Yunus

Revealed in Makkah

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

These are the verses of the Book (the Qur'an) Al-Hakim.

10:1 Alif-Lam-Ra.

10:2 Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds."
(But) the disbelievers say: "This is indeed an evident sorcerer!"

Allah says;

الر... 

Alif-Lam-Ra.

The isolated letters in the beginning of this Surah, as well as in others, have been previously discussed at the beginning of Surah Al-Baqarah.

Allah said:

... تلك آيات الكتاب الحكيم (1) 

These are the verses of the Book (the Qur'an) Al-Hakim.

This indicates that these are verses of the Qur'an, in which the wisdom of judgment is clear.

The Messenger cannot be but a Human Being

Allah rebukes the attitude of the disbelievers with the words;

آكان للناس عجبا... 

Is it a wonder for mankind...

They have always found it strange that Allah would send Messengers to them from among mankind.

Allah also tells us about other people from previous nations who said,

أبشر يهدوننا 

Shall mere men guide us? (64:6)
Hud and Salih said to their people:

أوَ عَجِينُمُ أَنِ جَاءَكُمْ ذَكْرُ مَنْ رَبِّكُمْ عَلَى رَجُلٍ مَنْكُمْ

Do you wonder that there has come to you a reminder from your Lord through a man from among you! (7:63)

Allah also told us what the disbelievers from Quraysh said:

أَجَعَلْ الْآلِهَةَ إِلَيْهَا وَحَدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

Has he made the gods into one God Verily, this is a curious thing! (38:5)

Ad-Dahhak reported Ibn Abbas that he said:

"When Allah sent Muhammad as a Messenger, most of the Arabs denied him and his message and said: Allah is greater than sending a human Messenger like Muhammad."

Ibn Abbas said, "So Allah revealed:

أَكَانَ لِلْقَاسِ عَجَبًا ...

Is it a wonder for mankind..."

أنَّ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشَّرِ الْذِّينَ آمَنُوا...

that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe,

أنَّ لَهُمْ قُدُمَ صَدِيقٌ عِندَ رَبِّهِمْ ...

that they shall have with their Lord the rewards of their good deeds,

Scholars have differed over the meaning of the reward for the good deeds in this Ayah:

وَبِشَّرِ الْذَّينَ آمَنُوا أَنَّ لَهُمْ قُدُمَ صَدِيقٌ
and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.

Ali bin Abi Talhah reported that Ibn Abbas said about this Ayah,

"Eternal happiness has been written for them."

Al-Awfi reported that Ibn Abbas said:

"It is the good reward for what they have done."

Mujahid said:

"It is their good deeds -- their prayers, fasting, charity, and glorification."

He then said,

"And Muhammad will intercede for them."

Allah said:

(But) the disbelievers say: "This is indeed an evident sorcerer!"

This means that the disbelievers said this although Allah has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

10:3 "Surely, your Lord is Allah Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne, arranging the affair (of all things)."
No intercessor (can plead with Him) except after He permits.

That is Allah, your Lord; so worship Him (alone). Then, will you not remember!

Allah is the Creator Who arranges the Affairs of the Universe

Allah says;

"Surely, your Lord is Allah Who created the heavens and the earth in six Days,

Allah tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days.

It was said:

"Like these days (meaning our worldly days)."

It was also said:

"Every day is like a thousand years of what we reckon."

Later, this will be discussed further.

... ثمَّ أَسْتَوَى عَلَیْهِ النّارُشَ... and then rose over (Istawa) the Throne."

The Throne is the greatest of the creatures and is like a ceiling for them.

Allah's statement:
arranging the affair (of all things).

means that He controls the affairs of the creatures.

لا يَعْرِبُ عَنْهُ مِمْقَالٌ ذَرَّةٌ فِي السَّمَوَاتِ وَلَا فِي الأَرْضِ

Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth. (34:3)

No affair distract' Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلَّا عَلَى اللَّهِ رَزِقُهَا

And no moving creature is there on earth but its provision is due from Allah. (11:6)

وَمَا تَسْقُطُ مِن وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظَلْمَاتِ الأَرْضِ وَلَا رُطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

Ad-Darawardi narrated from Sa`d bin Ishaq bin Ka`b bin Ujrah that he said:

"When this Ayah was revealed, إنْ رَبَّكَ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ (Surely, your Lord is Allah Who created the heavens and the earth), they met a great caravan whom they thought should be Arabs. They said to them: `Who are you?'

They replied: `We are Jinns. We left Al-Madinah because of this Ayah.'"

This was recorded by Ibn Abi Hatim.
Allah said:

...ما من شفيع إلا من بعد إذنِه...

No intercessor (can plead with Him) except after He permits.

This is similar to what is in the following **Ayat**:

من ذا الذئى يشفع عندَه إلا بإذنته

Who is he that can intercede with Him except with His permission. (2:255)

and,

وكم من ملك في السميات لا يغنى شفعتهم شيئًا إلا من بعد أن يأذن الله لمن يشاء ويشرد

And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with. (53:26)

and;

ولا تنفع الشفعَة عينده إلا لمن أذن له

Intercession with Him profits not except for him whom He permits. (34:23)

Allah then said:

ذلكُ اللهُ ربكم فاعبدوهُ أفلا تذكرون

That is Allah, your Lord; so worship Him (alone). Then, will you not remember!

meaning worship Him alone with no partners.

(Then will you not remember),

meaning "O idolators, you worship gods with Allah while you know that He alone is the Creator,"
as He said:

وَلَنَّن سَأَلَّهُمْ مَنْ خَلَقْهُمْ لِيَقُولُنَّ اللَّهُ

And if you ask them who created them, they will surely say: "Allah." (43:87)

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبَعِ وَرَبُّ الْعَرْشِ العُظُمِ

"Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne They will say: "Allah."

Say: "Will you not then have Taqwa." (23:86-87)

Similar is mentioned in the Ayah before this Ayah and after it.

10:4 To Him is the return of all of you. The promise of Allah is true.

إِنَّهُ يَبْدِئُ الْخَلْقَ ثُمَّ يُعْيِذُهُ لِيُجْرِي الْحَيَاتَينَ ءَاوَّلَاهُ وَعَمَّلْهُ الْصَّلِحَاتِ بِالْقِسْطِ

It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness.

وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مَّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ يَعْمَ أَيْمَانِ

But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
The Return of Everything is to Allah

Allah says;

إِلَيْهِ مَرْجِعُكُمُ الْحَيَةُ وَالْأَخِرَةُ حَقّاً إِنَّهُ الْيَوْمُ لَيْبَعِدُهُ تَمَّ الْيَوْمُ ۚ يُعِيدُهُ... 

To Him is the return of all of you. The promise of Allah is true. It is He Who begins the creation and then will repeat it.

Allah tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allah states that He is going to bring all the creatures into being.

وَهُوَ الَّذٰٰي يَبْنِيَ النَّاسَ ثمَّ يَعِيدُهُ وَهُوَ أهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.

(30:27)

لَيَجْرِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالقُسْطِ ...

that He may reward with justice those who believed and did deeds of righteousness.

meaning, the reward will be with justice and complete recompense.

وَالَّذِينَ كَفَرُوا لِهِمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

(4)

But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

meaning, because of their disbelieve they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.
10:5 It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning.

Allah did not create this but in truth.

He explains the Ayat in detail for people who have knowledge.

10:6 Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayat for those who have Taqwa.
Everything is a Witness to the Power of Allah

Allah tells;

هوَ الَّذِي جَعَلَ الشَّمْسَ ضَيِّئًا وَالْقَمْرَ نُورًا ...

It is He Who made the sun a shining thing and the moon as a light,

Allah tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be confused with one another. Allah made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month.

Allah said:

وَالْقَمْرَ قَدْرَتُهُ مَنَازِلٌ حَتَّى حَادَ كَالْعَرْجُونِ الْقَدِيمِ

لاَ الشَّمْسُ يَنْبِغِي لَهَا أَنْ تَذَرَّكَ الْقَمْرَ وَلاَ الْيَلِّ السَّابِقُ الْخَوَارُ وَكَلَّمُ

And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:39-40)

And He said:

وَالشَّمْسَ وَالْقَمْرَ حُسْبَانَا

And the sun and the moon for counting. (6:96)

And in this Ayah He said:

...وَقَدْرَهُ ...

and measured,

that is the moon,
Allah said:

وقَدْرَهُ منازلٌ لِّتَعلَمُوا عَدَدَ السَّنَينَ وَالحسابَ ...

And measured out for it stages that you might know the number of years and the reckoning.

The days are revealed by the action of the sun, and the months and the years by the moon.

Allah then stated

... مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالحَقِّ ..

Allah did not create this but in truth.

He didn't create that for amusement but with great wisdom and perfect reasoning.

With a similar meaning, Allah said:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ ظَنُّ الْذِّينَ كَفَرُوا فَوَيْلٌ لِّلْذِينَ كَفَرُوا مِنَ الْمَلَائِكَةِ

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! (38:27)

He also said:

أَفِحْصُبْنِي أَنَّمَا خَلَقْنَاهُ عَبَدًا وَأَنْكُمْ إِلَيْنَا لَا تُرِجُّونَ

فَتَعَلَّى اللَّهُ الْمَلِكُ الْحَقُّ لَ إِلَهٌ إِلَّا هُوَ رَبُّ الْعَرْشِ الكَرِيمِ

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us!"

So Exalted be Allah, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne! (23:115-116)
Allah said:

...یُفَضِّلُ الْآیَاتِ لَقَوْمِ يَعْلَمُونَ (۵)

He explains the Ayat in detail for people who have knowledge.

In other words, He explained the signs and proofs for people who know.

Allah further stated:

ینِ في اختلاف الليل والنهار ...

Verily, in the alternation of the night and the day,

The day and the night alternate, when one arrives, the other goes, and so on, with no errors.

This is similar to the meaning indicated in the following Ayat:

یُغَشِّي اللَّيْلَ الْقَمَرَ يَطْلِبُهُ حَنْئِيًا

He brings the night as a cover over the day, seeking it rapidly....

لا الشمس يَبْغِي لَهَا أَن تَدْرِكَ الْقَمَرَ

It is not for the sun to overtake the moon. (36:40)

قالَ الْإِصْبَاحَ وَجَعَلَ اللَّيْلَ سَكْناً

(He is the) Cleaver of the daybreak. He has appointed the night for resting. (6:96)

Allah continued:

وَمَا خَلَقَ اللَّهُ فِي الْسَّمَاوَاتِ وَالأَرْضِ ...

and in all that Allah has created in the heavens and the earth,

meaning the signs that indicate His greatness.
This is similar to Allah's statements:

وَكَانَ بِهِ غَيْبَةٌ فِي السَّمَاوَاتِ وَالأَرْضِ

And how many a sign in the heavens and the earth... (12:105)

قل انظروا ماذا في السَّمَاوَاتِ وَالأَرْضِ وَمَا نَعْطَى

"Say: "Behold all that is in the heavens and the earth," but neither Ayat nor warners benefit those who believe not. (10:101)

أَقْلِمْ يُرْوِئُ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلَقْهُمْ مِنَ السَّمَاوَاتِ وَالأَرْضِ

See they not what is before them and what is behind them, of the heaven and the earth. (34:9)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاحْتِلَافِ النَّيْلِ وَالنَّهَارِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (3:190)

means intelligent men.

Allah said here,

لايَاتٍ لَّقُومٍ يَتَّقُونَ (۶)

Ayat for those who have Taqwa.

meaning fear Allah's punishment, wrath and torment.
Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat, their abode will be the Fire, because of what they used to earn.

Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat, their abode will be the Fire, because of what they used to earn.

Allah describes the state of the wretched who disbelieved in the meeting with Allah on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it.

Al-Hasan said:

"They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allah's signs in the universe, they did not contemplate them. They were also heedless of Allah's Laws, for they didn't abide by them. Their
abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allah, His Messenger and the Last Day."

10:9 Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).

10:10 Their way of request therein will be: "Glory to You, O Allah!" and "Salam" (peace, safety from evil) will be their greetings therein!

And the close of their request will be: "All praise is due to Allah, the Lord of all that exists."

The Good Reward is for the People of Faith and Good Deeds

Allah says

Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).
In these two Ayat, Allah promises the happy blessings for those who believed in Allah and His Messengers. And for those that have complied with what they were commanded to follow.

The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allah will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world.

The other meaning is that their faith will assist them on the Day of Resurrection as Mujahid said: (Their Lord will guide them through their faith), meaning "Their faith will be a light in which they will walk."

Allah says

Their way of request therein will be: "Glory to You, O Allah!" And Salam (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allah, the Lord of all that exists."

meaning this is the condition of the people of Paradise.

This is similar to what is found in the following Ayat:

Their greeting on the Day they shall meet Him will be "Salam (Peace)!") (33:44)

No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech.
But only the saying of: **Salam! Salam!**
(56:25-26)

(ٍ)**سَلَامٌ فَوْلاَمْ رَبٌّ رَحِيمٌ**

(It will be said to them): "**Salam**" -- a Word from the Lord, Most Merciful.
(36:58)

وَالأَمْلِيْكِيَّةُ يَدْخَلُونَ عَلَيْهِمْ مَنْ كُلٌّ بِاسْلَمْ عَلَيْكُمْ

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

In Allah's statement,

... وَآخَرُ دُعُوَّاهُمْ أنَّ الْحَمْدَ لِلَّهِ رَبَّ الْعَالَمِينَ (١٠)

And the close of their request will be: All praise is due to Allah, the Lord of all that exists."

There is an indication that Allah Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation.

Allah said:

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عِبَادِهِ الْكِتَابَ

All the praises and thanks be to Allah, Who has sent down to His servant the Book (the Qur'an). (18:1)

الْحَمْدُ لِلَّهِ الَّذِى خَلَقَ السَّمَوَاتِ وَالأُرْضَ

All praise is due to Allah, Who (alone) created the heavens and the earth, (6:1)

and many other citations with this meaning.
The **Ayah** also indicates that Allah is the Praised One in this world and in the Hereafter and in all situations.

In a **Hadith** recorded by Muslim:

> إنَّ أَهْلَ الْجَاهِلِينَ يَلُهِّمُونَ التَّسْبِيحَ وَالتَّحْمِيمَ كَمَا يَلُهِّمُونَ النَّقَسَنَ

The people of Paradise will be inspired to glorify Allah and praise Him as they instinctively breath.

This will be their nature because of the increasing bounties of Allah upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allah for there is no God but He and no Lord save He.

10:11 And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.

**Allah does not respond to the Requests for Evil like He does with the Requests for Good**

Allah tells;

> لَوْلَا يَعِجْلَ اللَّهُ لِلَّدِينِينَ السَّرَّ أَسْتَعْجَالَهُمْ بَالَّذِينَ لَا يَرْجُونَ لِقَاعَةٍ مِّنْهُمْ يَعَمْهُنَّ

And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting
with Us, in their trespasses, wandering blindly in
distraction.

Allah tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth.

Allah has said,

وَلَوْ يُعَجِّلْ اللَّهُ لِلنَّاسِ الشَّرَاءَ اسْتَعاْجَالَهُمْ بالحَبِّ لِلْخَيْرِ لُفْضِيَّ اِلَيْهِمْ أَجْلَهُمْ ...

And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined.

This means that if He had responded to all of their evil requests, He would have destroyed them. However, people should avoid praying for evil as much as they can.

Abu Bakr Al-Bazzar recorded in his Musnad that Jabir said,

"Allah's Messenger said:

لا تَدْعُوا عَلَى أَنفُسِكُمْ، لَا تَدْعُوا عَلَى أَوْلَادكُمْ، لَا تَدْعُوا عَلَى أَمْوَالكُمْ، لَا تَوَافِقُوا مِنْ اللهِ سَاعَةً فِي هَا إِجَابَةً فَيَسْتَجِيبُ لَكُمْ

Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allah and Allah will respond to you.”

This Hadith was also recorded by Abu Dawud.

This is similar to what is understood from the following Ayah:
And man invokes (Allah) for evil as he invokes (Allah) for good. (17:11)

In regard to the interpretation of this Ayah, (And were Allah to hasten for mankind the evil as He hastens for them the good), Mujahid said:

"It is the man saying to his son or money when he is angry, 'O Allah don't bless him (or it) and curse him (or it).' Should Allah respond to this man in this request as He responds to him with good, He would destroy them."
Allah tells us about man and how he becomes annoyed and worried when he is touched with distress.

وَإِذَا مَسَّهُ الشَّرُّ فُدُوْ دُعَاءً عَرِيضً

but when evil touches him, then he has recourse to long supplications. (41:51)

`Long supplications' also means many supplications.

When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allah to lift and remove the adversity. He prays while standing, sitting or laying down. When Allah removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

مرّ كان لم يدعنا إلى ضرر مسْتَهُ...

He passes on as if he had never invoked Us for a harm that touched him!

Allah then criticized and condemned those who have these qualities or act this way, so He said:

كدِلِكَ زَينَ لِلْمَسْرِفِينَ مَا كَانُوا يَعْمَلُونَ (12)

Thus it is made fair seeming to the wasteful that which they used to do.

But those on whom Allah has bestowed good guidance and support are an exception.

إِلَّا الَّذينَ صَبَّرُوا وَعَمِلُوا الصَّلِحَاتِ

Except those who have patience believe and do righteous good deeds. (11:11)

The Prophet said:

عَجْبًا (لَيْمَرُ) المُؤْمِنِ لا يُقْضِي اِنْتِهَا نِيّةً مَّعَهُ،

ولا يَعْقِلُ أَن يَحْذِرُ إذَا كَانَ لِهِ،

وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ
Generations
Allah tells;

• إنَّ أَصَابَتْهُ ضَرْرًا فَقَصَبَّ كَانَ خَيْرًا لَهُ،
  وَإِنَّ أَصَابَتْهُ سَرَاءًا فَشَكَرَ كَانَ خَيْرًا لَهُ،

How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer.

• If prosperity attends him, he expresses gratitude to Allah, and that is good for him.

• And if adversity befalls him, he endures it patiently and that is also good for him.

10:13 And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.

10:14 Then We made you successors after them, generations after generations in the land, that We might see how you would work.

The Admonition held in the Destruction of the Previous Generations

Allah tells;
And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.

Then We made you successors after them, generations after generations in the land, that We might see how you would work.

Allah tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allah then made this nation successor after them. He sent to them a Messenger to test their obedience to Him and following His Messenger.

Muslim recorded that Abu Nadrah reported from Abu Sa`id that he said:

"Allah's Messenger said:

凡事操之在己

The world is indeed sweet and green; and verily Allah is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women."

Ibn Jarir reported from Abdur-Rahman from Ibn Abi Layla that:

Awf bin Malik said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allah's Messenger was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the Minbar, and Umar was favored with three forearm measurements."
Umar said: "Keep your dream away from us, we have no need for it."

When Umar succeeded, he called for Awf and said to him, "Tell me about your dream"

Awf said: "Do you need to hear about my dream now! Did you not scold me before!"

He then said, "Woe unto you! I hated for you to announce it to the successor of Allah's Messenger himself."

So Awf related his dream until he got to the three forearms, he said: "One that he was Khalifah, second he did not -- for the sake of Allah -- fear the blame of blamers, and third he was a martyr."

Allah said:

وَإِذَا تُنَزَّلَ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ غَيْرُ هَذَا أَوْ بَدَلَهُ

Then We made you successors after them, generations after generations in the land, that We might see how you would work.

Then he said: "Son of the mother of Umar, you have been appointed as Khalifah, so look at what you will do! About not fearing the blame of blamers, that is Allah's will.

About becoming a martyr, how can Umar reach that when the Muslims are in support of him!"

10:15 And when Our clear Ayat are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it."
Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me.

Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.''

10:16 Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed among you a lifetime before this. Have you then no sense!"

Obstinance of the Chiefs of the Quraysh

Allah tells;

And when Our clear Ayat are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it."

Allah tells us about the obstinance of the disbelievers of the Quraysh, who were opposed to the message and denied Allah. When the Messenger read to them from the Book of Allah and His clear evidence they said to him: "Bring a Qur'an other than this." They wanted the Prophet to take back this Book and bring them another
book of a different style or change it to a different form. So Allah said to His Prophet:

قلَّ مَا يُكْوَنُ لِي أَنْ أُبَدِّلَهُ مِنَ الْقُرْآنِ...

Say: "It is not for me to change it on my own accord;

This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allah.

إِنْ أُتْبِعُ إِلاَّ مَا يُوحَى إِلِيَ أَنَا أُخَافُ أَنْ عَصَيْتُ رَبِّي عَدَابَ يَوْمٍ عَظِيمٍ (۱)

I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.

The Evidence of the Truthfulness of the Qur'an

Muhammad (peace be upon him) then argued with supporting evidence to the truthfulness of what he had brought them:

Allah tells;

قلَّ لَوْ شَاءَ اللَّهُ مَا تَلَوِّثَهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ...

Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you..."

This indicates that he brought this only with the permission and will of Allah for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allah sent the Message to him.

The Prophet was never criticized for anything or held in contempt. So he said,

فَقَدْ لَيْبَثْتُ فِي كَمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقُولُونَ (۱۶)

Verily, I have stayed among you a lifetime before this. Have you then no sense!
Which meant "don't you have brains with which you may distinguish the truth from falsehood!"

When Heraclius, the Roman king, asked Abu Sufyan and those who were in his company about the Prophet,

he said: "Have you ever accused him of telling lies before his claim?"

Abu Sufyan replied: "No."

Abu Sufyan was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy.

Heraclius then said: "I wondered how a person who does not tell a lie about others could ever tell a lie about Allah."

Jafar bin Abu Talib said to An-Najashi, the king of Ethiopia: "Allah has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the Prophethood for forty years."

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So who does more wrong than he who forges a lie against Allah or deniers His Ayat!

Surely, the criminals will never be successful!

Allah says;

So who does more wrong than he who forges a lie against Allah or denies His Ayat! Surely, the criminals will never be successful!
Allah says that no one is more wrong, unjust and arrogant than he who invented a lie against Allah, forged claims about Allah, or claimed that Allah has sent a message to him but his claim was not true.

No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allah with proofs and signs of his falsehood or truthfulness. The difference between Muhammad and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muhammad and the falsehood of Musaylamah the liar!

Sajah and Al-Aswad Al-`Ans. Abdullah bin Salam said:

"When Allah's Messenger arrived at Al-Madinah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar.

The first thing I heard from him was his statement:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace."

When Dimam bin Tha`labah came to Allah's Messenger and asked him in the presence of his people -- Banu Sa`d bin Bakr:

"Who raised this heaven?"

He replied, (Allah).

He asked: "And who erected these mountains?"
He replied, (Allah).

He asked: "Who spread out this earth?"

He replied, (Allah).

Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allah sent you as a Messenger to all mankind"

He said, أَلْهَمْ نَعْمَ (By Allah, Yes)!

Then Dimam asked him about Salah, Zakah, Hajj and fasting. With every question he swore by Allah and with every response the Prophet swore also.

Dimam then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me."

This man was content with the few responses of the Prophet. He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed.

It was narrated that;

Amr bin Al-`As went to Musaylamah. Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you `Amr. What was revealed unto your friend -- meaning Allah's Messenger -- during this period"

Amr replied: "I heard his companions reading a short but great Surah."

He asked, "And what was that"

He recited:

وَالْعَصْرِ

إِنَّ الْإِنسَانَ لَفِي حُسْنٍ
By Al-`Asr (the time). Verily, man is in loss. (103:1-2) until the end of the Surah.

Musaylamah thought for a while and then said: "Something similar to that was also revealed to me."

Amr asked: "And what is it?"

He then recited: "O Wabr, O Wabr! You are only two ears and a breast. The rest of you is hollow.' What do you think, Amr?"

Amr then said: "By Allah, you know that I know that you are a liar."

This was a statement made by an idolator in judgment of Musaylamah. He knew Muhammad and his truthfulness. He also knew Musaylamah and his tendency toward falsehood and lying. People who think and have insight know even better.

Allah said:

And who does more aggression and wrong than he who invents a lie against Allah or rejects His Ayat. (6:21)

So who does more wrong than he who forges a lie against Allah or denies His Ayat Surely, the criminals will never be successful!

No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.
10:18 And they worship besides Allah things that harm them not, nor profit them, and they say: "These are our intercessors with Allah."

Say: "Do you inform Allah of that which He knows not in the heavens and on the earth!"

Glorified and Exalted is He above all that which they associate as partners (with Him)!

10:19 Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.

What do the Idolators believe about Their Gods

Allah says;

And they worship besides Allah things that harm them not, nor profit them, and they say: "These are our intercessors with Allah."
Allah reproaches the idolators that worshipped others beside Allah, thinking that those gods would intercede for them before Allah. Allah states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them.

That is why Allah said:

وَلَقَلُّ أَنْبِيَّتُنَا اللَّهُ بِمَا لَا يَعْلَمُ في السَّمَاءِ وَلَا في الأرْضِ ...

Say: `Do you inform Allah of that which He knows not in the heavens and on the earth!'

Ibn Jarir said:

"This means, ‘Are you telling Allah about what may not happen in the heavens and earth.'

Allah then announced that His Glorious Self is far above their *Shirk* and *Kufr* by saying:

سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (18)

Glorified and Exalted is He above all that which they associate as partners (with Him)!

**Shirk is New**

Allah tells;

وَمَا كَانَ النَّاسُ إِلاَّ أُمَّةٌ واحِدَةٌ فاحْتَلَّفُوا وَلَوْ لَا كَلِمَةً سَبِيقَتْ مِن رَبِّكَ لَفَضَّلَ بِنَٰبِيٍّ فِي مَا يُحَتَّلَفُونَ (19)

Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.

Allah then tells us that *Shirk* was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islam.
Ibn Abbas said:

"There were ten centuries between Adam and Nuh. They were all on Islam. Then differences among people took place. They worshipped idols and rivals. So Allah sent extensive evidence and irrefutable proof with His Messengers."

So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence. (8:42)

Allah's statement:

... ولَوْلَا كِلَّمَةٌ سَبَقَتْ مِنْ رَبِّكَ ...

And had not it been for a Word that went forth before from your Lord...

means that if Allah had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

10:20 And they say: "How is it that not a sign is sent down on him from his Lord!"

Say: "The Unseen belongs only to Allah, so wait you, verily, I am with you among those who wait."
The Idolators requested a Miracle

Allah tells;

وَيَفْوِلُونَ لَوْلَا أَنْزُلِ عَلَيْهِ آيَةً مَّنْ رَبَّهُ...  

And they say: "How is it that not a sign is sent down on him from his Lord!"

These stubborn, lying disbelievers said, "Why would not a sign be revealed to Muhammad from his Lord."

They meant a sign such as given to Salih. Allah sent the she-camel to Thamud.

They wanted Allah to change the mount of As-Safa into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allah is capable of doing all of that, but He is All-Wise in His actions and statements.

Allah said:

ْبُكَارُكَ الَّذِی إِن شَآءَ جُعِلَ لَكَ خَیْرًا مَّن ذلِکَ جَنَّتٌ   

تَجَرَى مِن تَجْرِی اَلْانْهَرْ وَیَجْعَل لَكَ قَصْورٍ   

بَلْ كَتَبُوا بِالسَّاعَةِ وَأَعْتَدُنَا لَمْنَ كُتِبَ بِالسَّاعَةِ سَعِیرٌ  

Blessed be He Who, if He wills, will assign you better than (all) that -- Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire. (25:10-11)

He also said:

وَمَا مَنَعْنَا أَن نُرْسِلَ بِالآیَتِ إِلَّا أَن كُتِبَ بِهَا الأُولُوْنَ  

And nothing stops Us from sending the Ayat but that the people of old denied them. (17:59)

Allah’s way of dealing with His creatures is that He would give to them if they asked things from
Him. But if they then didn't believe He would expedite punishment for them.

When Allah's Messenger was given the choice of Allah giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allah's Messenger chose the latter.

Allah guided His Prophet to answer their question by saying:

ٍُِ١٦٣٢٨٢٢٣٥٢٨٤٤٤٧٠٨٠٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢…

Say: "The Unseen belongs only to Allah..."

This **Ayah** means that the matter in its entirety is for Allah. He is well aware of the outcome of all matters.

"...so wait you, verily, I am with you among those who wait."

If you would not believe unless you witness that which you asked for, then wait for Allah's judgement for me, as well as for yourselves.

Nonetheless, they had witnessed some of the signs and miracles of the Prophet, which were even greater than what they had asked for.

- In their presence, the Prophet pointed to the moon when it was full and it split into two parts, one part behind the mountain and the other before them.

If they were seeking the guidance and firm knowledge by asking for signs, Allah would have known that and would have granted them what had been requested. But Allah knew that it was their obstinacy that was behind their request. Therefore Allah left them to suffer in their suspicion and doubt. Allah knew that none of them would believe.

This is similar to Allah's statements:
Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them. (10:96-97)

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed. (6:111)

This was in addition to their arrogance. As Allah said in another Ayah:

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ

And even if We opened to them a gate from the heaven. (15:14)

And He said:

وَإِن يَرَوْا كَسَفًا مِّنَ السَّمَاءِ سَقَطًا

And if they were to see a piece of the heaven falling down. (52:44)

He also said:

وَلَوْ نَرَأَلَنا عَلَيْكَ كِتَابًا فِي قُرْآنٍ فُلسُوْهُ بَيْنَ يَدَيْهِمْ لَقَالَ

And even if We had sent down unto you (O Muhammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: `This is nothing but obvious magic!' (6:7)

Such people don't deserve to have their requests answered, for there is no benefit in answering
them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allah told His Messenger to say:

فاتنظروا إلّي معَمَّكم مِن المُنتظرين

So wait you, verily, I am with you among those who wait.

And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayat!

Say: "Allah is more swift in planning!"

Certainly, Our messengers (angels) record all of that which you plot.

He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allah, making their faith pure for Him (alone), (saying):
"If You (Allah) deliver us from this, we shall truly, be of the grateful."

10:23 But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully.

O mankind! Your rebellion is only against yourselves, -- a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

Man changes when He receives Mercy after Times of Distress

Allah tells;

وَإِذَا أَذْقَنَا النَّاسَ رَحْمَةً مَّنْ بَعْثَنَا ضَرَّاءَ مَسَّهُمْ...

And when We let mankind taste mercy after some adversity has afflicted them,

Allah tells us that when He makes men feel His mercy after being afflicted with distress,

إِذَا لَهُمْ مَّكَرٌ فِي آيَاتِنَا...

behold! They take to plotting against Our Ayat.

The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought.

Mujahid said that;

man's attitude indicates a mockery and belying of blessings.
And when harm touches man, he invokes Us, lying on his side, or sitting or standing. (10:12)

Al-Bukhari recorded that;

Allah's Messenger led the Subh (Dawn) prayer after it had rained during the night, then he said:

» هل تذرون ماذأ قال ربك الليلة ؟ «

Do you know what your Lord has said last night?

They replied, "Allah and His Messenger know better.''

He said:

قال: أصبَح من عبادي مُؤمِّنٌ بِي وَكَايرٌ,
فأمَّا مِنْ قَالَ: مُطرَّنَا بِفَضْلِ اللَّه وَرَحْمَتِه فَذَاكَ مُؤمِّنٌ بِي كَايرٌ
بالكُوكَثْبِ، وَأَمَّا مِنْ قَالَ: مُطرَّنَا بِنَوَاءٍ كَذَا وَكَذَا فَذَاكَ كَايرٌ بِي
مُؤمِّنٌ بالكُوكَثْبِ

Allah said; "This morning, some of My servants have become believers and some disbelievers in Me.

He who said: `We have had this rainfall due to the grace and mercy of Allah' is a believer in Me and a disbeliever in the stars. And he who said `we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars.

The Ayah:

قل اللَّهُ أَسْرَعُ مَكْرًا ...

Say: "Allah is more swift in planning!''

means that Allah is more capable of gradually seizing them with punishment, while granting
them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly.

Certainly, Our messengers (angels) record all of that which you plot.

The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit.

Allah further states:

هُوَ الَّذِي يُسَيَرْكُمْ فِي الْبَرَّ وَالْبَحْرِ ... 

He it is Who enables you to travel through land and sea...

which means that He preserves you and maintains you with His care and watching.

حتَى إِذَا كَنَتْنَ فِي الفَلُوكَ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا ... 

Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...

meaning smoothly and calmly;

جَاهَّلَهَا ... 

then comes (these ships),

ريحٍ عاصِفٍ ... 

a stormy wind,

وَجَاءَهُمُ المَوْجُ مِن كُلِّ مَكَانٍ ... 

and the waves come to them from all sides,
and they think that they are encircled therein, meaning that are going to be destroyed.

Then they invoke Allah, making their faith pure for Him (alone), meaning that in this situation they would not invoke an idol or statue besides Allah. They would single Him out alone for their supplications and prayers.

This is similar to Allah's statement:

وَإِذَا مَسَّكَ الْضَّرْرُ فِي الْبَحْرِ ضَلَّ مَنْ تَدَعُونَ إِلَّا إِيَاهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أُعْرِضْتُمْ وَكَانَ الْإِنسَانُ كُفُورًا

And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful. (17:67)

And in this **Surah**, He says:

دُعُوَّاَ اللَّهَ مُحَلْيِصِينَ لَهُ الْدُّنْيَا لَنْ أُجَيِّنَّكُمْ مِنْ هَذِهِ

They invoke Allah, making their faith pure for Him (saying): "If You (Allah) deliver us from this (situation)."

لَنَكُنَّ مِنَ الشَّاَكِرِينَ (٢٢)

"We shall truly, be of the grateful."

This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now.

Allah states;
But when He delivers them, from that distress, behold! They rebel (disobey Allah) in the earth wrongfully...

meaning: they returned as if they had never experienced any difficulties and had never promised Him anything. So Allah said:

كَانَ لَنَّمْ يَذْعَنَا إِلَى ضُرْرٍ مَّسَّهُ

He passes on as if he had never invoked Us for a harm that touched him! (10:12)

Allah then said:

بَيْنَ أَيْتَاهَا النَّاسُ إِنَّمَا بَعْثَكُمْ عَلَى أَنْفُسَكُمْ ... 

O mankind! Your rebellion (disobedience to Allah) is only against yourselves, it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the Hadith,

مَا مِنْ ذَنْبٍ أَجُدَّ أَنْ يُعَجِّلَ اللَّهُ عَفْوَبَتَهُ فِي الدُّنْيَا مَعَ مَا يُبَخَّرُ اللهَ لِصَاحِبِهِ فِي النَّارِ مِنَ الْبَيْحِ وَقَطِيعَةً الرَّحْمَ

There is no sin that is more worthy that Allah hasten punishment for in this world -- on top of the punishment that Allah has in store for it in the Hereafter -- than oppression and cutting the ties of the womb.

Allah's statement:

مَتَّاعَ الْحَيَاةِ الدُّنْيَا ... 

a brief enjoyment of this worldly life...
means that you only have a short enjoyment in this low and abased worldly life.

... ثمَّ إلينا مَرْجَعُكُمْ ...

then (in the end) unto Us is your return...

meaning your goal and final destination.

... فَنَبْتُكُم بِمَا كَنْتُمْ تَعْمَلُونَ (۲۳)

and We shall inform you of that which you used to do.

and We shall inform you of all your deeds. Then we shall recompense you for them.

So let him who finds good (in his record) praise Allah, and let him who finds other than that blame no one but himself.

10:24 Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat:

حتى إذا أَحْدَثَ الْأَرْضُ زَحْرَفَهَا وَأَزْيَبَتْ وَطَنَّ أَهْلُهَا أَنْهُمْ فَادْرُوْنَ عَلَيْهَا أَنْتَهَا أَمْرُنَا لِيَلًا أَوْ نَهَارًا فَجَعَلْنَا هَا حَصِيدًا كَأَنْ لَمْ تَعْنَ بِالْأَمْسَ
The Parable of this Life

Allah says:

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَثَلٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاحْتَقَطَ بِهِ نَبَاتُ الأَرْضِ

Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat:

Allah the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allah brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

... حَتَّىٰ إِذَا أَخْتَتَ الأَرْضُ زَحْرَقُهَا ...

until when the earth is clad in its adornments,

... وَأَرَزَّتْنَتْ ...

and is beautified,
meaning, it became good by what grows on its
hills such as blooming flowers of different shapes
and colors.

... وَظَنَّ أَهْلَهَا ...

and its people think...

those who planted it and put it in the ground,

أنّهُمُ قَادِرُونَ عَلَيْهَا ...

that they have all the powers of disposal over it,

to cultivate it and harvest it. But while they were
in that frame of mind, a thunderbolt or a severe,
cold storm came to it. It dried its leaves and
spoiled its fruits.

Allah said:

... أَتَاهَا أُمَرِّنَا لِيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا ...

Our command reaches it by night or by day and We
make it like a clean-mown harvest,

it became dry after it was green and flourishing.

... كَانَ لَهُمْ تَخْنَ بالأَلْمَ ...

as if it had not flourished yesterday!

as if nothing existed there before.

Qatadah said:

"As if it had not flourished; as if it was never
blessed."

Such are things after they perish, they are as if
they had never existed.

Similarly, the Hadith,
A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: `Have you ever found any good or comfort!'

He will reply: `No.'

And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: 'Did you ever face any hardship or misery!'

He will reply: `No.'

Allah said about those who were destroyed:

فَأَصْبَحُوا فِي دِيَارِهِمْ جَهَمَيْنِكَانِ لَمْ يُغْنِوَا فِيهِاَنَّا

So they lay (dead), prostrate in their homes; as if they had never lived there. (11:67-68)

... كذلك نُفَصّلُ الآيَاتِ لَوْلَا يَتَفَكَّرُونَ (٤٢)

Thus do We explain the Ayat in detail for the people who reflect.

Allah then said:

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وِيْهْدِي مِنْ يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٥)

Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.

Jabir b Abdullah narrated that Prophet (peace be upon him) came to them and said;
I have seen in my sleep that it was as if Jibril was at my head and Mika'il at my leg. They were saying to each other: 'Give an example for him.'

He said: 'Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allah is the King and the land is Islam, the house is Paradise and you Muhammad are the Messenger. Whosoever responds to your call enters Islam. And whosoever enters Islam enters Paradise. And whosoever enters Paradise eats from it.

Ibn Jarir recorded this Hadith.

It was also reported that Abu Ad-Darda' said that Allah's Messenger said:

ماً منْ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ إِلَىٰ وَجْنَّتِهِ مَلَكَانِ يَنْدِيَانِ
يُسَمَّعَهُ حَلَقٌ اَللهُ كُلُّهُمْ إِلَىٰ الْمَثْلِيِّينَ: يَا أَبَيْهَا النَّاسُ هَلْمُوا إِلَىٰ رَبِّكُمْ
إِنَّ مَا قَلْتَ وَكَفْيَ خَيْرُ مَمَّا كَثْرَ وَأَلْهَى

Two angels descend every day in which the sun rises and say that which all Allah's creatures would hear except Jinn and humans: 'O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.'

And He sent this down in the Qur'an when He said:

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ ...

"Allah calls to the Abode of Peace."

Ibn Abi Hatim and Ibn Jarir recorded this.
10:26 For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

The Reward of the Good-Doers

Allah says:

For those who have done good is the best,

Allah states that those who do good in this world -- by having faith and performing righteous deeds -- will be rewarded with a good reward in the Hereafter.

Allah said:

Is there any reward for good other than good. (55:60)

Then Allah said:

and even more.

• the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that.

• This reward includes what Allah will give them in Paradise, such as the palaces, Al-Hur (virgins of Paradise), and His pleasure upon them.
• He will give them what He has hidden for them of the delight of the eye.
• He will grant them on top of all of that and even better, the honor of looking at His Noble Face.

This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allah and His mercy.

The explanation that this refers to looking at Allah's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yaman, Abdullah bin Abbas, Sa`id bin Al-Musayyib, Abdur-Rahman bin Abu Layla, Abdur-Rahman bin Sabit, Mujahid, Ikrimah, Amir bin Sa`ad, Ata', Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq, and others from the earlier and later scholars.

There are many Hadiths that contain the same interpretation. Among these Hadiths is what Imam Ahmad recorded from Suhayb that Allah's Messenger recited this Ayah,

لَتَذْنَ أَحْسَنْوَا الحَسَنَى وَزَيَادَةً...

For those who have done good is the best and even more.

And then he said:

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الجَنَّةَ وَأَهْلُ الْنَّارِ النَّارَ نَادَى مَنَادًا: يَا أَهْلَ الْجَنَّةِ إِنْ لَكُمْ عُنْدَ اللَّهِ مَوْعِدًا يَرِيدُ أَنْ يَنْحَزِرْ مَعْهُ

فَيَفَتَولُونَ: وَمَّا هُوَ ؟

إِنَّ اللَّهَ يُبٌيِّنُ مَوَارِزَتَنَا

فَأَلْمُ ثُمَّ يَتَبَيَّنُ وَجُوُهُ هُنَا وَيُدْخِلُنَا الجَنَّةَ وَيُجْرِرْنَا مِنَ النَّارِ

قَالَ فَيَكْشِفُ لَهُمُ الْحَجَابَ، فَيَبِتُونَ إِلَيْهِ، فَوَلَّاهُ اللَّهُ مَا أَعْطَاهُمُ اللَّهُ

شَيْئًا أَحْبَبَ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقْرَرَ لَا عَيْبٍ لَهُمْ

50
When the people of Paradise enter Paradise, a caller will say: `O people of Paradise, Allah has promised you something that He wishes to fulfill.'

They will reply: `What is it?

Has He not made our Scale heavy?

Has He not made our faces white and delivered us from Fire?'

Allah will then remove the veil and they will see Him. By Allah, they have not been given anything dearer to them and more delightful than looking at Him.

Muslim and a group of Imams also related this Hadith.

Allah then said:

Nor darkness nor dust shall cover their faces...

meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

Nor any humiliating disgrace,

meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored.

For as Allah has said:

So Allah saved them from the evil of that Day, and gave them Nadrah (brightness) and joy. (76:11)
meaning, light in their faces and delight in their hearts.

May Allah make us among those by His grace and mercy.

الذين كسبوا السِّنَاتِ جَزَاء سَبِيلٍ بِمَثليها وَتَرَهْفُهمُ دُلَّةً

They are the dwellers of Paradise, they will abide therein forever.

10:27 And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces).

No defender will they have from Allah.

Their faces will be covered as it were with pieces from the darkness of night.

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces).
After Allah told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones.

He told us about His justice with them. He will reward them with similar evil, without any increase

(and will cover them),

meaning that their faces will be covered and overtaken by humiliation because of their sins and their fear from these sins.

Similarly Allah said:

And you will see them brought forward to it, (Hell) made humble by disgrace. (42:45)

He also said:

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

(They will be) hastening forward with necks outstretched, their heads raised up (towards the sky). (14:42–43)

Allah then said:

No defender will they have from Allah.
meaning, there will be no protectors to prevent them from punishment as Allah said:

"لَا يَزَرُّكُمُ الْمُسَتَّفِرُونَ إِلَى رَبِّكَ يَوْمَئِذٍ، أَيْنَ الْمَفَرُّ"

On that Day man will say: "Where (is the refuge) to flee!"

No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day. (75:10-12)

Allah's statement:

... كَأَيْنَمَا أَعَشَيْتُ وَجُوُهُمُ قَطَعًا مَّنَ اللَّيْلِ مُطَلَّمًا ...

Their faces will be covered as it were pieces from the darkness of night.

means that their faces will be dark in the Hereafter.

This is similar to His statement:

"يَوْمَ تُبِيضُ وَجُوهُ وَتَسَوْدُ وَجُوهُ فَأَمَّا الَّذِينَ أُسْوِدَتْ وَجُوهُهُمْ أَكْفَرُكُمْ بَعْدُ إِيمَانَكُمْ فَدُوَّافُوا العَذَابَ بِمَا كَانُتمْ تَكْفُرُونَ وَأَمَّا الَّذِينَ ابْتَيِضَتْ وَجُوُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَلِدُونَ"

On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it! Then taste the torment (in Hell) for rejecting faith."

And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever. (3:106-107)
He also said:

وَجُوهٌ يَوْمَ مَسَقَةٍ
ضَحَّكةٌ مُسَبَّبَةٌ
وَجُوهٌ يَوْمَ عَيْنَا عَبْرَةٌ

Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained. (80:38-40)

... أولئك أصحاب النّار هم فيها خالي الدُونِ (٥٧)

They are the dwellers of the Fire, they will abide therein forever.

10:28 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."

فَرَزْلَتَا بَيْنَهُمْ وَقَالَ شُرْكَاؤُهُمْ مَا كَانَ مَّا كُنْتُمْ يَمِينًا تَعْبُدُونَ

Then We shall separate them, and their partners shall say: "It was not us that you used to worship."

فَكَفَّى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنْتُمْ عَنْ عِبَادَتِكُمْ لَغَفُّلِينَ

10:29 "So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us."
10:30 There! Every person will know (exactly) what he had earned before and they will be brought back to Allah, their rightful Mawla (Lord), and their invented false deities will vanish from them.

The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allah said:

ويَوْمَ نُحْشِرُهُمْ جَمِيعًا...

And the Day whereon We shall gather them all together,

Allah will gather together all the creatures of earth, human and Jinn, righteous and rebellious.

He said in another Ayah:

وَحَشَرْنَهُمْ لَمْ نَعَذَّرُ مِنْهُمْ أَحَدًا

and We shall gather them all together so as to leave not one of them behind.

(18:47)

...ثمَّ نَفَوْلُ لَّذِينَ آَشَرَكُوا مَكَانَكُمْ أَنْتُمْ وَشَرَكَاؤُهُمْ...

then We shall say to those who did associate partners: "Stop at your place! You and your partners."

He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers.

فَقْرِيلْنَا بِيَتِنَهُمْ...

Then We shall separate them,
Similarly, Allah said:

وَامْتَازُوا الْيَوْمَ أيَّها المُجْرَمُونَ

(It will be said): "And O you the criminals! Get you apart this Day (from the believers)." (36:59)

Allah also said:

وَيَوْمَ نَقْوُمُ السَّاعَةِ يَوْمَ يَقُولُنَّ

And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers). (30:14)

In the same **Surah** Allah said:

يَوْمَ نُصَدَّعُونَ

On that Day men shall be divided. (30:43)

means, they shall be divided in two.

This is what will take place when Allah Almighty will come for Final Judgement. The believers intercede to Allah so the Final Judgement may come and they get rid of that state.

The Prophet said,

نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى كُلِّ مَعِيقٍ النَّاس

On the Day of Resurrection, we will be in a visible place above the (other) people.

Allah tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

...مَكَانَكُمُ أَنْتُمُ وَشَرْكَآؤُ كُلُّ فَرَبْيَلَتُ بَيْنَهُمْ...

"Stop at your place! You and your partners." Then We shall separate them,"
and that they would deny their worship and claim their innocence from them.

Similarly, Allah said:

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ

Nay, but they will deny their worship of them. (19:82)

إِذْ تَبَرَّأَ الْذِينَ اتَّبَعُوا مِنَ الْذِينَ اتَّبَعُوا

When those who were followed declare themselves innocent of those who followed (them). (2:166)

وَمَنْ أَسْلَمْ مَمْضَى يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عِنْ دُعَايَاهُمْ غَفُوُنَّ

وَإِذَا حَشَرَ النَّاسُ كَانَوا لَهُمْ أُعْدَاءً

And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them.

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies. (46:5-6)

This refers to the partners responding to those who worshipped them,

وَقَالَ شَرَكَأَوْهُمْ مَا كُنْتُمْ إِيَانَا تَعْبَدُونَ (۳۸)

and their partners shall say: "It was not us that you used to worship."

Then Allah said:

فَكَفِى بِاللَّهِ شَهِيدًا بَيْنَا وَبَيْنَكُمْ إِنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ (۳۹)

"So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us."
They say that we did not know or think that you were worshipping us. Allah is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us.

Allah said:

هَذَٰلَكَ تَبَلَّوْكُمْ نَسَقَتْ مَّا أُسْلَقَتْ ...

There! Every person will know (exactly) what he had earned before,

This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth, both good and evil. Similarly, Allah said:

يَوْمَ تَبَلِّي السَّرَائِرُ

The Day when all the secrets will be examined. (86:9)

يَنْبِيَءُ الآيَاتُ الْحَقَّةَ مَعَهُ كُلَّ جَنَبَةٍ وَأَخَرَّ

On that Day man will be informed of what he sent forward (of deeds), and what he left behind. (75:13)

وَكُلُّ إِنَاسٍ أَلْزَمْنَهُ طَيْرَةً فِي عَقُقِهِ وَنَخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كَتَابًا يَقْرِهُ مَثْنَوْرًا

اقرأ كَتَابَكَ كِفَى بِنَفْسِكَ الْيَوْمَ عَلِيَّكَ حَسَبِيًا ... and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." (17:13-14)

Then Allah said,
and they will be brought back to Allah, their rightful Mawla.

All affairs and matters will be brought back to Allah, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

... وَقَلْلَ عَنْهُمْ ...

and will vanish from them,

meaning what the idolators worshipped,

... مَا كَانُوا يُقَبُّرُونَ (۳۳)

what they invented.

what they worshipped besides Allah that they invented.

And who brings out the living from the dead and brings out the dead from the living! And who disposes of the affairs!"
فَقِلْ أَفَلَا تَنْقُفُونَ

Say: "Will you not then be afraid (of Allah's punishment)"

فَذَلِكَ الْلَّهُ رَبُّكُمْ الْحَقُّ

10:32 Such is Allah, your Lord in truth.

فَمَآنَ بَعْدَ الْحَقِّ إِلَّا الْضَّلَالُ فَأَنْتَ تُصَرَّفُونَ

So after the truth, what else can there be, save error! How then are you turned away!

كَذَلِكَ حَقَّتُ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنْ هَمْ لا يُؤْمِنُونَ

10:33 Thus is the Word of your Lord justified against those who rebel (disobey Allah), that they will not believe.

The Idolators recognize Allah's Tawhid in Lordship and the Evidence is established against Them through this Recognition

Allah argues that the idolators' recognition of Allah's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allah said:

فَقِلْ مِنْ يَزْرَعُ فَكْمَ مِنْ السَّمَاءِ وَالأَرْضِ

Say: "Who provides for you from the sky and the earth!"

meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

أَعَلَّهُ مَعَ اللَّهِ

Is there a god, besides Allah (Who provides)?

(27:62)
Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage." (80:27-31)

They will say: "Allah."

"Who is he that can provide for you if He should withhold His provision! (67:21)

Allah's statement,

... أمَّن يَمْلِكُ السَّمَعَ وَالأَبْصَارَ ...

Or who owns hearing and sight,

means that Allah is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them.

Similarly, Allah said:

قلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمَعَ وَالأَبْصَارَ

Say it is He Who has created you, and endowed you with hearing and seeing. (67:23)

Allah also said:

قلْ أَرَأَيْتُمْ إِنْ أَحَدُ اللَّهَ سَمَعَكُمْ وَأَبْصَرَكُمْ
Say: "Tell me, if Allah took away your hearing and your sight. (6:46)

Then Allah said:

وَمَنْ يُخْرِجُ الْحَيٍّ مِنَ الْمُيِّتِ وَيُخْرِجُ الْمُيِّتَ مِنَ الْحَيٍّ ...

And who brings out the living from the dead and brings out the dead from the living!

by His great power and grace.

وَمَنْ يُدَبِّرُ الْأَمْرَ ...

And who disposes of the affairs!

In Whose Hand is the dominion of everything Who protects all, while against Whom there is no protector! Who is the One who judges with none reversing His judgement! Who is the One that is not questioned about what He does while they will be questioned

يَسْتَأْلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنِ

Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair! (55:29)

The upper and lower kingdoms and what is in them both, including the angels, humans, and Jinn are in desperate need of Him. They are His servants and are under His control.

فَسِيَّقُولُونَ اللَّهُ ...

They will say: "Allah."

they say this knowingly and they admit it.

فَقَلْ أَفَلَا تَنْفَغُونَ (۳۱)

Say: `Will you not then be afraid (of Allah's punishment)!'"
meaning, don't you fear Him when you worship others because of your ignorance and false opinions!

Allah then said:

فَذَلِكْ كَمَا حَقَّتْ لَكُمْ رَبُّكُ عَلَى الْذِّينِ فَسَقَوا أَنْتَمُونَ لاَ يُؤْمِنُونَ (33)

Thus is the Word of your Lord justified against those who rebel (disobey Allah), that they will not believe.

These idolators disbelieved and continued to practice their Shirk, and worship others beside Allah. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their Shirk, Allah's Word proved true and was justified that they would be miserable inhabitants of the Fire.
Allah said:

قالوا بلى ولكن حقَّت كلمة العذاب على الكفرين

They will say: "Yes," but the Word of torment has been justified against the disbelievers! (39:71)

10:34 Say: "Is there of your partners one that originates the creation and then repeats it?"

10:35 Say: "Is there of your partners one that guides to the truth!"

Say: "It is Allah Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided!

فَمَا لَكُمْ كَيْفَ تَحْكِمُونَ

Then, what is the matter with you! How judge you!"
And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Aware of what they do. This invalidates and falsifies their claims for committing Shirk with Allah and worshipping different idols and rivals

Allah says:

Say: "Is there of your partners one that originates the creation and then repeats it!"

meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them! Who can place the planets and the stars in their positions! Who can then repeat the process of the creation

Say: "Allah."

It is He Who does this. He does it by Himself, alone without partners.

Say: "Allah originates the creation and then He repeats it.

"Then how are you deluded away (from the truth)!"
How is it that you are so misled from the right path to falsehood!

قل هل م شركائكم ممن يهدي إلى الحق قل الله يهدي ل الحق

Say: "Is there of your partners one that guides to the truth!"

Say: "It is Allah who guides to the truth..."

You know that your deities are incapable of guiding those who are astray. It is Allah alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allah, none has the right to be worshipped but He.

 أفمن يهدي إلى الحق أحق أن يتبوع أمم لا يهدي إلا أن يهدي

Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided!

Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness Allah said that Ibrahim said:

يا بنت لم تعبد ما لا يسمع ولا يبصر ولا يغني عنك شيئا

O my father! Why do you worship that which hears not, sees not and cannot avail you in anything! (19:42)

And said to his people

قال أتعبدون من لله خلقكم وما تعملون

Worship you that which you (yourselves) carve While Allah has created you and what you make! (37: 95-96)
Also, there are many Ayat in this regard.

Allah then said:

**فَمَا لَكُمْ كَيْفَ تَحْكِمُونَ (٥)**

Then, what is the matter with you! How judge you!

What is the matter with you! What has happened to your mind! How did you make Allah's creatures equal to Him! What kind of judgement did you make to turn away from Allah and worship this or that! Why did you not worship the Lord -- Glorified be He, the True King, the Judge and the One Who guides to the truth! Why didn't you call upon Him alone and turn towards Him!

Allah says;

**وَمَمَّا يَتَّبِعُونَ أُكَثَّرُهُمْ إلَّا ظَنًَّا إِنَّ الظَّنَّ لا يُعْفِنَ يَدَيْنَا مِنَ الْحَقِّ شَبَيْحًاٰ ...**

And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth.

Allah explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth.

He said,

**إِنَّ اللَّهَ عَلَيمَ بِمَا يَفْعَلُونَ (٦٦)**

Allah is All-Aware of what they do.

This is both a threat and a promise of severe punishment.

Allah said that He would reward them for their actions with a complete reward.
And this Qur'an is not such as could ever be produced by other than Allah but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.

Or do they say: "He has forged it!"

Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!"

Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled. Thus those before them did belie.

Then see what was the end of the wrongdoers!

And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.
The Qur'an is the True, Inimitable Word of Allah and It is a Miracle

The Qur'an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'an, nor ten Surahs or even one Surah like it. The eloquence, clarity, precision and grace of the Qur'an cannot be but from Allah. The great and abundant principles and meanings within the Qur'an -- which are of great benefit in this world and for the Hereafter -- cannot be but from Allah. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allah said:

وَمَا كَانَ هَذَا الْقُرْآنُ أَن يُقُترَأَ مِنْ دُونِ اللَّهِ

And this Qur'an is not such as could ever be produced by other than Allah.

meaning, a book like this cannot be but from Allah. This is not similar to the speech uttered by humans.

وَلَكَنْ تَصْدِيقٌ الَّذِي بَيْنَ يَدَيْهِ

but it is a confirmation of (the revelation) which was before it,

Such as previous revelations and Books. The Qur'an confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books.

Then Allah said,

وَتَقْصِيلُ الْكِتاَبِ لَا رَبِّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.

That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation,
the Qur'an leaves no doubt that it is from Allah, the Lord of all that exists.

Allah says,

أَمْ يَقُولُونَ اقتِرَاهُمْ قَلْ فَأُتُورُوا بِسُورَةٍ مِثْلَهُ وَادْعَوا مَنْ أَسْتَطَعْتُمْ مَنْ دُونُ اللَّهِ إِن كُنتُمْ صَادِقِينَ (38)

Or do they say: "He has forged it!"

Say: "Bring then a Surah like unto it, and call upon whomever you can besides Allah, if you are truthful!"

If you argue, claim and doubt whether this is from Allah then you uttered a lie and blasphemy, and you say it is from Muhammad -- Muhammad, however is a man like you, and since he came as you claim with this Qur'an -- then you produce a Surah like one of its Surahs. Produce something of the same nature and seek help and support with all the power you have from humans and Jinns.

This is the third stage, Allah challenged them and called them to produce a counterpart of the Qur'an if they were truthful in their claim that it was simply from Muhammad. Allah even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so.

Allah said:

قل لِّيَتَّنّ اجتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْفَرْعَانِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: "If the mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." (17:88)

Then He reduced the number for them to ten Surahs similar to it, in the beginning of Surah Hud, Allah said:
Or they say, "He forged it."

Say: "Bring you then ten forged Surah like unto it, and call whomsoever you can, other than Allah, if you speak the truth!" (11:13)

In this Surah He went even further to challenge them to produce only one Surah like unto the Qur'an.

So He said:

He also challenged them in Surah Al-Baqarah, a Madni Surah, to produce one Surah similar to it. He stated in that Surah that they would never be capable of doing so, saying:

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَقُّوا النَّارَ

But if you do it not, and you can never do it, then fear the Fire (Hell). (2:24)

It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including Al-Mu`allaqat -- the oldest complete collection of the most eloquent ancient Arabic poems -- was considered to be the best in the literary arts. However Allah sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'an and its best in adhering to it.

The same thing happened to the magicians during Fir`awn's time. They were knowledgeable of the arts of sorcery, however, when Musa performed his miracles, they knew that it must have come through someone that was supported and guided by Allah. They knew that no human could perform such acts without the permission of Allah.
Similarly, `Isa was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allah's leave. What `Isa was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allah's servant and His Messenger.

Similarly, in the Sahih, Allah's Messenger said,

مَا مِنْ نَبِيٍّ مِنَ النَّاسِ إِنَّا وَقَدْ أُوْتِيَ مِنَ الأَبْتَاتِ مَا أَمَنَّ عَلَى
مِثْلِهِ الْبَشَرِّ، وَإِذَا كَانَ الَّذِي أُوْتِيَهُ وَحِيَّ أَوْحَاهُ اللَّهُ إِلَيْهِ فَأُرْجِعَ
أَنْ أُكُونَ أَكْثَرُهُمْ تَابِعًا

There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is revelation that Allah revealed, so I hope that I will have the most followers among them.

Allah then said:

بَلْ كَتَبْهُ مِنْ لَمْ يُحْيِطُوا بِعِلْمِهِ وَلَمَّا يَاتِهِمْ تَأْوِيلَهُ

Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.

They did not believe in the Qur'an and they have not yet grasped it or comprehended it.

وَلَمَّا يَاتِهِمْ تَأْوِيلَهُ (And what has not yet been fulfilled),

They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

كَذَٰلِكَ كَتَبَ الْذِّينَ مِن قَبْلِهِمْ...

Those before them did belie.

meaning, the past nations,

فَانظِرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ (۳۹)

Then see what was the end of the wrongdoers!
Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you.

Allah's statement,

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ ...

And of them there are some who believe therein;

means that among those you were sent to, O Muhammad, are people who will believe in this Qur'an, follow you and benefit from what has been sent to you.

وَمِنْهُمْ مَنْ لاَ يُؤْمِنُ بِهِ ...

and of them there are some who believe not therein,

but dies as a disbeliever and will be resurrected as such.

وَرَبِّكَ أَعْلَمُ بالْمُقْسِدِينَ (۱۰۴)

And your Lord is All-Aware of the mischief makers.

He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray.

Allah is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

10:41 And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"
10:42 And among them are some who listen to you, but can you make the deaf to hear -- even though they apprehend not!

10:43 And among them are some who look at you, but can you guide the blind -- even though they see not!

10:44 Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.

The Command to be Free and Clear from the Idolators

Allah says;

...وَأَنَّ كُتُبَكَ...

And if they belie you,

Allah said to His Prophet: `If these idolators belie you, then be clear from them and their deeds.'

...فَقُلْ لَيْ عَمْلِي وَلَكَمْ عَمَلَكُمْ...

Say: "For me are my deeds and for you are your deeds!"

Similarly, Allah said:

قُلْ يَا الكَفَّارُ
لا أُعْبَدُ مَا تُعْبِدُونَ
Say: "O you disbelievers! I worship not that which you worship." (109:1-2) to the end of the *Surah*.

Ibrahim *Al-Khalil* (the Friend) and his followers said to the idolators among their people:

إِنَا بِرَاءَ أَوَا مَتَّعْنَ وَمَمَّا تَعْبَدُونَ مِنْ دُونِ اللَّهِ

Verily, we are free from you and whatever you worship besides Allah. (60:4)

آنَمُ بَرِيءُنَّ مِمَّا أَعْمَلُنَّ وَأَنَا بَرِيءُ مِمَّا تَعْمَلُونَ (۱۴)

You are innocent of what I do, and I am innocent of what you do!"

Allah then said:

وَمَنْ مَنَّ یَسْتَمَعُونَ إِلَيْكَ ...

And among them are some who listen to you,

They listen to your beautiful talk and to the Glorious Qur'an. They listen to your truthful, eloquent and authentic *Hadiths* that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allah wishes.

...أَفَأَقْتُلُونَ الْمَجْدَ وَلَوْ كَانُوا لا يَعْقِلُونَ (۴۲)

but can you make the deaf to hear -- even though they apprehend not!

وَمَنْ مَنَّ مَنْ يَبْلُغُ إِلَيْكَ ...

And among them are some who look at you,

They look at you and at what Allah has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your Prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you
with respect and dignity while disbelievers regard you with contempt.

وَإِذَا رَأَوْكَ إِنَّ يَتَّخِذُونَكَ إِلاَّ هُزُوًا

And when they see you, they treat you only in mockery. (25:41)

إِفْتَانِيَ تُهْدِي الْعَمِيَّ وَثَمْنَ كَانُوا لَا يُنْصِرُونَ (۳٤)

...but can you guide the blind -- even though they see not!

Then Allah announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while He will question everyone else. He is Omniscient, All-Wise, and All-Just.

So Allah said:

إِنَّ اللَّهَ لَا يُظْلِمُ النَّاسَ شِئَانًا وَلَكِنَّ النَّاسَ أَنفْسَهُمْ يُظْلِمُونَ (۴٤)

Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.

In the Hadith narrated by Abu Dharr, he states that the Prophet related that His Lord, Exalted and High is He, said:

يَا عِبَادِي إِنِّي حَرَّمْتُ الظَّلَمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُهْرَمًا

فَلاَ تُظَالِمُوا

O My servant! I have prohibited oppression for Myself and made it prohibited for you, so do not oppress one another, Until He said at the end of the Hadith

يَا عِبَادِي إِنِّي إِنْما هَيَّ إِعْمَالَكُمُ أَحْصِبَهَا لِكُمْ، ثُمَّ أُوْفِيكُمْ إِيَاهَا، فَمَنْ

وَجَدَ حَيْبًا فَلَيْبَحِمُ اللَّهُ، وَمَنْ وَجَدَ عِيْبًا ذَلَّ فَلَا يُلْوَمْنَ إِلَّا نَفْسَهُ

O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allah.
And let him who finds other than that blame no one but himself.

The complete version was recorded by Muslim.

10:45 And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognize each other.

Ruined indeed will be those who denied the meeting with Allah and were not guided.

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allah says:

And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day.

Similarly Allah said:

On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day. (46:35)

Allah also said:
The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. (79:46)

And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour. (30:55)

These all are evidence of the brevity of the worldly life compared to the Hereafter.

Allah said:

قَلِ كَمْ لَبِثْتُمْ فِى الْأَرْضِ عَدَدَ سَبَنَ
قالوا لبثنا يوماً أو بغض يومين فاستادا اللادين
قال إن لبثتم إلا قليلاً لو أنكم كنتم تعلمون

He (Allah) will say: "What number of years did you stay on earth!"

They will say: "We stayed a day or part of a day. Ask of those who keep account."

He (Allah) will say: "You stayed not but a little, if you had only known!" (23:112-114)
Allah then said:

... يَعْتَازُونَ بِبَيْنَهُمْ ...

They will recognize each other.

The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself.

Allah then said:

فَإِذَا نَفَخَ فِي الصُّور فَلا أَنْسَبَ بَيْنَهُمْ

Then, when the Trumpet is blown, there will be no kinship among them. (23:101)

Allah also said:

وَلَا يَسْأَلُ حَمِيمًا

And no friend will ask a friend (about his condition). (70:10)

Allah then said:

قَدْ خَسَرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ الله وَمَا كَافَأُوا مُهَتَّمِينَ (٥۴)

Ruined indeed will be those who denied the meeting with Allah and were not guided.

This is similar to the Ayah:

وَيَلُوْلُ يَوْمَ يَوْمِ الْمُكْتَبِينَ

Woe that Day to the deniers. (77:15)

Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.
10:46 Whether We show you some of what We promise them (the torment), or We cause you to die -- still unto Us is their return, and moreover Allah is Witness over what they used to do.

10:47 And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

The Criminals will certainly be avenged -- whether in This World or in the Hereafter

Allah said to His Messenger:

Whether We show you some of what We promise them (the torment),

We shall avenge them in your lifetime so your eye will be delighted.

Or We cause you to die -- still unto Us is their return,

and moreover Allah is Witness over what they used to do.

Allah will then be the Witness watching over their actions for you.
Allah then said,

وَلَكْنَ اِمْتَازٌ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ ...

And for every Ummah there is a Messenger; when their Messenger comes,

Mujahid said:

"This will be on the Day of Resurrection."

...قضِيَّ بِيْنَهُم بِالْقِسْطِ ...

(the matter will be judged between them with justice,)

is similar to the Ayah:

وَأَشْرَقَتُ الْأَرْضُ بِيْنَ رَبِّهَا

And the earth will shine with the light of its Lord (Allah), (39:69)

So every nation will be presented before Allah in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one. Our noble Ummah, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allah's Messenger in a Hadith recorded by both Al-Bukhari and Muslim.

Allah's Messenger said:

نَحْنُ الأَخْرَجُونَ السَّاِيِّفُونَ يَوْمَ الْقِيَامَةِ، المَقَضِيُّ لَهُمْ قُبْلَ الأَنْتِيَاقِ

We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.

His Ummah attains the honor of precedence only by the honor of its Messenger, may Allah's peace and blessings be upon him forever, until the Day of Judgement.

...وَهُمْ لَا يُظْلَمُونَ (74)

and they will not be wronged.
10:48 And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth"

"Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on!"

10:50 Say: "I have no power over any harm or profit for myself except what Allah may will.

For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)."

10:51 Is it then that when it has actually befallen, you will believe in it! What! Now (you believe)! And you used (aforetime) to hasten it on!"

10:52 Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn!"
The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allah tells;

ويَقُولُونَ مَنَى هَذَا الَّذِي نَعَمَّ إِنَّكُمْ صَادِقِينَ (٤٨)

And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth"

Allah told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway.

Allah said:

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ عَامِلُونَ مُشْفَقُونَ مِنْهَا

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. (42:18)

They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allah instructed His Messenger to answer them saying:

قلَ لَا أُمِلِّكَ لَنَفْسِي ضَرًا وَلَا نفعًا ... 

Say: "I have no power over any harm or profit to myself."

I will not say except what He has taught me. I also have no authority over anything that Allah has not shown to me. I am Allah's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur.

... إِلاَّ مَا شَآءَ اللَّهُ...

except what Allah may will.
For every **Ummah**, there is a term appointed;

meaning that for every generation or community
there is a set term appointed for them.

when their term comes,

When the end of that term approaches,

neither can they delay it nor can they advance it an hour
(or a moment).

This is similar to what Allah said in another **Ayah**:

وَلَنْ يُؤْحَرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلَهَا

And Allah grants respite to none when his
appointed time (death) comes. (63:11)

Allah instructed His Messenger to tell the people that His
punishment would come suddenly. He said:

قُلْ أَرَأَيْتُمْ إِنْ أَنَا عَلَيْهِمْ عَذَابًا بِبَيْنَا أَوْ نَهَارًا مَّا ذَلِكَ بِمَجْرَمٍ مُّجْرَمٌ

أَئِمَّ إِذًا مَا وَقَعَ أَمْثَلُهُ بِهِ آَلُوْنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَهِيجُونَ (٥١)

Say: "Tell me, if His torment should come to you by
night or by day, which portion thereof would the
criminals hasten on Is it then that when it has actually
befallen, you will believe in it What! Now (you believe)
And you used (aforetime) to hasten it on!"

When the punishment befalls them, they will say:

رَبَّنَا أُبْصِرْنَا وَسَمَعْنَا

"Our Lord! We have now seen and heard." (32:12)
Allah also said:

**Taste you the everlasting torment!'**

Then it will be said to them who wronged themselves:

"We believe in Allah alone and reject (all) that we used to associate with Him as (His) partners.

Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them)." (40:84-85)

**Taste you therein its heat and whether you are patient of it or impatient of it, it is...**

Then it will be said to them who wronged themselves: "Taste you the everlasting torment!"

This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allah said in another Ayah:

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to believe. Is this magic or do you not see Taste you therein its heat and whether you are patient of it or impatient of it, it is
all the same. You are only being requited for what you used to do. (52:13-16)

Are you recompensed (aught) save what you used to earn!"

10:53 And they ask you to inform them (saying): "Is it true!"

Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"

10:54 And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted),

and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

The Resurrection is Real

Allah says;

And they ask you to inform them (saying): "Is it true!"

asking about the return and the Resurrection from the graves, after the bodies become sand.
Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"

meaning that becoming sand does not make Allah incapable of bringing you back, since He originated you from nothing.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يُقُولَ لَهُ كَنَّا فِي كُنُوتٍ

Verily, His command, when He intends a thing, is only that He says to it, `Be!' - and it is! (36:82)

There are only two other Ayat in the Qur'an similar to this. Allah commands His Messenger to give an oath by Him to answer those who deny the return. He said in Surah Saba',

 وقالُ الْذِّينَ كَفَرُوا لَا تَأْتَيْنَا السَّاعَةَ فَلَبِّي وَرَبِّي لِتَأْتَيْنَكُمُ

Those who disbelieve say: "The Hour will not come to us."

Say: "Yes, by my Lord!, it will come to you." (34:3)

The second is in Surah At-Taghabun,

 رَمَعُ الْذِّينَ كَفَرُوا أَنْ لَا يُبْعَثْنَ قُلْ لَبِّي وَرَبِّي لِتَأْتَيْنَكُمُ

بَمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ بَصِيرٌ

The disbelievers claimed that they will never be resurrected.

Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah." (64:7)

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَاقْتُدِتْ بِهِ

And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted),
Allah informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allah's punishment with the equivalent of the weight of the earth in gold.

...وَأَسَرَّوا النَّذَامَةَ لِمَّا رَأَوُا الْعَذَابَ وَقَضَيْنَ بَيْنَهُمْ بالقَسْطِ وَهُمْ لَا يَعْلَمُونَ (۵۴)

And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

10:55 No doubt, surely, all that is in the heavens and the earth belongs to Allah.

10:56 It is He Who gives life, and causes death, and to Him you (all) shall return.

Allah says;

الَّذِي يُحِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ

10:55 No doubt, surely, Allah's promise is true. But most of them know not. It is He Who gives life, and causes death, and to Him you (all) shall return.

10:56 No doubt, surely, all that is in the heavens and the earth belongs to Allah. No doubt, surely, Allah's promise is true. But most of them know not. It is He Who gives life, and causes death, and to Him you (all) shall return.
Allah is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

10:57 O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, -- a guidance and a mercy for the believers.

10:58 Say: "In the bounty of Allah, and in His mercy; therein let them rejoice."

That is better than what (the wealth) they amass.
and a cure for that which is in your breasts,

A cure from suspicion and doubts. The Qur'an removes all the filth and **Shirk** from the hearts.

... وَهُدَّٰئْ وَرَحْمَةْ ...

a guidance and a mercy,

The guidance and the mercy from Allah are attained through it.

... للْمُؤْمِنِينَ (۷۵)

for the believers.

This is only for those who believe in it and have firm faith in what it contains. As Allah said:

وَنَزَلَ مِنَ الْقُرْآنِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يُزِيدُ الظَّالِمِينَ إِلَّا خُسْرًا

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

قُلْ هُوَ لِلْذِينَ آمَنُوا هَدٌّ وَشَفَاءٌ

Say: "It is for those who believe, a guide and a cure." (41: 44)

Allah then said:

قُلْ يَفْضِلَ اللَّهُ وَبِرَحْمَتِهِ فَيَدْلِكَ فَلَتَفْرَحُوا... 

Say: "In the bounty of Allah, and in His mercy; therein let them rejoice."

rejoice in what has come from Allah. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,
That is better than what (the wealth) they amass.

from the ruins of the world and its vanishing bloom undoubtedly.

10:59 Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful."

10:60 And what think those who invent a lie against Allah, on the Day of Resurrection!

Truly, Allah is full of bounty to mankind, but most of them are ungrateful.

None can make Anything Lawful or Unlawful except Allah or Those Whom Allah has allowed to do so

Allah says;
Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful."

Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah!"

Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Abdur-Rahman bin Zayd bin Aslam and others said:

"This Ayah was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the Bahirah, Sa'ibah and Wasilah."

As Allah said:

وَجَعَلُوا لِلَّهِ مَمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيبًا

And they assign to Allah a share of the tilth and cattle which He has created. (6:136)

Imam Ahmad recorded a narration from Malik bin Nadlah who said,

"I came to Allah's Messenger while in filthy clothes. He said, هل لَكَ مَالٌ (Do you have wealth)?"

I answered, `Yes.'

He said,

من أي مال؟

what kind of wealth?

I answered, `All kinds; camels, slaves, horses, sheep.'

So he said,

إِذَا أَتَاثَكَ اللَّهُ مَالًا فَثُلِّبْ عَلَيْكَ

If Allah gives you wealth, then let it be seen on you.

Then he said,
It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a Bahr," tear its skin, then say, "This is a Sarm," and prohibit them for yourself and your family.

I replied, `Yes.' He said,

وَمَا ظَنُّ الَّذِينَ يَفَتَّرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ...

And what think those who invent a lie against Allah, on the Day of Resurrection!

What do they think will happen to them when they return to Us on the Day of Resurrection!

... إنَّ اللَّهَ لَذَٰلِكَ فَضِلَّ عَلَى النَّاسِ...

Truly, Allah is full of bounty to mankind,

Ibn Jarir said that Allah's statement:
indicated that the bounty is in postponing their punishment in this world.

I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

...وَلَكِنَّ أُكْرِهِمْ لا يَشْكُرُونَ (۱۰)

but most of them are ungrateful.

So they prohibited what Allah has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

10:61 Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it.

And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.
Everything Small or Large is within the Knowledge of Allah

Allah tells;

ومَما تَعْلَمُونَ فِي شَأْنٍ وَمَا تُتِلْوُ مِثْلُهُ مِنْ فَرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كَذَٰلِكَ عَلَيْكُمْ شَهَوَاتٌ إِذْ تُفْيَضُونَ فِيهِ وَمَا يُعْرَبُ عَنْ رَبِّكَ مِنْ مَنْتَقَالٍ دُرُّهُ فِي الأُرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ (۶:۵۹)

Neither you do any deed nor recite any portion of the Qur'an, nor do you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

Allah informed His Prophet that He knows and is well acquainted with all of the affairs and conditions of him and his Ummah and all of creation and its creatures at all times -- during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allah said:

وَعَنَّاهُ مَقَاطِحُ الْعَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرْ والْبَحْرِ وَمَا تَسْقَطُ مِنْ وَرَقَةٍ إِلَّا هُوَ يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظَلَمَتِ الأُرْضِ وَلَا رِطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)
He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

وَمَا مِن ذَيَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يُطِيرُ بِجَنَاحِيْهِ إِلَّا
أَمْمِ أَمْتُلَكُمُ

There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. (6:38)

He also said:

وَمَا مِن ذَيَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رَزُقُهَا

And no moving creature is there on earth but its provision is due from Allah. (11:6)

If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him Allah said:

وَتَوَكَّلُوا عَلَى الْغَرِيِّبِ الرَّحِيمِ
الَّذِى يَرَكَّبُ حِينَ تَقُومُ
وَتَقْلِبُكَ فِي السَّجَدَينَ

And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate. (26:217-219)

That is why Allah said:

وَمَا تَتَكُونُ فِي شَأْنٍ وَمَا تَتَكُونُ مِنْهُ مَنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْهُ
عمَلٍ إِلَّا كَذَا عَلِيَّكُمْ شَهَوْتُمْ إِذْ تَفْيِضُونَ فِيهِ

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it.
meaning, `We are watching and hearing you when you engage in that thing.'

When Jibril asked the Prophet about **Ihsan**, he said:

\[
\text{أن تُتَّبَعُ اللهُ كَأَنْ تَرَاهُ، فَإِنَّ لم تَكُن تَرَاهُ فَإِنَّهُ يُرَآٰكَ}
\]

It is that you worship Allah as if you are seeing Him. But since you do not see Him, be certain that He is watching you.

---

**10:62** Behold! The Awliya’ of Allah, no fear shall come upon them nor shall they grieve.

**10:63** Those who believed, and have Taqwa.

**10:64** For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allah.

This is indeed the supreme success.

---

**Identifying the Awliya' of Allah**

Allah tells;

\[
\text{آَلا إِنَّ أَوْلِيَاءَ اللَّهِ لَا حَوْقُفُ عَلَيْهِمْ وَلَا هُمْ يَحْرُثُونَ}
\]

**10:64** Behold! The Awliya’ of Allah, no fear shall come upon them nor shall they grieve.

**10:63** Those who believed, and have Taqwa.

**10:64** For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allah.

This is indeed the supreme success.
Allah tells us that His **Awliya'** (friends and allies) are those who believe and have **Taqwa** of Allah as He defined them. Every pious, God-fearing person is a friend of Allah, therefore,

\[
\text{اللهَ لا خَوْفٌ عَلَيْهِمْ...}
\]

no fear shall come upon them,

from the future horrors they will face in the Hereafter.

\[
\text{وَلَا هُمْ يَتَخَرَّبونَ (٦٢)}
\]

nor shall they grieve.

over anything left behind in this world.

\[
\text{الذينَ أَمَّنَوْا وَكَانُوا يَتَفَقُّونَ (٦٣)}
\]

Those who believed, and have **Taqwa**.

Ibn Jarir recorded that Abu Hurayrah said that Allah's Messenger said:

\[
\text{إِنْ مِنْ عِبَادِ اللَّهِ عِبَادًا يَغْفِطُهُمُ التَّأْمُيِّبَاءُ وَالشُّهَدَاءَ}
\]

Among the servants of Allah there will be those whom the Prophets and the martyrs will consider fortunate.

It was said: "Who are these, O Messenger of Allah, so we may love them?"

He said:

\[
\text{هُمُ قَوْمٌ تَحَارَبُوا فِي اَللَّهِ مِنْ عَيْنِ أَمْوَالٍ وَلَا أَئِسَّابٍ، وَجُوْهُهُمْ نُورٌ عَلَى مَنابِرٍ مِنْ نُورٍ، لَا يَخَافُونَ إِذَا خَافُ النَّاسُ، وَلَا يَتَخَرَّبُونَ إِذَا حَزَنَ النَّاسِ}
\]

These are people who loved one another for the sake of Allah without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on
that Day) when fear shall come upon people. Nor shall they grieve when others grieve.

Then he recited:

أَلَا إِنَّ أَوْلِيَاءِ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Behold!! Verily, the **Awliya’** (friends and allies) of Allah, no fear shall come upon them nor shall they grieve.

**The True Dream is a Form of Good News**

Ibn Jarir narrated from Ubadah bin As-Samit that he (recited) to Allah's Messenger:

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

For them is good news, in the life of the present world, and in the Hereafter.

(and said,) "We know the good news of the Hereafter, it is Paradise. But what is the good news in this world?"

He said:

الرِّؤْيَا الصَّالِحَةِ يَرَاهَا الْعَبْدُ أوْ نَرَى لَهُ وَهِيْ جُرْءَةٌ مِّنْ أَرْبَعَةٍ

And the good dream is one part from forty-four or seventy parts of Prophethood.

It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.

Imam Ahmad recorded that Abu Dharr said,

"O Messenger of Allah! What about a man who does deeds that the people commend him for?"

Allah's Messenger said,

يِلَّكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ

That is the good news that has been expedited for the believer.
Imam Ahmad recorded that Abdullah bin Amr said that Allah's Messenger said:

ْلمَىَ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةَ

For them is good news, in the life of the present world

Then he said,

الرَّوْيَا الصَّالِحَةَا يَشَّرُّهَا الْمُؤْمِنُ، جَزَءٌ مِنْ تَسْعَةٍ وَأَرْبَعَينَ جَزَءًا مِنْ النَّبُوَّةِ، فَمَنْ رَأَى ذَلِكَ فَلَيْحُبُّ بِهَا،

وَمَنْ رَأَى سَوَى ذَلِكَ فَإِنَّمَا هُوَ مِنْ الشَّيْطَانِ لِيَحْرَزْهُ، فَلَيُنَفِّقَ عَنْ يَسَارِهِ ثَلَاثًا، وَلَيْكْبِرْ، وَلَا يُحْبِرُ بِهَا أَحَدًا

The good dream that comes as a good news for the believer is a part of forty-nine parts of Prophethood. So if anyone of you has a good dream, he should narrate it to others.

But if he has a dream that he dislikes, then it is from Shaytan to make him sad. He should blow to his left three times, and say: "Allahu Akbar," and should not mention it to anyone.

And it was also said,

"The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness."

Similarly, Allah said:

إنَّ الَّذينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقْمَوا وَلَا تَحَرَّنُوا وَلَا تَحَرَّنَّهَا وَلَا تَحَرَّنُوا بِالجَبَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

نَحْنُ أُولِيَاوَكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةَ وَلَكُمْ فِيهَا مَا تَشَهَّى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَعُونَ

ثُنِّالاً مِّنْ عَفْوٍ رَحِيمٍ
Verily, those who say: "Our Lord is Allah (alone)," and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask.

An entertainment from (Allah), the Oft-Forgiving, Most Merciful." (41:30-32)

In the Hadith narrated by Al-Bara', the Prophet said:

When death approaches the believer, angels with white faces and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry."

The soul then comes out of his mouth like a drop of water pouring out of a water skin.

Their good news in the Hereafter is as Allah said:

The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised." (21:103)
On the Day you shall see the believing men and the believing women -- their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! (57:12)

Allah then said:

لا تبديل لكلمَات الله... 

No change can there be in the Words of Allah. meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

ذَلِك هُوَ الْفُوْرُ العظيمُ (٤٦)

This is indeed the supreme success.

10:65 Do not grieve over their speech, for all power and honor belong to Allah. He is the All-Hearer, the All-Knower.

الآُمَ كَلَا يَحِرَّنَا كَلَٰمَتِهِمْ إِنَّ الْعَزْرَةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ العَلِيمُ

10:66 Behold! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth.
And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.

10:67 He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you).

Verily, in this are Ayat for a people who listen (those who think deeply).

For all power and honor belong to Allah.

All might and honor belong to Him, His Messenger and the believers.

He is the All-Hearer, the All-Knower.
He hears the utterances of His servants and knows their affairs.

Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.

Allah stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood.

He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you).

Allah informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

And the day to make things visible (to you).

bright and clear for them to seek livelihood and to travel to fulfill their needs.

Verily, in this are Ayat for a people who listen.

Those who hear these proofs and take a lesson from them. These Ayat can lead them to realize the greatness of their Creator and Sustainer.
10:68 They say: "Allah has begotten a son."

Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth.

No warrant have you for this. Do you say against Allah what you know not.

10:69 Say: "Verily, those who invent a lie against Allah will never be successful."

10:70 (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.

Allah is Far Above taking a Wife or having Children

Allah tells;

They say: "Allah has begotten a son."

Allah criticizes those who claim that He has,
... ولداً سُبْحَانَهُ هَوَّ الْغَيْبُ ...

...begotten a son. Glory is to Him! He is Rich (Free of all needs).

He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

لهُ مَا في السَّمَاوَاتِ وَمَا في الأرْضِ ...

His is all that is in the heavens and all that is in the earth.

So how can He have a son from what He has created! Everything and everyone belongs to Him and is His servant.

إن عِندَكُم مَّن سُلْطَانٌ بَهَذَا ...

No warrant have you for this,

Meaning, you have no proof for the lies and falsehood that you claim,

أَنْ تُقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٨٦)

Do you say against Allah what you know not.

This is a severe threat and a firm warning.

Similarly, Allah threatened and said:

وَقَالُوا اْنْخَذِ الرَّحْمَنَ وَلَداً

لَقَدْ جَبَثَ شَيْئًا إِذَا

تَكَاثَ السَّمَوَاتُ وَتَقَطَّرُنَّ مِنْهُ وَتَشْقُّ الأرْضُ وَتَخْرُ جَبَالُ هَذَا

أَنْ دَعُوا لِلرَّحْمَانِ وَلَداً

وَمَا يَنْبِغِي لِلرَّحْمَانِ أَنْ يَنْخَذَ وَلَداً
And they say: "The Most Gracious has begotten a son."

Indeed you have brought forth a terribly evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son.

There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.

Say: "Verily, those who invent a lie against Allah will never be successful."

Allah warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allah will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

then in the end We shall oblige them to (enter) a great torment. (31:24)
As Allah said here:

\[ \text{مَنَاغُ في الدُّنيَا ...} \]

(A brief) enjoyment in this world!

meaning, only a short period,

... ثمَّ ِلَّيْنَا مَرْجِعُهُمْ ...

and then unto Us will be their return,

on the Day of Resurrection;

... ثمَّ نُذِيقُهُمُ العَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكَفُّرُونَ (٧)

Then We shall make them taste the severest torment because they used to disbelieve.

meaning, `We shall make them taste the painful punishment because of their Kufr and lies about Allah.'

10:71 And recite to them the news of Nuh. When he said to his people:

\[ \text{بَيْعَٰمِ إِن كَانَ كَبِيرٌ عَلَّيْكُم مَّقَامِي وَتَذَكِّرَى بِآيَاتِ اللّهِ فَعَلَّى اللّهِ تَوْكِئُتُ} \]

"O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then I put my trust in Allah.

\[ \text{فَأَجِبُمُوا أَمَرُّكُم وَشُرَكَاؤُكُم} \]

So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite.
10:72 "But if you turn away, then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be of the Muslims."

The Story of Nuh and His People

Allah instructed His Prophet, saying:

وَأَتِّلْ عَلَيْهِمْ...

And recite to them,

relate to the disbelievers of the Quraysh who belied you and rejected you,

... نَبِيَّ نُوحٍ...

the news of Nuh,
meaning, his story and news with his people who belied him. Tell them how Allah destroyed them and caused every last one of them all to drown.

Let this be a lesson for your people, lest they will be destroyed like them.

When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then I put my trust in Allah.

Meaning, `if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allah and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

So devise your plot, you and your partners,

`get together with all of your deities (idols and statues) that you call upon beside Allah,'

and let not your plot be in confusion for you,

meaning, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful,'

Then pass your sentence on me,

and give me no respite.

`Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do
not care, and I do not fear you, because you are not standing on anything.'

This is similar to what Hud said to his people,

I call Allah to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! (11:54-55)

Islam is the Religion of all of the Prophets

Nuh said,

فِئَانْ نُولِئْتُمْ ..

But if you turn away,

if you belie the message and turn away from obedience.

فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ ...

then no reward have I asked of you,

I have not asked you anything for my advice.

لِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأَمْرَتْنَ أَنْ أَكْونِ مِنَ الْمُسْلِمِينَ (٧٢)

My reward is only from Allah. And I have been commanded to be of the Muslims.

I submit to Islam. Islam is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same.
Allah said:

كل جعلنا منكم شريعة ومهجة

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

Ibn Abbas said:

"A way and a Sunnah."

Here Nuh is saying:

وأمرت أن أكون من المسلمين

and I have been commanded to be of the Muslims.

Allah said about His friend, Ibrahim:

إذ قال له ربته أسلم قال أسلمت لرب العلمين

وقصي بها إبرهيم بنيه وعقول بنين إن الله اصطفى لكم الذين فلا تموتون إلا وأنتم مسلمون

When his Lord said to him, "Submit (be a Muslim)!

He said, "I have submitted myself (as a Muslim) to the Lord of all that exists."

And this was enjoined by Ibrahim upon his sons and by Yaqub (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims."

(2:131-132)

Yusuf said:

رب قد أتيتني من الملك وعلمتي من تأويل الأحاديث فاطر السماوات والأرض أنت ولئي في الدنيا والأحرة توقيني مسلمًا والحقني بالصليحين

My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams -- the (Only) Creator of the heavens and
the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous. (12:101)

Musa said:

يَقُومُ إِنْ كُنتُمْ أَمَامَتَكُم بِاللَّهِ فَعَلَيْهِ تَوَلَّوا إِنْ كُنتُم مُسْلِمِينَ

O my people! If you have believed in Allah, then put your trust in Him if you are Muslims. (10:84)

The magicians said:

ربّنا أفرغ علينا صبرًا وتوفِّقنا مسلمين

Our Lord! pour out on us patience, and cause us to die as Muslims. (7:126)

Bilqis said:

ربّ إِنْ ظلَّمْتُ نفْسِي وَأَسْلَمْتُ مَعَ سَلِيمَانَ لِلَّهِ رَبِّ العَلْمِينَ

My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Suleiman to Allah, the Lord of all that exists. (27:44)

Allah said:

إِنَّا أَنزَلْنَا الْطَّوْرَةَ فِيهَا هَدًى وَنُورٌ يُحَكِّمُ بِهَا النَّبِيُّونَ الَّذِينَ أُسْلِمُوا

Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, judged for the Jews. (5:44)

He also said:

وَإِنَّ أَوَّحْنَا إِلَى الْحُوَّارِيِّينَ أَنَّ عَامِلَيْنَا بِي وَبِرَسُوْلى قَالُوا عَامِلُنا وَأَشْهَدُ بِنَا مُسْلِمُونَ
And when I (Allah) inspired Al-Hawariyyin to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." (5:111)

The last of the Messengers and the leader of mankind said:

Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims. (6:162-163)

meaning, from this Ummah.

He said, in an authentic Hadith:

We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,

meaning, `we should worship Allah alone without partners while having different laws.'

The Evil Goal and End of Criminals

Allah said:

They denied him, but We delivered him, and those with him,

meaning on his religion,

in the (Fulk) ship,
Fulk refers to the ark, and, ... وَجَعَلْنَاهُمُ خَلَائِفَ ... We made them generations replacing one after another, (on earth), ... وَأَغْرَقْنَا الَّذِينَ كَذَبُوا بِآيَاتِنَا فَانظَرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنَذِّرِينَ (٧٣) while We drowned those who belied Our Ayat. Then see what was the end of those who were warned. meaning `O Muhammad, see how We saved the believers and destroyed the deniers!'

10:74 Then after him We sent Messengers to their people.

فَجَاءَوْهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ

They brought them clear proofs, but they would not believe what they had already rejected beforehand.

كَذَٰلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ

Thus We seal the hearts of the transgressors.

Meaning; Then after Nuh We sent Messengers to their people.

Allah said:

ثمَّ بَعثَنَا مِنْ بَعْدهُ رُسُلًا إِلَى قُوَّمِهِمْ ... Then after him We sent Messengers to their people. They brought them clear proofs,

Allah tells that they brought them clear proofs and evidences of the truth that they came with.
But they would not believe what they had already rejected beforehand,

meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning.

Allah said:

وَتَّلَبَّبَ أَقْلِدَتَهُمْ وَأَبْصَرَهُمْ

And We shall turn their hearts and their eyes away (from guidance). (6:110)

He then said here,

كَذَلِكَ نَطَبَعُ عَلَى قُلُوبِ المُعَتَّدِينَ (ۇ۷)

Thus We seal the hearts of the transgressors.

This means that as Allah has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them.

They would not believe until they see the severe torment. This means that Allah destroyed the nations after Nuh. He destroyed the nations that rejected the Messengers and saved those who believed from among them.

From the time of Adam to Nuh, people followed Islam. Then they invented the worship of idols. So Allah sent Nuh to them. That is why the believers will say to him on the Day of Resurrection, "You are the first Messenger Allah sent to the people of the earth."

Ibn Abbas said:

"There were ten generations between Adam and Nuh, and all of them were following Islam."
Allah also said:

وَكَمْ أَهْلَكْنَا مِنَ الْقَرْأَنِ مِنْ بَعْضٍ نَّوحٍ

And how many generations have We destroyed after Nuh! (17:17)

This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them!

10:75 Then after them We sent Musa and Harun to Fir`awn and his chiefs with Our Ayat.

10:76 So when came to them the truth from Us, they said: "This is indeed clear magic."

10:77 Musa said: "Say you (this) about the truth when it has come to you!

Is this magic! But the magicians will never be successful."
10:78 They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land!

We are not going to believe you two!"

The Story of Musa and Fir`awn

Allah said:

Then after them We sent

meaning after these Messengers,

Musa and Harun to Fir`awn and his chiefs,

meaning his people

with Our Ayat.

But they behaved arrogantly, and were a people who were criminals.

So, when came to them the truth from us, they said: "This is indeed clear magic."
They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie.

As Allah said:

وَجَهَدُوا بِهَا وَأَسْتَيْفَفْنَهَا أنفسهمُ ظَلَّلَهُمْ وَعَلُّوُا

And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. (27:14)

Musa criticized them saying:

قَالَ مُوسَى أُنْقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسْحَرُ ۖ هَذَا وَلَا يُفَلِّحُ السَّاحِرُونَ

قالوا أُجِنِّبْنَا لِتَلِفْنَا ...

Musa said: "Say you (this) about the truth when it has come to you Is this magic But the magicians will never be successful."

They said: "Have you come to us to turn us away...

عمَّا وَجَدْنَا عَلَيْهِ أُبَاءُنا ... ...​

from that we found our fathers following (their religion).

وتَكُونُ لَكُمَا ... ...​

and that you two may have...

الكِبْرَيَّةَ ... ...​

greatness,

means grandeur and leadership

في الأرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ (٧٨)

...in the land, We are not going to believe you two!"
10:79 And Fir`awn said: "Bring me every well-versed sorcerer."

10:80 And when the sorcerers came, Musa said to them: "Cast down what you want to cast!"

10:81 Then when they had cast down, Musa said: "What you have brought is sorcery, Allah will surely make it of no effect.

Verily, Allah does not set right the work of the evildoers.

10:82 "And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it)."

Between Musa and the Magicians

Allah mentioned the story of the magicians and Musa in Surah Al-A`raf (there is a commentary on it in that Surah), this Surah, Surah Ta Ha, and in Surah Ash-Shu`ara'.

Fir`awn, may Allah's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Musa brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.
And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists -- the Lord of Musa and Harun." (7:120-122)

Fir`awn thought that he would achieve victory through the magicians over the Messenger sent by Allah, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

And Fir`awn said: "Bring me every well-versed sorcerer." And when the sorcerers came, Musa said to them: "Cast down what you want to cast!"

They stood in line after they received the promise of Fir`awn to become closer to him and obtain a generous reward. Musa wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

They said: "O Musa! Either you throw first or we be the first to throw."

(Musa) said: "Nay, throw you (first)!" (20:65-66)

When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery.

At that time,
Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand. It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

(20:67-69)

What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of the evildoers. And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it).

10:83 But none believed in Musa except the offspring of his people, because of the fear of Fir`awn and his chiefs, lest they should persecute them;
Only a Few Youth from Fir`awn's People believed in Musa

Allah tells;

فَمَا آمَنَ لِمُوسَى إِلَّا ذَرَّىٰ مِنْ قُوْمِهِ عَلَى خَوْفِ مَنْ فَرَعَوْنَ وَمَلِيْنِهِمْ أَن يَقْتِلْهُمْ وَإِنَّ فَرَعَوْنَ لَعَالِمٌ فِي الأَرْضِ وَإِنَّهُ لَمَنَ الْمُسْرِفِينَ (٣٦)

But none believed in Musa except the offspring of his people, because of the fear of Fir`awn and his chiefs, lest they should persecute them; and verily, Fir`awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.

Allah tells us that despite all the clear signs and irrefutable evidence Musa came with, only a few offspring from Fir`awn's followers believed in him. They were even scared that Fir`awn and his followers would force them to return to Kufr (disbelief). Fir`awn was an evil tyrant and extremely arrogant. His people feared him and his power too much.

Al-Awfi reported that Ibn Abbas said:

فَمَا آمَنَ لِمُوسَى إِلَّا ذَرَّىٰ مِنْ قُوْمِهِ عَلَى خَوْفِ مَنْ فَرَعَوْنَ وَمَلِيْنِهِمْ أَن يَقْتِلْهُمْ ...

But none believed in Musa except the offspring of his people because of the fear of Fir`awn and his chiefs, lest they should persecute them.

"The offspring that believed in Musa from Fir`awn's people, other than Banu Israel, were few. Among them were Fir`awn's wife, the believer who was hiding his faith, Fir`awn's treasurer, and his wife."
The Children of Israel, however, themselves believed in Musa, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allah was going to save them through him from the capture of Fir`awn and give them power over him. So when this knowledge reached Fir`awn he was very wary. But his caution and weariness didn't help him one bit. When Musa arrived, Fir`awn subjected them to great harm, and

They said: 'We (Children of Israel) suffered troubles before you came to us, and since you have come to us.' (7:129)

He said: 'It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act.' (7:129)

The fact that all of the Children Israel became believers is evidenced by the following Ayat:

10:84 And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims."

10:85 They said: 'In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.
And Musa encouraged His People to put Their Trust in Allah

Allah tells:

وَقَالَ مُوسَى بَيْنَ يَوْمِ آيَتِيَ وَيَوْمِ مَنْ يَتَوَكَّلُ عَلَيْهِ مَجْهَدُكُمْ مُسْلِمِينَ

(84)

And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims. Allah is sufficient for those who put their trust in Him.

أَلَيْسَ اللَّهُ يَكُفَّ عَبْدُهُ

Is not Allah sufficient for His servant! (39:36)

وَمَنْ يَتَوَكَّلُ عَلَى اللَّهِ فَهُوَ حَسْبَهُ

And whosoever puts his trust in Allah, then He will suffice him. (65:3)

Allah combines worship and reliance in many places. He said:

فَاعْبَدْهُ وَتَوَكَّلْ عَلَيْهِ

So worship Him and put your trust in Him. (11:123)

قُلْ هُوَ الرَّحْمَنُ عَامِنًا بَيْنَهُ وَعَلَيْهِ تَوَكَّلْتُنَا

Say: "He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust..." (67:29)

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَأَتَخَذْهُ وَكيْلًا

(He alone is) the Lord of the east and the west; none has the right to be worshipped
but He. So take Him (alone) as a protector. (73:9)

And Allah commanded the believers to say many times in their **Salah**:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (1:5)

The Children of Israel complied with this command and:

 فقالوا على الله تَوَكُّلْنَا رَبَّنَا لا تَجْعَلْنَا فَتْحَةً لِلْقُوَّمِ الظَّالِمِينَ (85)

They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.

This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them.

This meaning was reported from Abu Mijliz and Abu Ad-Duha.

Abdur-Razzaq, in a narration from Mujahid, said, رَبِّنَا لا تَجْعَلْنَا فَتْحَةً لِلْقُوَّمِ الظَّالِمِينَ (Our Lord! Make us not a trial for the folk who are wrongdoers),

meaning, "Do not give them authority over us so they might make us fall into **Fitnah.**"

Allah's statement:

وَنَجْنَا بِرَحْمَتِكَ...

And save us by Your mercy,

means save us through Your mercy and beneficence

... منَ الْقُوَّمِ الْكَافِرِينَ (86)

from the disbelieving folk.
meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

10:87 And We revealed to Musa and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Salah, and give glad tidings to the believers.''

Allah tells;

And We revealed to Musa and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Salah, and give glad tidings to the believers.''

Al-Awfi reported that Ibn Abbas said, while interpreting this Ayah:

"The Children of Israel said to Musa, `We cannot offer our prayers in public in front of Fir`awn's people.' So Allah permitted them to pray in their
houses. They were commanded to build their houses in the direction of the Qiblah."

Mujahid commented, "and make your dwellings as places for your worship),

"When Banu Israel feared that Fir`awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the Qiblah and the prayer could be in secret."

This was stated by Qatadah and Ad-Dahhak as well.

10:88 And Musa said: "Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path.

Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not."
Allah mentioned what Musa said when he prayed against Fir`awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant.

وَقَالَ مُوسَى رَبّي إِنَّكَ أَنْتَ فِرْعَوْنَ وَمَلَأُهُ زَيْتَةَ ...

And Musa said: "Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor (and pleasure of this worldly life).

وَأَمْوَالَ ... and wealth, (plentiful and abundant).

Allah's statement,

في الْحَيَاةِ الدُّنْيَا رَبّي لَيْضِلُوا عَنْ سَبِيلِكَ ...

in the life of this world, Our Lord! That they may lead men astray from Your path.

was read with the word "Liyadillu" and "Liyudillu."

The first is with a Fathah over the Ya, meaning that;

"You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth."

As Allah said:

لِتَنْتَبِئُهُمْ فِيهِ that We may test them thereby. (20:131) and (72:17)

Others read the word with a Dammah over the Ya. (i.e. Liyudillu) This makes the Ayah mean:

"You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide
would think that You have given them that because You loved them and You cared about them."

"Our Lord! Destroy their wealth,"

Ibn Abbas and Mujahid said:

"They asked Allah to destroy their wealth."

Ad-Dahhak, Abu Al-Aliyah and Ar-Rabi`a bin Anas said:

"Allah made their wealth into engraved stones as it was before."

About Allah's statement,

...وَاشددَ على قلوبهم... 

and harden their hearts.

Ibn Abbas said,

"Harden their hearts means put a seal on them."

... فلا يؤمنوا حتى يروا العذاب الأليم (88)

so that they will not believe until they see the painful torment.

This prayer was from Musa because he was angry for the sake of Allah and His religion. He prayed against Fir`awn and his chiefs when he was certain that there was no good in them.

Similarly, Nuh prayed and said:

وَقَالَ نُوحَ رَبِّ لا تَثْرَ كَنَّا عَلَى الأَرْضِ مِنَ الْكَفِيرِينَ دَيْبَارًا 

إِذَّنَكَ إِن تَثَّرُهُمْ يُصَلِّبَنَّكَ وَلَا يُذْهَبْنَ إِلَّا فَاجِرًا كَفَارًا

My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers. (71:26-27)
Harun said "Amin" to his brother's prayer.

And Allah answered Musa's prayer.

Verily, the invocation of you both is accepted.

`in destroying Fir`awn's people.

Verily, the invocation of you both is accepted. So you both keep to the straight way,

As I have answered your prayer, you should remain steadfast on My command.'

Ibn Jurayj narrated that Ibn Abbas said about this Ayah:

"Be steadfast and follow My command."

and follow not the path of those who know not."

And We took the Children of Israel across the sea, and Fir`awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fira`wn) said:

"I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims."
10:91 Now (you believe) while you refused to believe before and you were one of the mischief-makers.

10:92 So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!
embarked, following behind them, filled with great pride and with massive armies. Allah wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir`awn's kingdom. They were all together and caught the Children of Israel at sunrise.

And when the two hosts met each other, the companions of Musa said: "We are sure to be overtaken." (26:61)

They said that because when they got to the seashore Fir`awn was behind them. The two groups met face to face. The people with Musa kept asking, "How can we be saved today!"

Musa replied, "I have been commanded to come this way."

Musa said:

Nay, verily, with me is my Lord. He will guide me. (26:62)

It had been so difficult, but it suddenly became easy. Allah commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe.

Allah then commanded the wind and the path was dry for them.

And strike a dry path for them in the sea, fearing neither to be overtaken (by Fir`awn) nor being afraid (of drowning in the sea). (20:77)

The water in between the paths appeared as windows and every tribe was able to see the other so they would
not think that others were destroyed. The Children of Israel crossed the sea.

When the last one crossed, Fir`awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir`awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allah's decree prevailed and the prayer of Musa was answered.

Jibril came on a war stallion. He passed by Fir`awn's horse. Jibril's horse whinnied at Fir`awn's and then Jibril rushed into the sea, and Fir`awn did the same behind him. Fir`awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea." So they rushed into the sea.

Mika'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allah, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir`awn and he was overwhelmed by the stupors of death. While in this state, he said:

I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe, and I am one of the Muslims.

He believed at a time when he couldn't benefit from his faith.
So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners."

Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them). (40:84-85)

Therefore Allah said, as a response to Fir`awn,

 آلَٰنِ أَنْ وَقَدْ عَصَىْتُمْ قَبْلَ ...

Now (you believe) while you refused to believe before,

 do you say that just now when you have disobeyed Allah before that.

وَكَلَّنا مِنَ الْمُقَسِّمِينَ (۹۱)

And you were one of the mischief-makers.

You were among the makers of mischief on the earth who misled the people.

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لاَ يُصَرِّرُونَ

and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. (28:41)

These facts about Fir`awn and his status at that time were among the secrets of the Unseen that Allah revealed to His Messenger, Muhammad.

Similarly Abu Dawud At-Tayalisi recorded that Ibn Abbas said that Allah’s Messenger said;

قالَ لِيِ جَبَرِيلَ: لَوْ رَأِيْتِي وَأَنَا أَخْدُ مِنْ حَالِ الْبَحْرِ فَأَدَسَّهُ فِي قَمْ فَرَعَوْنَ مَخَافَةَ أَنْ تُذْرَكَ الرَّحْمَةَ
Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir`awwn out of fear that the mercy would reach him."

Abu Isa At-Tirmidhi and Ibn Jarir also recorded it.

At-Tirmidhi said, "Hasan Gharib Sahih."

About Allah's statement,

فَأَيْوَمٌ نَّنَجِّيَكَ بِذَٰلِكَ لِتَكُونَ لَمْ نَخْلُقَ آيَةً ...  

So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!

Ibn Abbas and others from among the Salaf have said:

"Some of the Children of Israel doubted the death of Fir`awwn so Allah commanded the sea to throw his body -- whole, without a soul -- with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction."

That is why Allah said, بِذَٰلِكَ (your (dead) body), means, `your physical body."

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَفَّلُونَ (٩٢)  

And verily, many among mankind are heedless of Our Ayat.

Fir`awwn and his people were destroyed on the day of Ashura, as recorded by Al-Bukhari, Ibn Abbas said,

"When the Prophet arrived at Al-Madinah, the Jews fasted the day of Ashura. So he asked,

مَا هُذَا الْيَوْمُ الَّذِي تَصُومُونَهُ ؟  

What is this day that you are fasting?
They responded `This is the day in which Musa was victorious over Fir`awn.'

So the Prophet said,

أَنَّمِمَ أَحْقَىٰ بِمُوسَىٰ مِنْهُمْ قُصُوْمُهُ

You have more right to Musa than they, so fast it.

Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.

The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

Allah tells;

And indeed We settled the Children of Israel in an honorable dwelling place,

In these Ayat, Allah tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel.

Allah's statement,
honorable dwelling place,
means in Egypt and Syria, around Jerusalem, as it was said by some.

When Allah destroyed Fir`awn and his soldiers, the Mosaic State took control of all of Egypt as Allah said:

وَأَوْرَثْنَا الْقُوَّمَ الْذِّينَ كَانُوا يُسَتْضِعْفُونَ مُشَرَّقَ الْأَرْضِ وَمَعْرِبَهَا الْتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الحَسَنَى عَلَى بَنِي إِسْرَائِيلَ بَمَا صَبَّرُوا وَدَمَرَنَا مَا كَانَ يَصَنَّعُ فِرْعَوْنُ وَقَوْمَهُ وَمَا كَانُوا يُعْرَشُونَ

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.

And We destroyed completely all the great works and buildings which Fir`awn and his people erected. (7:137)

He said in other Ayat:

فَأَخْرَجْنَهُمْ مِنَ جَنَّتٍ وَعَيْنٍ

وَكَلْوُوزٍ وَمَقَامٍ كَرِيمٍ

كَذَلِكَ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ

So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them. (26:57 - 59)

He also said:
How many of gardens and springs that they left behind. .. (44:25-27)

They then continued with Musa, to seek Jerusalem -- the land of Ibrahim, the friend of Allah. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allah expelled them into the wilderness for forty years. During this time in the wilderness, first Harun died and then Musa. Yusha` bin Nun led after them. Allah supported them to conquer Jerusalem and rule it for a period of time.

His statement,

... وَرَزَقْنَاهُمُ مَنَ الطِّيْبَاتِ ...

...and provided them with good things,

means from the lawful, pure and useful provision that is good in nature and in Law.

Then Allah said:

فَمَآ اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ ...

...and they differed not until the knowledge came to them.

There should be no reason for them to have any disputes among them since Allah has sent them knowledge and explained different matters and issues to them.

It has been mentioned in a Hadith,

إنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحَدَى وَسَبْعِينَ فَرْقَةً، وَإِنَّ الْمُسْلِمَانَ اخْتَلَفُوا عَلَى أَثْنَاثينَ وَسَبْعِينَ فَرْقَةً، وَسَبَّتْ بُقْيَةُ هَذِهِ الْأُمَّةَ عَلَىَثَالَثَ وَسَبْعِينَ فَرْقَةً، مِنْهَا وَاحِدَةُ فِي الْجَنَاةِ، وَأَثْنَاثانَ وَسَبْعَانَ في الْثَّارِ

The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this Ummah will separate into seventy-three
sects, one of which is in Paradise, seventy-two in the Fire.

They asked, "Who are they O Messenger of Allah!"

He replied;

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

Those upon what I and my Companions are upon.

It was recorded by Al-Hakim in his Mustadrak with this wording.

So here Allah said,

إِنَّ رَبَّكَ يَقضِي بَيْنَهُمْ...

Verily your Lord will judge between them,

Here the meaning is, to distinguish between them.

...يَوْمَ الْقِيَامَةِ فِي مَا كَانُوا فِيهِ بِحَتَّىٰ فُونُ (۹۳)

the Day of Resurrection in that which they used to differ.

10:94 So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you.

لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلاَ تَكُونُنَّ مِنَ الْمُمَتَّرِينَ

Verily, the truth has come to you from your Lord. So be not of those who doubt (it).
Allah said:

وَلَا تَكُونُنَّ مِنَ الَّذِينَ كَتَبْنَاهُم بِآيَتِ اللَّهِ فَيُكُونُنَّ مِنَ الحَسَرِينَ

10:95 And be not one of those who belie the Ayat of Allah, for then you shall be one of the losers.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كِتَابُ رَبِّكَ لا يُؤْمِنُونَ

10:96 Truly, those, against whom the Word of your Lord has been justified, will not believe.

وَلَوْ جَاعَلْهُمْ كُلُّ عَيْنَةً حَتَّى يَرُوُّوا الْعَذَابَ الأُلَّمِ

10:97 Even if every sign should come to them, until they see the painful torment.

Previous books Attest to the Truth of the Qur'an

Allah said:

فَإِن كَتِبْنَ فِي شَكٍّ مَّا أُنْزِلَ إِلَيْكَ فَاسَألِ الَّذِينَ يَقُولُونَ الْكُتَابَ مِنْ قَبْلِكَ

لَقَدْ جَعَلْنَا الْحَقَّ مِنْ رَبِّكَ فَلَا تَكُونُنَّ مِنَ الْمُمْتَرِينَ (٩٤)

وَلَا تَكُونُنَّ مِنَ الَّذِينَ كَتَبْنَاهُم بِآيَاتِ اللَّهِ فَيُكُونُنَّ مِنَ الحَسَرِينَ (٩٥)

So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). And be not one of those who belie the Ayat of Allah, for then you shall be one of the losers.

Allah said:

الَّذِينَ يَبِيعُونَ الرَّسُولَ النَّبِيَّ الْأُمُّيَّ الَّذِي يُجَدُّونَهُ مَكْتَوْبًا عَنْدَهُمْ

في النَّوْرَةَ والْإِلَـنجِيلِ

Those who follow the Messenger, the Prophet who can neither read nor write whom they find written
of with them in the Tawrah and the Injil. (7:157)

They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence.

Therefore Allah said:

إنَّ الْذِّينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لاَ يُؤْمِنُونَ (٩٦)

ولَوْ جَاعَلْنَا كُلٌّ آيَةً حَتَّى يُرُوِّنَ الَّذِينَ يَعْبُدُونَ الآلِيَمَ (٩٧)

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.

meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief.

An example is when Musa prayed against Fir`awn and his chiefs, saying:

ربّنا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشتَدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُوا حَتَّى يُرُوِّنَ الَّذِينَ يَعْبُدُونَ الآلِيَمَ

Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment. (10:88)

And Allah said:

وَلَوْ أَتَنَا نَزَّلْنَا إِلَيْهِمْ الْيَمِينَ المَلِيْكَةَ وَكُلَّهُمْ المَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ فَبَلَا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَسَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَحْجِهُونَ

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all
things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly. (6:111)

Allah then said:

Belief at the Time of Punishment did not help except with the People of Yunus

Allah said:

Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment) -- except the people of Yunus;

when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

Allah asked, `did any town from the previous nations, believe in its entirety when they received the Messengers All of the Messengers that We sent before you, O Muhammad, were denied by their people or the majority of their people.'

Allah said,
Alas for mankind! There never came a Messenger to them but they used to mock at him. (36:30)

Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" (51:52)

And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." (43:23)

As found in the authentic Hadith,

The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet with no one.

Then he mentioned the multitude of followers that Musa had, peace be upon him, then that he saw his nation of people filling from the west to the east.
The point is that between Musa and Yunus, there was no nation, in its entirety, that believed except the people of Yunus, the people of Naynawa (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allah and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allah to lift the torment from which their Prophet had warned them. As a result, Allah sent His mercy and removed the scourge from them and gave them respite.

Allah said:

إِلَّا قُومٍ يُؤْمِنُونَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخَزَيْنِ فِي الْحَيَاةِ الدُّنْيَا وَمَنْ تَعَنتُوهُمْ إِلَى حِينٍ (۹۸)

Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.

In interpreting this Ayah, Qatadah said:

"No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yunus. When they lost their Prophet and they thought that the scourge was close upon them, Allah sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allah for forty nights. When Allah saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them."

Qatadah said:

"It was mentioned that the people of Yunus were in Naynawa, the land of Mosul." This was also reported from Ibn Mas`ud, Mujahid, Sa`id bin Jubayr and others from the Salaf.
And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.

It is not for any person to believe, except by the leave of Allah, and He will put the Rijs on those who do not reason.

It is not Part of Allah's Decree to compel Belief

Allah said:

وْلَوْ شَآءَ رَبِّكَ لَآَمَنَ مِنْ فِي الأَرْضِ كُلُّهُمُ جَمِيعًا أَفَأُنَتْ

meaning `O Muhammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allah has wisdom in what He does.'

لَآَمِنَ مِنْ فِي الأَرْضِ كُلُّهُمُ جَمِيعًا...

those on earth would have believed, all of them together.

Similarly, Allah said:

وْلَوْ شَآءَ رَبِّكَ لَجِئَلَ النَّاسَ أَمَّةً وَاحِدَةً وَلَيَزَالُونَ مُخْتَلِفِينَ إِلَّاٍّ مِنْ رَحْمَتِ رَبِّكَ وَذَلِكَ خَلَقْهُمْ وَتَمَّتْ كُلِّيَةَ رَبِّكَ لَآمَلًا جَهَنَّمَ منَ الحَيَاةِ وَالنَّاسِ أَجْمَعِينَ
And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together." (11:118-119)

He also said,

أَفَلَمْ يَبْيِسَ الَّذِينَ عَامَلُوا أنَّ لَوْ يَشَاءَ اللَّهُ لَهُدِي الْنَّاسِ جَمِيعًا

Have not then those who believed yet known that had Allah willed, He could have guided all mankind. (13:31)

Therefore, Allah said:

أَفَأَفْتَنُ الْمُؤْمِنِينَ هُمْ

So, will you then compel mankind,

... حَتَّى يَكُونُوا مُؤْمِنِينَ (۹۹)

and force them to believe.

until they become believers.

meaning, it is not for you to do that. You are not commanded to do that either.

It is Allah Who

يُضَلِّلُ مِنْ يَشَاءُ وَيُهْدِي مِنْ يَشَاءُ

sends astray whom He wills, and guides whom He wills. (35:8)

فَلا تَدْهَبْ نَفْسَكَ عَلَيْهِمْ حَسَرَتٍ

So do not destroy yourself in sorrow for them. (35:8)

لَيُسَ عَلَيْكَ هَذَا هُدًى وَلَكَنَّ اللَّهُ يُهْدِي مِنْ يَشَاءُ

It is not up to you to guide them, but Allah guides whom He wills. (2:272)
It may be that you would kill yourself with grief because they are not believers. (26:3)

إِنَّكَ لَتَهْدَى مَنْ أَحْبَبْتَ

you guide not who you like. .. (28:56)

فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الحِسَابُ

Your duty is only to convey, and it is up to Us to reckon. (13:40)

فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ

لْسَتْ عَلَيْهِم بِمُسْيَطِرٍ

So remind, you are only one who reminds. You are not a dictator over them. (88:21-22)

There are other Ayat besides these which prove that Allah is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice.

Similarly, He said,

وَمَا كَانَ لِنَفْسٍ أَن تَوْمَمَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ

It is not for any person to believe, except by the leave of Allah, and He will put the Rijs,

That is, disorder and misguidance,

... عَلَى الَّذِينَ لَا يَعْقُولُونَ (١٠٠)

upon those who do not reason.

meaning, Allah's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.
10:101 Say: "Behold all that is in the heavens and the earth." But neither Ayat nor warners benefit those who do not believe.

10:102 Then do they wait save for the likes of the days of men who passed away before them Say: "Wait then, I am waiting with you among those who wait."

10:103 Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

The Command to reflect upon the Creation of the Heavens and the Earth

Allah says,

Say: "Behold all that is in the heavens and the earth."

Allah, the Exalted, guides His servants to reflect upon His blessings.

Allah, the Exalted, guides His servants to reflect upon His blessings. What Allah has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving
planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment.

Also, whatever rain that Allah sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allah creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs.

Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him.

Concerning Allah's statement,

\[\text{... وَمَا تُعَفَّنِي الأَيَاتُ وَالنَّذُرُ عَنْ قُوَّمٍ لَا يُؤْمِنُونَ (10:1)}\]

But neither Ayat nor warners benefit those who do not believe.

This means, `What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message.'

This is similar to Allah's statement,

\[\text{إِنَّ الْذِّينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ} \]

Truly! Those against whom the Word of your Lord has been justified, will not believe. (10:96)
Concerning Allah's statement,

فَهَلْ يَنْتَظِرُونَ إِلَّا مَثَلٌ أَيَّامٍ الْخَيْلِ حَلْوَاءٌ مِّنْ قَبْلِهِمْ...

Then do they wait save for the likes of the days of men who passed away before them,

This means, `Are these who reject you Muhammad, waiting for the vengeance and torment like the Days of Allah, when He punished those who came before them of the previous nations that rejected their Messengers!'

قلُ فَانتَظِرُوا إِلَّا مَعْكَ مِنَ المُنتَظَرِينَ (۱۰۲)

فِي يَا رَسُلَنَا وَالَّذِينَ آمَنُوا...

Say: "Wait then, I am waiting with you among those who wait." Then We save Our Messengers and those who believe!

This means, `Verily, We destroy those who reject the Messengers.'

كَذَلِكَ حَقًا عَلَيْنَا نَجِي الْمُؤْمِنِينَ (۱۰۳)

Thus it is incumbent upon Us to save the believers.

This means that this is a right that Allah, the Exalted, has obligated upon His Noble Self.

This is similar to His statement,

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ

Your Lord has written (prescribed) mercy for Himself. (6:54)

10:104 Say: "O people! If you are in doubt about my religion -
I will never worship those whom you worship besides Allah, rather, I will worship Allah, the One Who cause you to die.

And I was commanded to be one of the believers.

And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators."

"And do not invoke besides Allah what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers."

And if Allah touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel.

His favor which He causes to reach whom He wills among His servants.

And He is the Pardoning, the Merciful.
The Command to worship Allah Alone and rely upon Him

Allah, the Exalted, says:

قُلْ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كُنْتُمْ فِي شَكٍّ مَّنْ دِينِ فَلا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللّهِ وَلَكُنَّ أَعْبُدُ اللّهَ الَّذِيٰ لَيْتَوَفَّاكُمْ ...

Say: "O people! If you are in doubt about my religion - I will never worship those whom you worship besides Allah, rather, I will worship Allah, the One Who cause you to die.

Allah, the Exalted, says to His Messenger, Muhammad, `Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the Hanif (monotheism) religion - the religion which Allah has revealed to me -- then know that I do not worship those whom you worship besides Allah. Rather, I worship Allah alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allah alone, Who has no partners.'

وَأَمَرْتَ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٤)

...And I was commanded to be one of the believers.

Concerning Allah's statement,

وَأَنْ أَقُمْ وَجَهَّلَ لَلْدِينِ حَنِيقًا ...

And that you direct your face towards the Hanif religion,

This means to make one's intention in worship solely for Allah alone, being a Hanif.

Hanif means one who turns away from associating partners with Allah.

For this reason Allah says,
and not be one of the idolators.

This statement is directly connected with the previous statement, (And I was commanded to be one of the believers).

"And do not invoke besides Allah what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers."

Concerning His statement,

And if Allah touches you with harm,

This verse contains the explanation that good, evil, benefit and harm only come from Allah alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners.

there is none who can lift it but He. And if He intends good for you, then none can repel. His favor which He causes to reach whom He wills among His servants.

Concerning His statement,

And He is the Pardoning, the Merciful.

This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allah, verily Allah would forgive him if he repented from it.
10:108 Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss.

And I am not set over you as a guardian.

And follow what is revealed to you, and be patient until Allah gives judgment.

And He is the best of the judges.

Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss.

Allah, the Exalted, commands His Messenger to inform the people that that which he has brought them from Allah is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this
message, then he will suffer the consequences against his own self.

... ومَا أَنَا عَلَيْكُم بَوْكِيلٍ (١٠٨)

And I am not set over you as a guardian.

This means, `I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allah, the Exalted.'

Concerning Allah's statement,

وَلَيْبَغْ مَا يُوْحَى إِلَيْكَ وَأَصْبِرْ ...

And follow what has been revealed to you, and be patient,

This means, `Adhere to that which Allah has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.'

... حَتَّى يَحْكُمَ اللَّهُ ...

until Allah gives judgment,

This means, `Until Allah judges between you and them.'

... وَهُوَ خُبْرُ الْحَاكِمِينَ (١٩)

And He is the best of judges.

This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

This is the end of the Tafsir of Surah Yunus, and all praises and thanks are due to Allah.