahu Alayhi Wasallam) said: "Not to punish them (if they worship Him alone without associating partners with Him)'. (Al-Bukhari, Kitab-ul-Tawheed, Hadith No. 6825).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شَرْحَبِيلٍ قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ قَالَ أَنْ تَدْعُوَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ قَالَ ثُمَّ أَيٌّ قَالَ ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ وَمَخَافَةَ أَنْ يَطْعَمَ مَعَكَ قَالَ ثُمَّ أَيٌّ قَالَ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ فَأَنْزَلَ اللَّهُ تَصْدِيقَهَا (وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ) الْآيَةُ

Narrated 'Abdullah: A man said: "O Allah's Messenger! (Sallallahu Alayhi Wasallam) Which sin is the greatest in Allah's Sight?" The Prophet (Sallallahu Alayhi Wasallam) said: "To set up a rival unto Allah though He Alone created you." The man said, "What is next?" The Prophet (Sallallahu Alayhi Wasallam) said: "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet (Sallallahu Alayhi Wasallam) said: "To commit illegal sexual intercourse with the wife of your neighbour." So Allah revealed in confirmation of this narration:-

And those who invoke not with Allah any other god. Nor kill such life as Allah has forbidden except for just cause nor commit illegal sexual intercourse. And whoever does this shall receive a severe punishment. (Surah Al-Furqaan : 68). (Al-Bukhari, Kitab-ul-Tawheed, Hadith No. 6978).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح وَحَدَّثَنِي مُحَمَّدُ بْنُ مَعْمَرٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ يُجَاءُ بِالْكَافِرِ يَوْمَ الْقِيَامَةِ فَيَقَالُ لَهُ أَرَأَيْتَ لَوْ كَانَ لَكَ مِنَ الْأَرْضِ ذَهَبًا أَكُنْتَ تَقْنَدِي بِهِ فَيَقُولُ نَعَمْ فَيَقَالُ لَهُ فَذْ كُنْتَ سَأَلْتَ مَا هُوَ أَيْسَرُ مِنْ ذَلِكَ

Narrated Anas bin Malik: Allah's Messenger (Sallallahu Alayhi Wasallam) used to say: "A disbeliever will be brought on the Day of Resurrection and will be asked: "Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?" He will reply, "Yes." Then it will be said to him, "You were asked for something easier than that (to join none in worship with Allah (i.e. to accept Islam, but you refused)." (Al-Bukhari, Kitab-al-Riqaq, Hadith No. 6057).

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ

62. "And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand?"

Here it is pointed out that they were given Understanding ('aql), so that by their own faculties they could have judged their own best interests, and yet they betrayed or misused those faculties, and deliberately threw away their chance. And not only a few, but too many of them. They chose to lead themselves to ruin in spite of the individual care which their Lord and Cherisher bestowed on them.

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

63. "This is Jahannam which you were promised".

The naked fact is now placed before them i.e. the Hell, the state of damnation, which they could have so easily avoided. This verse points to the fact that the sinners' realization of their having gone astray despite repeated warnings by the prophets will, in itself, be a source of intense suffering (*adhaab*) in the life to come. The element of repetition or persistence is implied in the use of the auxiliary verb *kuntum* both here and in the next verse.

اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

64. "Burn therein this Day on account of what you used to disbelieve".

Alas! You did not gain wisdom despite so much advising and warning. And that Accursed One (Satan) led astray so many of you. Had you no such understanding as to differentiate between a friend and a foe, and recognize your profit and loss. In the affairs of the worlds you showed so much skill and intelligence, but in the affairs of the Hereafter you became so ignorant that you failed to understand even bare facts. Now bear the results of your follies. The Hell is prepared that you were promised for your unbelief. This is the resort of Kufr, so you ought to have reached your resort.

This verse points out that since they deliberately and persistently rejected all teaching, guidance, and warnings, they are now told to experience the Punishment of Fire, for it is but the consequence of their own acts.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبِشٍ أَمْلَحَ فَيُنَادِي مُنَادٍ يَا أَهْلَ الْجَنَّةِ فَيَسْرِعُونَ وَيَنْظُرُونَ فَيَقُولُ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ وَكُلُّهُمْ قَدْ رَأَاهُ ثُمَّ يُنَادِي يَا أَهْلَ النَّارِ فَيَسْرِعُونَ وَيَنْظُرُونَ فَيَقُولُ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ وَكُلُّهُمْ قَدْ رَأَاهُ فَيَذْبَحُ ثُمَّ يَقُولُ يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ ثُمَّ قَرَأَ (وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ) وَهُوَ لَا فِي غَفْلَةٍ أَهْلُ الدُّنْيَا (وَهُمْ لَا يُؤْمِنُونَ)

Narrated Abu Said Al-Khudri: Allah's Apostle said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.'" Then the Prophet, recited (the Ayah wherein Allah says): And warn them (O Prophet) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. (Surah Maryam: Verse 39) (Sahih Al-Bukhari, Kitab Tafsir-ul-Quran, Hadith No. 254).

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

65. That Day We shall set a seal on their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said, "We were with the Prophet and he smiled so broadly that his molar teeth could be seen, then he said: 'Do you know why I am smiling?' We said: 'Allah and His Messenger know best.' He said:

مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: رَبِّ أَلَمْ تُجَرِّنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَا أُجِيزُ عَلَى إِلَّا شَاهِدًا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِبًا، وَيَا لِكِرَامِ الْكَاتِبِينَ شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ، وَيَقَالُ لِأَرْكَانِهِ: أَنْطِقِي فَنَنْطِقَ بِعَمَلِهِ، ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ، فَيَقُولُ: بَعْدًا لَكُنَّ وَسُخْفًا، فَعَنْكَرُ كُنْتُ أَنْاضِلُ

'Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say: "O Lord! Will You not protect me from injustice?" [Allah] will say: "Of course." He (a servant) will say: "I will not accept any witness against me except from myself." [Allah] will say: "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you." Then his mouth will be sealed, and it will be said to his faculties, "Speak!" So they will speak of what he did. Then he will be permitted to speak, and he will say, "May you be doomed! It was for you that I was fighting." This was recorded by Muslim and An-Nasa'i.

Ibn Jarir narrated that Abu Musa Al-Ash'ari, may Allah be pleased with him, said: "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say: 'Yes, O Lord, I did do that.' Then Allah will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them. Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and

he will deny them, saying, 'O Lord! by Your glory, this angel has written down things that I did not do.' The angel will say to him: 'Did you not do such and such on such a day and in such a place?' He will say: 'No, by Your glory, I did not do that.' When he says this, Allah will seal his mouth."

The ungodly sinners and disbelievers will be dumbfounded. They will be unable to speak or offer any defence. But their silence will not matter. Their own hands and feet will speak against them. The same extended meaning is to be understood for "eyes" in another verse mentioned below, where eyes, ears, and skins are all mentioned as bearing witness against those who misused them. They will be unable to excuse or defend their past actions and attitudes. And every organ shall speak by the power of Allah and bear witness to their crimes. This is further explained by the following verses of the Glorious Qur'an:-

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ وَقَالُوا لِمَ لَجَلُودُهُمْ لِمَ شَهِدَتْهُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

Till when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins: "Why do you testify against us?" They will say: "Allah has caused us to speak - He causes all things to speak; and He created you the first time, and to Him you are made to return." (Surah Fussilat : Verse 20-21). Allah also says:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

The day when their tongues, their hands and their legs will testify against them with regard to what they did. (Surah An-Noor : 24).

There is no discrepancy between these verses and the one under discussion because there will be various stages on the Day of Qiyaamah, each one being different from the other. Each verse describes a different stage. At times, the tongue will be sealed to allow other limbs to testify. At other times, the tongue will be allowed to admit to the sins it perpetrated.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ

66. And if it had been Our Will, We would surely have wiped only (blinded) their eyes, so that they would struggle for the Path, how then would they see?

If Allah had not intended to give man his limited free-will, or power of choice, the case would have been different. There would have been no moral responsibility which could have been enforced. They could have had no sight or intelligence, and they could not have been blamed for not seeing or understanding. *But this is not the case.*

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ

67. And if it had been Our Will, We could have transformed them (into animals or life-less objects etc.) in their places. Then they should have been unable to go forward (move about) nor could they have returned (back).

Allah states the fact that He can punish people in this very world as well. This punishment can assume various forms. Allah can remove their eyes from their faces, thereby making their faces smooth without eyes. Allah also has the power to transform them into other creatures, like He transfigured previous nations into inanimate objects. They will then be deprived of all their senses and will be unable to move about.

Just as they have closed their eyes to Our verses, We may if We will, snatch their external eyesight in this very world and make them entirely blind in punishment and they will not see the way to go here and there. And as they do not want to go on the path of Allah, getting away from the satanic path, We have power to make them quite disabled by distorting their faces but We did not do so; and We did not deprive them of those organs and powers. This was from Us a respite for them. Today, these very organs shall bear witness to those misdeeds to which these sinners had applied them.

وَقَالَ هَاشِمُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ الْكَلَابِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنَمٍ الْأَشْعَرِيُّ قَالَ حَدَّثَنِي أَبُو عَامِرٍ أَوْ أَبُو مَالِكٍ الْأَشْعَرِيُّ وَاللَّهُ مَا كَذَبَنِي سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَجِلُّونَ الْحَرَّ وَالْحَرِيرَ وَالْخُمْرَ وَالْمَعَارِفَ وَلَيُنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيهِمْ يَعْنِي الْفَقِيرَ لِحَاجَةٍ فَيَقُولُونَ ارْجِعْ إِلَيْنَا غَدًا فَيُبَيِّئُهُمُ اللَّهُ وَيَصْنَعُ الْعِلْمَ وَيَمْسُخُ آخَرِينَ قِرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ

Narrated Abu 'Amir or Abu Maalik Al-Ash'ari that he heard the Prophet (Sallallahu Alayhi Wasallam) saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And (from them) there will be some who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something but they will say to him. 'Return to us tomorrow.' Allah will destroy them during the night

and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (Al-Bukhari: Kitab-ul-Ashribah).

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

68. And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand?

As man advances in age, he gradually loses the faculties he possesses. He slowly becomes deaf, weak sighted and weak in physical strength. His skin begins to lose its tautness and hangs loosely. He eventually begins to even lose his faculty of understanding. By this gradual decline, man can understand that Allah is capable of completely disfiguring a person or taking away his eyesight.

To snatch the eyes and to incapacitate by distorting the faces is not something beyond comprehension. Do you not see how a healthy and stout man is made helpless to hear, to see and to walk in old age, as if he is returned to the state of childhood when he was weak and helpless and was dependent on the succour of others? So when Allah can take their powers in old age, can He not snatch them in the young age?

حَدَّثَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ يَقُولُ اللَّهُ إِنِّي أَعُوذُ بِكَ مِنَ الْكُسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنَ الْهَرَمِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ

Narrated Anas bin Maalik: Allah's Messenger (Sallallahu Alayhi Wasallam) used to seek refuge with Allah saying, "O Allah! I seek refuge with you from laziness, and I seek refuge with You from cowardice, and I seek refuge with You from geriatric old age, and I seek refuge with You from miserliness."

(Sahih Al-Bukhari, Kitab-ul-Da'awaat, Hadith No. 5894).

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ

69. And We have not taught him (the Prophet) poetry, nor is it a need for him. This is only a Reminder and a plain Qur'an.

Even though the Arabs realised that the Qur'an was not poetry, they still claimed that it was poetry to prevent others from accepting Islam. Allah replied to their claim by saying, "We did not teach him i.e. Rasulallah (Sallallahu Alayhi Wasallam) poetry, nor is it befitting of him." Poetry consists of imaginary figments of the mind and thus can present untruths. Such speech is certainly not befitting for a Messenger of Allah (Sallallahu Alayhi Wasallam). The Qur'an is also not a piece of poetry because it is without any imaginary subjects. Its composition is of the highest eloquence, while the subject matter is certain truth. However, when people want to object, they will not see the truth.

What is described above are hard facts, they are never poetic dictions. To this Prophet (Sallallahu Alayhi Wasallam), We have given the Qur'an and he is endowed with the enlightened teachings. It is not a compendium of the poetic verses and couplets full of the effort of Imagination and dire conjectures. On the contrary the holy disposition of the Prophet (Sallallahu Alayhi Wasallam) has been put so much distant, by nature, from poetry that notwithstanding coming of that high family of the Quraish whose ordinary girls had an aptitude for poetry, the Prophet (Sallallahu Alayhi Wasallam) never said any poetic verse throughout his life. It is however, another thing that sometimes, at the occasion of Jihad or Rajaz a rhythmical expression automatically assumed the form of a poetic verse and that too once or twice. So it is not called poetry. Less to speak of his own poetic composition, the Holy Prophet (Sallallahu Alayhi Wasallam) had never quoted the verse or couplet of any other poet more than two or four times throughout his whole life and while reproducing very often he brought about such a change that it ceased to be a poetic verse or couplet only representing the meaning or purpose of the poet. In brief, the holy disposition of the Prophet (Sallallahu Alayhi Wasallam) was not given any congruity with the poetic character. He was the translator of reality, and the purpose of his advent was to introduce the lofty facts, without the least lie and exaggeration, to the world. It is obvious that it can not be the work of a poet, because the beauty and perfection of poetry is not more than lie and exaggeration, imaginative highflying and conjectural origination. If there is any excellent part in the poetic verse, it is that it can exercise an effect on the hearts, so this thing is found in the prose of the Qur'an: to that degree that all the poets of the whole world cannot collectively produce it in their collective works. Seeing the rare style of the Qur'an it can be said that extracting to real spirit of poetry it has been infused in the prose. Perhaps this is the reason why the great eloquent and wise, being wonderstruck, began to call it poetry or sorcery, although poetry and sorcery has no comparison with the Qur'an. Have such mighty and everlasting buildings of nationalism and spiritualism ever been erected on the basis of poetry and sorcery, which you see standing up to this time on the foundation of the Qur'an? This is not the work of the poets but of the prophets that by the Command of Allah, they give everlasting life to the dead hearts. Allah has not given the Arabs an occasion to say that the Holy Prophet (Sallallahu Alayhi Wasallam) was a poet from before: and from poetry he progressed to become a Prophet. This is because Allah taught him the Qur'an, which

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise. (Surah Fussilat : 42).

This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as some misguided and ignorant people had suggested. The Prophet was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا حَنْظَلَةُ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَنْ يَمْتَلَى جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلَى شِعْرًا

Narrated Ibn 'Umar: The Prophet (Sallallahu Alayhi Wasallam) said, "It is better for a man to fill the inside of his body with pus than to fill it with Poetry". (Al-Bukhari, Kitab-ul-Adab, Hadith No. 5688).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَمْتَلَى جَوْفُ رَجُلٍ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلَى شِعْرًا

Narrated Abu Hurairah: Allah's Messenger (Sallallahu Alayhi Wasallam) said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry."

(Al-Bukhari, Kitab-ul-Adab, Hadith No. 5689).

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

70. That it (the Qur'an) may give warning to him who is living (i.e. a healthy minded believer) and that the Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).

The man with a living heart should fear Allah hearing the Qur'an. If people reject the Truth after they have been admonished and warned, the charge against them, of wilful rebellion, is proved. They cannot then plead either ignorance or inadvertence. Therefore, when the Kuffaar will make excuses on the Day of Qiyaamah, they will be told that Allah's Messenger (Sallallahu Alayhi Wasallam) and the Qur'an had come to them, but they refused to accept. They had therefore subjected themselves to punishment.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ

71. Do they not see how We have created for them of what Our Hands have created, the cattle, so that they are their owners.

After the verses of the Revelation, attention is drawn to the Verses of the Universe. On one side listen to the sermon and advice of the Qur'an, and on the other side observe the variety of bounties and rewards that have been conferred upon you. The animals like camel, cow, goat, horse, etc. are not made by you, only Allah has created them by His Hand of Power, then He has merely by His grace made you their owners that you sell whichever you like and take work from whichever you like.

Although Allah is the True Master of everything, He has made man the interim masters of animals. Since man does not have complete mastery over these animals and other commodities, he will have to follow Allah's commands concerning their treatment. He cannot do as he pleases.

All what has been revealed in Allah's Book (The Qur'an) as regards the Qualities of Allah (sifaat) like His FACE, EYES, HANDS, SHINS, His Coming, His Rising over His THRONE and others etc. from His Qualities, or all what Allah's Messenger (Sallallahu Alayhi Wasallam) qualified Him in the authentic Ahadith (Narrations) as regards His Qualities like His Descent or His Laughing and others etc. *the Religious Scholars of "the Qur'an and the Sunnah" believe in these Qualities of Allah and they confirm that these are really His Qualities, neither interpreting their meanings into different things or giving resemblance or similarity to any of the creatures nor ignoring them completely by saying that there is no Face, or Eyes or Hands or Shins etc. for Allah.* These Qualities befits or suits only for Allah Alone, and He does not resemble any of (His) creatures. As Allah says in the Qur'an:-

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Surah Ash-Shaara : 11).

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

There is none comparable unto Him. (Surah Al-Ikhlâs : 4).

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

72. And We have subdued them unto them. So some of them they use for riding and some they eat.

If they are blind to other Signs of Allah, they can at least see the simple homely things of life in which they receive so many benefits from Allah's mercy. How is it that animals can be domesticated, and in domestication can be so useful to man? Man can use them for riding or for other purposes. He can use their flesh for their food; he can use their hair or wool. Man appreciates Allah's subjugation of these animals only when he loses control of them. Man then realises that if it were not for Allah, he would not have any control of these animals.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ

73. And they have (other) benefits from them (besides), and they get (milk) to drink. Will they not then be grateful?

Just imagine, how great and tremendous animals of huge size and power have been subdued and subjected to the tender creature like man. A child of minor age may lead a row of thousand camels wherever he likes by means of the bridle in hand they seldom defy. On what powerful animals he rides; and some he slaughters and makes his diet. Besides eating their flesh he draws so many benefits from their hide, bone, wool, etc. Their udders are just like fountains of milk. By these fountains so many men are satisfied, but thankful servant are very few. Some of the many benefits of animals are: They are a means of transport; they may be consumed as food; their skins may be used as clothing, bedding and rugs; they are helpful in ploughing fields; they are helpful in irrigating fields; they provide milk. This verse refers to milk as "drinks" (i.e. in a plural form). The reason for this is that various types of milk are derived from various animals. From this milk, man also makes butter, cheese, yoghurt, etc.

Some other commentators have mentioned that the word 'mashaarib' (translated above as "drinks") may also be translated as "utensils." It was common in the past (and still in many parts of the world today), that people used the hides of animals to make utensils, water bags, etc.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ

74. And they have taken besides Allah gods, hoping that they might be helped (by those so-called gods).

This verse is alluding, in either case, to objects of worship consciously conceived as such - i.e., idols, imaginary deities, deified persons, saints, sorcerers etc. - as well as to abstract concepts like power, wealth or "luck", which may not be consciously "worshipped" but are nevertheless often revered in an almost idolatrous fashion.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ

75. They have no power to help them, but they will be brought up as a troop (against those who worshipped them, at the time of Reckoning).

They demonstrated thanks to Allah in this way that they took other rulers and gods, whom they think will help them in *critical* time, as compeers and equals to Allah who has conferred, upon them these bounties. So remember that they can not help themselves, let alone helping you. Of course when you will need their help they will assuredly get you arrested. Then you will see that how those for whose support you fought throughout your life, began to show their backs on you today.

Man is apt to forget or turn away from the true Allah, the source of all the good which he enjoys, and to go after imaginary powers in the shape of gods, heroes, pious men, saints, or abstract things like Science or Nature or Philosophy, or superstitious things like Magic, or Good-Fortune or Ill-Fortune, or embodiments of his own selfish desires. He thinks that they might help him in this Life or in the Hereafter (if he believes in a Hereafter). But they cannot help him: on the contrary all things that are false will be brought up and condemned before Allah's Judgment-seat, and the worshippers of the Falsehood will also be treated as a troop favouring the Falsehoods and therefore worthy of condemnation. The Falsehood, therefore, instead of helping them, will contribute to their condemnation. On the Day of Qiyaamah, these false gods will testify against those who worshipped them, becoming their opponents.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ زَيْدٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا قُلْنَا لَا قَالَ فَإِنَّكُمْ لَا تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَيْهِمَا ثُمَّ قَالَ يُنَادِي مُنَادٍ لِيَذْهَبَ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ وَأَصْحَابُ الْأَوْثَانِ مَعَ أَوْثَانِهِمْ وَأَصْحَابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ وَغَيْرَاتٍ مِنْ أَهْلِ الْكِتَابِ ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَُا سَرَابٌ يُفْتَالُ لِلْيَهُودِ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ فَيَقَالُ كَذَبْتُمْ لَمْ يَكُنْ إِلَهًا صَاحِبَةً وَلَا وَلَدًا فَمَا تَرِيدُونَ قَالُوا نُرِيدُ أَنْ نَسْقِينَا فَيَقَالُ

Surely! Allah wrongs not even of the weight of an atom (or a small ant) but if there is any good (done) He doubles it, and gives from Him a great reward. (Surah An-Nisaa : 40)

The Prophet (Sallallahu Alayhi Wasallam) added: "Then the prophets and Angels and the believers will intercede, and last of all All-Mighty Allah will say: 'Now remains My Intercession, He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say: 'These are the people emancipated by the Most Beneficent. He has admitted them into Paradise, without (them) having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them: 'For you is what you have seen and its equivalent as well.' (Al-Bukhari, Kitab-ul-Tawheed, Hadith No. 6886).

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

76. So let not their speech then grieve you (O Prophet!). Verily, We know what they conceal and what they reveal.

When this is their attitude towards Us, so you (O Prophet!) should not be grieved and sorrowful at their words. Go on performing your duty and hand over their affairs to Us. We know everything about them, and We will punish them for their false claims and deal with them accordingly on the Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

77. Does not man see that We have created him from "Nutfah" (mixed semen drops). Yet behold! He (stands forth) as an open opponent.

Man does not remember his origin that he was an insignificant drop, Allah made him a thing. He gave this drop that strength and power of speech that he began to dispute and debate on all things, until a time when he stands today against his Creator as an adversary. When man accepts the fact that Allah has created him from a sperm cell, why should it be difficult for him to accept that Allah can also reconstruct the decayed cells of his body to resurrect him? However, man seems to forget this and opposes the Ambiya (Alayhimus Salaam) when they remind him of these things. Therefore, Allah says that man becomes "an open adversary."

Tafseer ibn Kathir says that this means, the one who is denying the Resurrection, cannot see that the One Who initiated creation can re-create it? For Allah initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allah says:

أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَّهِينٍ - فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ - إِلَى قَدَرٍ مَعْلُومٍ

Did We not create you from a despised water Then We placed it in a place of safety (womb), for a known period (determined by gestation). (Surah Al-Mursalaat : 20-22)

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ

Verily, We have created man from Nutfah drops of mixed semen. (Surah Al-Insaan : 2); which means, from a mixture of different fluids from man and woman. Will not the One Who created man from this weak Nutfah be able to re-create him after his death? Imam Ahmad recorded in his Musnad that Bishr bin Jahhash said: "One day the Messenger of Allah spat in his hand and put his finger on it. Then the Messenger of Allah said:

قَالَ اللَّهُ تَعَالَى: ابْنُ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَيْتُكَ وَعَدَلْتُكَ، مَسَّيْتُ بَيْنَ بُرْدَيْكَ، وَلِلْأَرْضِ مِنْكَ وَبَيْدٌ، فَجَمَعْتُ وَمَنْعْتُ، حَتَّى إِذَا بَلَغْتَ الثَّرَاقِي قُلْتُ: أَتَصَدَّقُ، وَأَنْتَى أَوَأَنْ الصَّدَقَةَ؟

Allah, may He be exalted, says: "Son of Adam! How can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throats, then you say: 'I want to give in charity,' but it is too late for charity." This Hadith is also recorded by Ibn Majah.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

78. And he put forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and become dust?"

Forgetting that Allah created him from a lowly sperm, man has the audacity to question Allah's ability to resurrect him for Qiyaamah. Tafseer ibn Kathir reported that Mujahid, Ikrimah, Urwah bin Az-Zubayr, As-Suddi and Qatadah said: "Ubayy bin Khalaf, may Allah curse him, came to the Messenger of Allah with a dry bone in his hand, which he was crumbling and scattering in the air, saying: 'O Muhammad! Are you claiming that Allah will resurrect this?' He said:

نَعَمْ، يُمِيتُكَ اللَّهُ تَعَالَى، ثُمَّ يَبْعَثُكَ، ثُمَّ يَحْشُرُكَ إِلَى النَّارِ

'Yes, Allah, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.' Then these Ayaat at the end of Surah Yaseen were revealed.

Ibn Abi Hatim also recorded that Abdullah Ibn Abbas, may Allah be pleased with him, said: "Al-Aas bin Wa'il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allah: 'Will Allah bring this back to life after it has disintegrated?' The Messenger of Allah said:

نَعَمْ، يُمِيتُكَ اللَّهُ، ثُمَّ يُحْيِيكَ، ثُمَّ يُدْخِلُكَ جَهَنَّمَ

'Yes, Allah will cause you to die, then He will bring you back to life, then He will make you enter Hell.' Then these Ayaat at the end of Surah Yaseen were revealed." This was also recorded by Ibn Jarir from Sa'id bin Jubayr. Whether these Ayaat were revealed about Ubayy bin Khalaf or Al-Aas bin Wa'il, or both of them, they apply to all those who deny the resurrection after death. Such are phrases they apply to Allah. Has man considered Allah a helpless being when he says that when the body is decayed and only bones are left and they too rotten, worn out, broken to pieces, then who shall revive them? He forgot his own creation when resorting to such question, otherwise this sperm-drop would have not dared express such words. He should have been ashamed looking at his own origin - the sperm-drop and using his wisdom he should have got the reply of his question that is described in the next verse.

This verse alludes to the unwillingness of "those who deny the truth" to conceive of a transcendental Being, fundamentally different from all that is graspable by man's senses or imagination, and having powers beyond all comparison with those which are available to any of the created beings. Since they are enmeshed in a materialistic outlook on life, such people deny - as the sequence shows - all possibility of resurrection, which amounts to a denial of Allah's creative powers and, in the final analysis, of His very existence.

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

79. Say: (O Prophet!): "He Who created it (the bones) for the first time will give life to it. And He (Allah) is the All-Knower of every creation".

That Being Who infused life in these bones the first time, can also quicken them the second time. It is not difficult for Him to revive the decayed bones and restore the former structure with a renewed life. He knows all methods of creation. Moreover, the parts of the body and the particles of bones scattered anywhere in the universe are all in the Knowledge of Allah to the minutest detail of an atom.

Allah knows about the bones in all areas and regions of the earth, where they have gone when they had disintegrated and dispersed. Imam Ahmad recorded that Rib'i said: "Uqbah bin Amr said to Hudhayfah, may Allah be pleased with them: 'Will you not tell us what you heard from the Messenger of Allah?' He said: 'I heard him say:

إِنَّ رَجُلًا خَضِرَهُ الْمَوْتُ، فَلَمَّا أَيْسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا أَنَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا جَزَلًا، ثُمَّ أَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي فَأَمْتَحِشْتُ، فَخَذُّوْهَا فَذَرُّوْهَا فِي الْيَمِّ، فَفَعَلُوا، فَجَمَعَهُ اللَّهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ

Death approached a man and when there was no longer any hope for him, he said to his family: "When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea." So they did that, but Allah gathered him together and said to him: "Why did you do that?" He said: "Because I feared You." So Allah forgave him.' Uqbah bin `Amr said: 'I heard him say that, and the man was a gravedigger.' (Musnad of Imam Ahmad).

Many authentic versions of this Hadith are also recorded in Bukhari and Muslim. One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allah commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Be!", and he was a man, standing. Allah said to him: 'What made you do what you did?' He said: 'The fear of You (O Allah).' Allah forgave him".

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ

80. He, Who produces for you fire out of the green tree, when behold! You kindle fire from it (the tree).

First He prepared a green tree from water. Then He made that green tree dry for fuel wherefrom you are taking fire. When Allah can alter such opposite qualities, is He not powerful over altering life and death?

This verse alludes to the metamorphosis of green - i.e., water-containing - plants into fuel, be it through desiccation or man-made carbonization (charcoal), or by a millennial, subterranean process of decomposition into oil or coal.

Some commentators have limited the meaning of "Shajaril Akhdari" (green tree) to those kinds of trees like the Bamboo tree in India or the Mirkh and Efaar in Arabia. These trees are so succulent in nature that water drips from them. However, fire is created when the branch of one is rubbed against another. People used these to ignite their fires in the past.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

81. Is not He Who created the heavens and the earth, able to create the like thereof? Yes, indeed! He is the All-Knowing Supreme Creator.

Which is more difficult to create - man, or the heavens and the earth with all creatures? Allah created the heavens and the earth with all creatures, and He can create worlds and worlds like these in infinity. To Him it is small matter to raise you up for the Hereafter. It is foolish to believe that a Being Who can create such large and powerful phenomenon like the heavens and the earth cannot resurrect man.

Allah points out His great Might and Power in that He created the seven heavens with all their stars and planets. And the seven earths with everything in them of mountains, sands, oceans and wildernesses, and everything in between. He tells us to find the proof that He will re-create our bodies in His creation of these mighty things. This is similar to another Ayah wherein Allah says:

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The creation of the heavens and the earth is indeed greater than the creation of mankind. Yet most men understand not. (Surah Al-Ghaafir: 57).

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

82. Verily, His Command, when He intends a thing, is only that He says to it, "Be," and it is.

And His creation is not dependent on time, or instruments or means, or any conditions whatsoever. Existence waits on His Will, or Plan, or Intention. The moment He wills a thing, it becomes His Word or Command, and the thing forthwith comes into existence. When Allah can create magnificent masterpieces by merely saying, "Kun (Be!)", how can one believe that He cannot resurrect people?

Imam Ahmad recorded that Abu Dharr, may Allah be pleased with him, said that the Messenger of Allah said:

إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي، كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ، إِنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ أَفْعَلُ مَا أَشَاءُ، عَطَائِي كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ

Allah, may He be exalted, says: "O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I merely say to it 'Be!' and it is (becomes)". (Musnad).

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and unto Him you shall be returned.

That most Glorious Being, in whose Hand is the Dominion of all creations, from top to bottom, even at present, and unto whom alone shall be the return in future, is Pure and Holy from weakness and helplessness, and from every kind of deficiency and defect.

All things were created by Allah; are maintained by Him; and will go back to Him. But the point of special interest to man is that man will also be brought back to Allah and is answerable to Him, and to Him alone. This Message is the core of Revelation as it explains the meaning of the Hereafter.

There are many other Ayaat that are similar to this one. Allah also says:

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ

Abdul Haq Abdul Qadir

Say: "In Whose Hand is the sovereignty (Malakut) of everything?" (Surah Al-Mu'minoon : 88)

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

Blessed be He in Whose Hand is the dominion (Al-Mulk). (Surah Al-Mulk : 1).

Al-Mulk and Al-Malakut mean the same thing, although some people claim that Al-Mulk has to do with the physical realm and Al-Malakut has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of Tafseer. Imam Ahmad recorded that Hudhayfah bin Al-Yaman, may Allah be pleased with him, said: "I stood in prayer with the Messenger of Allah one night and he recited the seven long Surahs in seven Raka`aat. When he raised his head from bowing, he said:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah hears the one who praises Him. Then he said:

الْحَمْدُ لِلَّهِ الَّذِي الْمَلَكُوتُ وَالْجَبْرُوتُ وَالْكِبْرِيَاءُ وَالْعِظَمَةُ

Praise be to Allah Who is the Owner of Sovereignty, Might, Pride and Greatness. His bowing was as long as his standing position; and his prostration was as long as his bowing. Then he finished and my legs were nearly broken." Abu Dawud recorded that 'Awf bin Malik Al-Ashja'i, may Allah be pleased with him, said: "I stood in prayer with the Messenger of Allah one night and he recited Al-Baqarah. He did not reach any Ayah that mentioned mercy but he paused and asked for it, and he did not reach any Ayah that mentioned punishment but he paused and sought refuge from it. Then he bowed for as long as he had stood and while bowing he said:

سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعِظَمَةِ

Glory be to Allah, the Owner of Might, Sovereignty, Pride and Greatness. Then he prostrated for as long as he had bowed, and said something similar while prostrating. Then he stood and recited Surah Ale-Imraan, thereafter he recited one Surah after another." This was recorded by Tirmidhi in his Ash-Shama'il and An-Nasa'i.

حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابٍ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

Narrated Abu Hurayrah: The Prophet (Sallallahu Alayhi Wasallam) said: "(There are) two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the Balance. They are:- SUBHAAN ALLAH WA BI-HAMDIHEE (Glorified be Allah, and Praised be He), and

SUBHAAN ALLAH AL-'AZEEM (Glorified be Allah, the Most Great).

(i.e. I deem Allah above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever, and I glorify His Praises!) (Al-Bukhari, Kitab-ul-Tawheed, Hadith No. 7008).

The End

**Surah Yaseen has ended
with the
Grace and Blessings
of Allah.**

May Allah accept from me my humble effort! Ameen!
Requesting your humble du'aas:

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